

# The DAWN

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# “THE LAST DAYS”

*“In the last days perilous times shall come.”*

*II Timothy 3:1*

**L**AST NOVEMBER 16-18, 1995, a Fasting and Prayer '95 assembly took place at the Los Angeles Convention Center, in which religious leaders, clergymen and lay persons were invited to fast and pray for solutions to the moral and spiritual crisis in America. The invitation to attend this gathering read in part:

“Our country is facing its greatest hour of crisis. It is common knowledge that all statistical indicators of cultural health have been in a free-fall for the past three decades. As a people, we are beset with problems without a human solution: twelve-year old children carry guns and commit wanton murder in our schools and inner cities; vast numbers of couples abandon their marriage promises; teenagers are ending their lives in a futile search for significance; the young and old alike fruitlessly search for peace and meaning through drugs and alcohol; and we are reaping a host of incurable diseases from our rampant sexual promiscuity. While outwardly we seem prosperous, inwardly we are dying, like a physically powerful athlete dying of an incurable cancer.

"All of us know we must find a solution to these massive problems. Hundreds of billions of dollars and millions of hours of endless discussions have already been expended in such efforts, but to no avail. These thorny issues are not simply social, political, or economic dilemmas which can be met with political solutions. If that were true, they would have been solved long ago.

"As presumptuous and arrogant as it may sound to some, all of us listed\* on the front and reverse sides of this letter know precisely why this is happening; it has been revealed in the Bible. We know that the only One who can change people is God, the very One who created us.

"Consequently, my colleagues and I, along with many others, are claiming for America a promise which God gave to ancient Israel through his servant, King Solomon, as recorded in II Chronicles 7:14: 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land'.

"The sole purpose of the November gathering is to fast, pray and humbly seek the favor of Almighty God and ask him to intervene, to heal our nation, and to spare us the destruction suffered by other nations who have rejected him. This anticipated historic Fasting and Prayer event is not without precedence. It stands in a distinguished tradition born of our godly forefathers."

The letter went on to tell of Abraham Lincoln's proclamation during the Civil War, calling Americans to fast and pray to God to forgive them for their sin, and heal their land.

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*\*Prominent ministers and religious leaders*

It is good to see in our nation such a desire to turn to God, asking for his assistance in the very serious problems during this time of the 'last days'. When the Apostle Paul wrote his letter to Timothy almost two thousand years ago, he foresaw what was coming upon our society in the 'last days' of this present evil world. He said: "Know . . . that in the last days perilous times [times of stress] shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent [without restraints], fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—II Tim. 3:1-5

The Apostle Paul, in characterizing the people of our society, indicates that they were expected to be lovers of God, but would not be. He gave the example of Jannes and Jambres—magicians of Pharaoh's court, who opposed Moses. "So do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (vs. 8) When Jannes and Jambres opposed Moses, who was sent by God to lead Israel out of Egypt, they opposed one of the greatest leaders the world has known.

Today we see our society being forced more and more to make a decision toward maintaining leadership, or giving in to anarchy. This was recognized by those who arranged the Fast and Prayer meeting. In commenting on Lincoln's proclamation, they said, "The consequences of war are terrible, but even worse are the consequences of moral anarchy and the disintegration of our national character."

Anarchy can take on many forms. Its definitions are: 'having no ruler'; 'absence of government'; 'lawlessness'; 'absence of order'; 'a utopian society made up of individuals who have no government, and who enjoy complete freedom'. To have moral anarchy is a matter of ceasing to observe God's laws.

Originally anarchy began as a philosophy and a theory that all government is an evil. In order that it be put into practice, it needed to overthrow governments. The extreme efforts of anarchists have taken the form of terrorist acts, and resistance to all present governments and social orders. It is in direct contrast to leadership, which is the guidance and direction of people by a leader. Leadership implies that a large number of people are willing and desirous of receiving suggestions and direction from a fewer number of people.

Sometimes leadership becomes dictatorial and wicked. At such times the people can rebel and cause a revolution or change in leadership. New leaders seize control of the large group, usually with the help and consent of a majority in the group. We associate revolutions and anarchy with the great 'time of trouble' (Dan. 12:1; Matt. 24:21), and anarchy, in particular, with the last phase of this trouble. No one wants to see anarchy come. Any semblance of law and order is better than none at all.

Law and order in the universe is God's arrangement. Law and order are prime requisites for the welfare of God's creatures. Remove law and order, and all mankind is exposed to the threat of annihilation.

A good example of how anarchy can threaten the annihilation of mankind occurred in recent

time in the African country of Rwanda. That country lost its leader in a plane crash, and the anarchy that occurred brought the wholesale slaughter of thousands of its residents, causing thousands more to flee the country.

## **LAW AND ORDER—GOD'S BASIC ARRANGEMENT**

The examples of proper leadership are taught in the Bible. The family relationship is basic to God's arrangement upon earth. God intended that the father of the family be properly the head of the wife, of the family, of the house. We can see how this is patterned after the Divine arrangement where God, the Father, is head of all creation. We can assume—even though information is limited—that as long as Adam lived, and he lived 930 years (Gen. 5:5), that all of his sons and daughters and their children looked to him as a leader, as a judge, as the wise one.

Such was the case in the ancient world—the “world that then was.” (II Pet. 3:6) Order prevailed until those angels who “left their first estate” (Jude 6) created great confusion by intermarriage with the daughters of men, bringing forth a hybrid race which did not look to the ancient patriarchs of Adam's family for leadership. (Gen. 6:1-4) Anarchy was part of the evil of that time, causing God to “repent” that he had created man. (vs. 6) It was necessary to bring an end to that world by the great Deluge of Noah's time. We see that in the last days of that world, anarchy became rampant, and God brought it to an end.

The Scriptures describe those days before the great Deluge, saying “The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. 6:5, *Revised Standard Version*) The

descriptive details are lacking, but if they were supplied, they no doubt would read very much like Paul's words in his second letter to Timothy, quoted earlier in this article. Included in Paul's description of the 'last days' is the complete break-down of the family relationship. Instead of leadership, there was anarchy.

## **THE DEVELOPMENT OF ORDER**

After the Flood, the Patriarchal Age came—so named because God dealt with certain patriarchs. After the Flood life upon earth was similar to Adam's day, with few people on earth at that time. These had respect for the patriarchs who provided leadership.

As each family grew larger, it became a clan—and the clan became a tribe—and tribes became nations. A patriarch could be the head of a clan or a tribe, but when they grew large enough to become a nation, they often became too large for the patriarchal arrangement. Yet they were so accustomed to a single wise man leading them, that nations adopted a single individual as their head in the form of a king.

Israel was in tribal form as the sons of Jacob, and their descendants were under patriarchal leadership when they entered Egypt. There they grew into a nation reaching two million people when God sent Moses to lead them out of Egypt. This was a difficult task for one man, but God enabled Moses to carry it out. When Moses had a visit from Jethro, his father-in-law, a God-fearing man, Jethro saw that Moses was occupied from morning till night trying to handle the burden of the people and all their disputes and problems. Jethro was used by God to give Moses advice on

selecting able men to assist in judging the people, and Moses did as he was advised.—Exod. 18:13-27

This arrangement of appointing elders, heads, rulers over thousands, hundreds, fifties, and tens of the people was pleasing to the LORD, and was used of the LORD as a model for a true democracy. In Numbers 11:15-29 we see how God instructed Moses to gather seventy able men before the Tabernacle, when Moses was faced with a severe problem by the murmuring of the people. When Moses gathered the seventy around the tent, the Holy Spirit came upon them, and they prophesied. This was a marvelous picture of the future, which pointed clearly to the need for leadership blessed by God with his Holy Spirit.

Somehow, two of the seventy remained in the camp when the LORD gave his Spirit to the seventy, and they prophesied. When a young man ran to Moses to tell him about these two prophesying in the camp, Joshua said to Moses, "Forbid them." But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit upon them!" (RSV) This was an example of good leadership, which can only be so, if the LORD's Holy Spirit will guide and direct the ones chosen for this task.

The task facing the leaders of the "Fast and Prayer Movement" in our time is enormous. How can they bring to pass the spiritual healing of the moral degeneracy in our nation? Unless the LORD provides his Holy Spirit to these leaders they cannot succeed. Yet God's plan is such that he has this method in mind. He is selecting out of this world a "people for his name"! (Acts 15:14) These are to be associated with Christ in being leaders



for all mankind. God has assured the world of this leadership to come by giving these footstep followers his Holy Spirit.

The nation of Israel was a type of the world. Moses was their leader, representing the completed Christ, and was the one who kept them from going astray. Israel needed leadership, good leadership, and the LORD supplied it. Time and again they would stray from God's commandments and he would have to deliver them.

After Moses and Joshua died, the LORD used judges to deliver Israel out of trouble. This continued until Samuel, who was the last of the judges and who was asked by the people to appoint a king. Samuel felt that the people had rejected him. But God made it plain that they had not rejected him, as he explained: "They have not rejected thee, but they have rejected me, that I should not reign over them." (I Sam. 8:7) God told Samuel that Israel had rejected his form of government. Becoming influenced by the Gentile nations around them, they wanted to copy them; God complied and let them have a king.

Israel had good kings and bad kings, and God continued to use these experiences as types. He told them through their prophets of a king who was to come some day who would rule with prosperity and peace. He would be the son of David and be known as the Messiah, the Anointed One. During this period of kings, Solomon ruled in prosperity and peace, but it was short-lived. During all the remaining years of the kings, Messiah never arrived and eventually Israel lost its kingdom. They were oppressed by other nations after that, and have not had a king since that day.

## THE CALL OF THE CHURCH CLASS

When that great king, our Lord and Savior, Jesus, came the first time, he was rejected by Israel. It was at that first appearance of this king that the work began of selecting associate leaders. Some did receive him, and "to them gave he power [the privilege] to become the sons of God, even to them that believe on his name."—John 1:12

Only a few among mankind were enlightened to know about God's plan. (Eph. 3:11, *Wilson's Emphatic Diaglott*) In this selection process, God made it plain that in this planned leadership, Jesus is to have the "preeminence." (Col. 1:18) He is the Master, and his disciples are those who follow. He is the "chiefest among ten thousand." (Song of Solomon 5:10) All of this is expressed so well by the Apostle Paul in Colossians 1:15-19, when speaking of Jesus, he says, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."

All of the illustrations and figures used to describe our relationship to our Lord make it plain that he is our leader. He is the chief cornerstone (Eph. 2:20,21), all others are the ordinary stones in the edifice. He is the shepherd (John 10:11); we are the sheep. He is the bridegroom (Matt. 9:15); the church is his bride. (Rev. 19:7) He is the cap-

tain; we are the soldiers. He is our Lord, and Lord of all lords. He is our King, and King of all kings.  
—Rev. 19:16

This position of preeminence was earned by Jesus. As the Scriptures explain, first God had “to make the captain of their salvation perfect through sufferings.” (Heb. 2:10) So the first task that faced our king was to lay down his life as our Redeemer. This meant that he had to ignore all opportunity to seize kingly authority and to wield power until the due time. Instead he had to yield to those authorities permitted by God to rule over men. Such was the Father’s will.

### **‘THY WILL BE DONE’**

When Jesus’ hour had come to die, and he stood a second time before Pilate, the Roman governor of Judea, he said not a word. (Mark 15:1-5) Pilate, trying to make Jesus speak and to defend himself, said, “Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?” (John 19:10) To this, Jesus replied, “Thou couldest have no power at all against me, except it were given thee from above.”  
—vs. 11

Those who are following Jesus recognize only one Lord, and one Father who had made his Son Lord. They are loyal to their Father, and to their Lord and head above all. Does this mean that they should ignore all other authority, and be independent of governments? By no means. Our Lord Jesus made the matter plain when he was tempted by the leaders of Israel who hated being subject to Rome, and who viewed as a sin the paying of taxes to Rome. They sought to trick Jesus asking, “Is it lawful [according to God’s law] to give tribute unto Caesar, or not?” But Jesus per-

ceived their wicked motives and answered, "Why tempt ye me, ye hypocrites?" Jesus knew that either a simple, No, or Yes, as an answer would be used against him, with the Roman authorities, or with Israel. He said, "Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:17-21

The leaders of Israel wanted any and every excuse to revolt against Rome, and they felt that dealings with Rome were a violation of allegiance to God. Certainly Rome could never be considered a model form of government, but it was a government, and even that form of government was better than no government.

## **BE SUBJECT TO AUTHORITIES**

The Apostle Paul recognized this fact, and wrote to the brethren, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the

authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."—Rom. 13:1-7, RSV

The involvement of God's people in government and politics has been rare. Those living in the United States of America are thankful to have religious freedom, and demands that are not burdensome. Even those people in countries that have severe governments with curtailed freedoms and heavy demands are able to live and survive. All of us have to tread our way through the maze of government requirements while maintaining a conscience pleasing to God, and are to keep our Lord's words clearly in mind: 'Render unto Caesar the things that belong to Caesar; and render unto God the things that belong to God'.

## THE LAST DAYS

As movements break out toward anarchy, lawlessness, and opposition to governments and authorities, none of us should be swept up into such movements. We should stay aloof from such trends, placing our hopes in the promises of God to be fulfilled in his kingdom. What can some of these trends be? The desire for greater freedoms, less restrictions of every type, and promotion of racial and nationalistic goals with a desire for superiority over others, are among the fuels being added to the fires burning throughout the world in these last days.

The description by the Apostle Paul of people's attitudes in these last days, indicates that the freedom of all to do as they please without restrictions, is a condition of anarchy that has crept up on us unawares. Any movement that tends to

break down the family authority or governmental authority, and to do away with these completely, is a step in the direction of anarchy.

It was not too long ago that some students in the U.S.A. and France took over institutions of higher learning and told them what they wanted taught, and adopted as a banner—not the red flag of communism—but the black flag of anarchy!

The fasting and praying by the religious leaders of our nation on November 16-18 last year was a noble act. They recognized that the problems brought before God's throne have no human solution. The matters giving them great concern were such as we mentioned early on in this article—twelve-year-olds carrying guns, committing wanton murder; as well as others abandoning marriage promises; increase of teenage suicides; and the use of alcohol and drug escape routes.

### **THE ONLY ANSWER**

Yet, what seems to elude these noble people is that God prophesied that such things would happen in the last days of this present evil world. If they only knew that the prayer Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10), was the most important prayer they could utter. If they had the hope of the establishment of his kingdom in the very near future, they would receive overwhelming peace. How glad we are that the great leader, Jesus Christ, and his associates, have been chosen for this leadership. God will change the hearts of men. He has promised to pour out his Holy Spirit upon all flesh. (Joel 2:28) Until this happens, the terrible problems of these last days will not be overcome. ■

## WEEKLY PRAYER MEETING TEXTS

**MARCH 7**—"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12 (Z. '03-56,57 Hymn 166)

**MARCH 14**—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32 (Z. '96-279 Hymn 95)

**MARCH 21**—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matthew 5:44 (Z. '91-141 Hymn 267)

**MARCH 28**—"Endure hardness as a good soldier of Jesus Christ."—II Timothy 2:3 (Z. '03-84 Hymn 266)



### 1996 Memorial Supper Date

**THE PROPER TIME** for the annual observance of the Memorial Supper will be *after 6:00 p.m., on Tuesday, April 2nd, 1996.*

Memorial Services are available on both audio and video cassettes. Audio cassettes are \$3.00 each; or free of charge on loan from:

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

Video cassette are \$6.00 each, and are also available free on loan. Send your request to:

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

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

## **HEARING AND UNDER- STANDING THE WORD**

**KEY VERSE:** *"He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."—Matthew 13:23*

**SELECTED SCRIPTURE:** *Matthew 13:1-9, 18-23*

**O**UR LORD'S PARABLE of the sower relates how a man went out to sow his field. As he scattered his seed, some fell on one kind of soil and some on another: some on thorny ground; some on stony ground; some on the hard-beaten pathway; and some on good ground. It was the good ground that brought forth some thirtyfold, some sixtyfold, and some one hundredfold.

According to the Master's interpretation of this parable, the 'good seed' represents the message of the kingdom which, as it falls here and there, appeals to the hearts of hear-

ers differently. That seed falling upon the 'beaten pathway' represented the message as heard by persons whose hearts did not respond. They simply heard with the 'outer' ear, and then forgot what they had heard. The Lord said the reason for this was that the Adversary came and caught the seed away. Conditions were not favorable for its entrance into the heart. The wiles of the Adversary will endeavor to prevent the seed from entering the heart and taking root.

Among those who do receive the truth are those of the 'stony ground' class.



James presents some details pertaining to heavenly wisdom. He says that this 'wisdom that is from above is first pure'.

No matter what undertaking we might have in mind, especially in connection with our service to the LORD and association with his people, we should see to it that our motive is pure, and that we are not seeking to accomplish our ends by worldly methods of any kind. We should not compromise ourselves. Neither would it be a display of heavenly wisdom to compromise the truth in an effort, shall we say, to bring about a greater display of outward unity among brethren who have deviated from the fundamental doctrines of the harvest message.

We are indeed to lay down our lives in making known the glorious Gospel of the kingdom, and in serving our brethren in Christ. This is the will of the LORD for us. The wisdom from above will guide us in doing this in the LORD's way, which is in purity. If we are controlled by heavenly wisdom we will not 'play politics' in an effort to impress the brethren or others with the 'great works' which we are accomplishing. Purity and straightforwardness will mark our words and conduct if heavenly wisdom is ruling in our hearts.

'Then peaceable', James adds. We might well like to see a greater degree of peace among certain of the brethren with whom we are closely associated. Paul wrote that so far as possible we should endeavor to live peaceably with all men. (Rom. 12:18) Paul knew that this would not always be possible, and one reason is that we are not allowed by the principle of heavenly wisdom to seek peace at any price, especially at the price of compromising the truth. Heavenly wisdom urges that we

dwell together with our brethren in unity if this can be done in the purity of the truth, and without compromising other principles which might be involved.

The wisdom from above is 'gentle', James tells us. Those who possess heavenly wisdom, and are guided by it, will not be unrefined. They will not run roughshod over others. Worldly wisdom often dictates that one should show his authority even to the point of being unkind with those whom he wishes to control.

Another facet of heavenly wisdom as set forth by James is that described by him as 'easy to be entreated'. This means a willingness to hear the viewpoints of others, and where principle is not violated, a willingness to take them into consideration in reaching conclusions. This is particularly important where differences exist between brethren. For one under such circumstances to take the viewpoint that he is entirely right and the other brother completely wrong would display a lack of heavenly wisdom.

We are all frail and imperfect. Differences exist because of imperfections of the flesh, and as members of the Adamic race we all possess these fleshly imperfections. This is one of the first lessons we learned in acquiring heavenly wisdom. And now we should remember this lesson in our dealings with others and not set ourselves above being approached and entreated, but humbly acknowledging our own weaknesses, be willing to listen sympathetically to the viewpoints of others.

### **FULL OF MERCY**

Another element of heavenly wisdom is mercy. When we think of the extent to which our Heavenly Father is continually exercising mercy toward

us, how unwise it would be for us not to exercise mercy toward others. The quality of mercy is revealed by our willingness to forgive others their trespasses against us. The Scriptures make it clear that unless we are willing to forgive others, neither will our Heavenly Father forgive us our trespasses against him.—Matt. 6:14,15

In this connection we think of a statement by the Prophet Jeremiah shortly after the nation of Israel had been overthrown and taken into captivity because of her sins. He wrote, "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3:22,23) According to the terms of the Law, God could have justly destroyed the people of Israel. Instead, he simply permitted them to be taken into captivity to be punished, and this was due to his mercy.

Yes, as Jeremiah indicates, God's mercies are daily manifested toward his people, and that is just as true now as it was in the case of the typical Israelites. God's mercies are new every morning, and how wonderful it is that we can have this assurance as each day we embark upon our various activities. And the LORD wants us to be like him in this as well as in all other respects. Are we wisely conforming ourselves to the LORD's will by being merciful to others when they offend us because of their inherited weaknesses? Jesus' lesson to Peter concerning the forgiving of those who sin against us even to the extent of seventy times seven, impresses the fact that our mercies, like those of our Heavenly Father, should be new every morning. We should never become weary of exercising mercy. It is an important ingredient of heavenly wisdom.—Matt. 18:21,22

James includes with mercy what he describes as 'good fruits'. We could well say 'all' good fruits. And these are the fruits of the Spirit. If the Holy Spirit is not producing the proper fruitage in our lives, then we are lacking in heavenly wisdom. Thus again the difference between knowledge and wisdom is emphasized. The LORD wants us to study his Word and thus become more and more acquainted with the various features of his glorious plan of salvation, and the purpose of this is that we might show ourselves approved to the LORD by conforming our lives to the principles of righteousness set forth by the truth. If we merely attain a knowledge of the truth, and then fail to apply its principles in our lives, we will be lacking in the wisdom which is from above.

## **WITHOUT PARTIALITY**

James reminds us that heavenly wisdom is impartial in its dealings with others. He gives us an illustration of partiality, which he declares to be a sin. We quote: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" To this James adds, "If ye have respect to persons, ye commit sin."—James 2:1-4,9

This illustration is based upon conditions which existed in the days of the Early Church, nevertheless it points up the fact that if we are guided by heavenly wisdom we will not be partial in any

of our dealings or associations with the brethren. According to the flesh it is natural to be drawn to some persons more than to others. In itself, this is not necessarily wrong, but if we permit ourselves always to be favoring some, and ignoring others, then we are not being guided by heavenly wisdom.

It is possible for us to practice a degree of partiality in our association with the brethren without our being aware of it, thereby missing blessings which we might otherwise be enjoying. It is well to seek to fellowship with those in the class with whom ordinarily we might be inclined simply to greet casually. We do not know what may be in the hearts and minds of others unless we converse with them. There may well be blessings waiting for us if we make it a point to become better acquainted with those who are not in our particular little group.

## **WITHOUT HYPOCRISY**

The Scriptures are firm in their denouncement of the sin of hypocrisy—and a hypocrite has no rightful place among the people of God. One cannot be guided by heavenly wisdom, and at the same time be a hypocrite. Paul spoke of being all things to all men that he might save some, but he did not mean by this that he was playing the part of a hypocrite. (I Cor. 9:19-23) Jesus said that we should be wise as serpents and harmless, or simple, as doves in our presentation of the Gospel message so as not unnecessarily to offend the hearers, but again this does not imply hypocrisy. —Matt. 10:16

If we are guided by heavenly wisdom we will be open and sincere to all. We will not be deceivers either by word or deed. Sincerity of heart is one of the essential elements of true Christian character.

Without it we cannot be pleasing to the LORD, nor will we be able to make our calling and election sure to a place in the kingdom with Christ. May we indeed endeavor at all times to be sincere, and may the truth quickly cleanse us from the slightest encroachment of the sin of hypocrisy. Solomon wrote that wisdom is given to us by the LORD, and thus he agrees with James that it comes from above.

We receive this heavenly wisdom through the truth of the Word and our obedience to it. We quote: "The LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the ways of the saints." If we search for this wisdom through earnest study of the Word, and through prayer, and are willing to have our lives guided by it, "then," as Solomon wrote, we will "understand righteousness, and judgment, and equity; yea, every good path."—Prov. 2:6-9 ■

I wonder if God really shares  
In all our little human cares,  
This mighty King of kings!  
If he who guides through boundless space  
Each radiant planet in its place,  
Can have the condescending grace  
To mind these petty things.

Dear Lord, my heart shall no more doubt  
That thou dost compass me about  
With sympathy divine  
The Love for me once crucified  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine!

# A PORTRAIT OF THE KING

**T**HE KINGS HAVE had their day, it is said, but there is a king whose day shall soon begin! As we anticipate the dawning of his 'day', the whole world is in a very sorry state of affairs, and there are many philosophers who are urging us to believe that there is no way out of the chaos that is everywhere apparent. Most of the world has concluded that government by kings is a failure. But now that the majority of the kings are gone, the people are little or no better satisfied with the governments which have succeeded them, while the world lies torn and bleeding as a result of the cruel struggle which continues between opposing ideologies. Is such a world willing to try another king?

Nearly two thousand years ago a man journeyed up and down in the land of Judea whom his followers believed was destined to be the world ruler which Bible prophecies had foretold. He did not have an army. He never tried to exalt himself at the expense of others. He was noted for his kindness. He loved all, and was sympathetic even toward the erring. One of the most revealing ob-

servations made concerning him states that he "went about doing good."—Acts 10:38

The world was too evil to appreciate so noble a character. He was hated by the rulers of his day, and charges were brought against him, aimed at his life. One of the charges was that he claimed to be a king. He was brought before a Roman governor for trial, and was asked, "Art thou a king?" (John 18:37) To this question he replied, "To this end was I born, and for this cause came I into the world." In stating this, he knew that he was, in effect, sentencing himself to death, because such a claim would be considered treason against Caesar.

This kindly, sympathetic, understanding and self-sacrificing servant of the people was a Jew. When the governor realized he could do nothing more to save his life, he permitted his soldiers to place a crown of thorns upon the prisoner's head, and showing him to the people, he cried, "Behold your king!" (John 19:14,15) But they shouted in response, "Crucify him, crucify him!"—Luke 23: 21

While this future king of earth voluntarily surrendered himself to his enemies, his manner of life and death nonetheless changed the course of the world. While this king was crucified by his people, the religion which bore his name was made the official religion of all Europe. But contrary to his teachings, in his name some of bloodiest wars of history were fought, but he himself was a peace-maker who taught his followers to love their enemies, and to do good to those who despitefully used them.

He taught that those who wield the sword will perish by the sword. (Matt. 26:52) And so it has been. The kings who 'now have had their day'



built up their kingdoms, and tried to maintain them, by the power of the sword. But they have all perished. Even the global use of 'swords' has failed to solve the world's problems.

That is why the world needs a new king, one who will discard the principles and methods which have always failed, and which will continue to fail; one whose ideology is that of goodwill among all and for all. His methods are backed by power other than that of the sword, even the power of the Creator himself. He is the one who manifested such genuine and loving interest in his subjects that he gladly died for them—dying even the cruel death of the cross. Such a one is to be the world's new king. He is the glorified Jesus of Nazareth.

Jesus was crucified, but he told his disciples that he would come again. He taught them to pray for the kingdom which he would establish when he returned. Today, when the world is perishing because of its own misguided and selfishly inspired judgment, its one hope lies in the fulfillment of the promise made by Jesus that he would come again, and in coming, would do for the world what it could not do for itself.

The brightness of the hope that radiates from this promise is, in fact, that the day in which Jesus is to be king is about to dawn! It is a dark and stormy dawn, but the light of his presence, and the power of his kingdom, will soon become manifest, and the darkness of the early morning hours will give way to the brightness of a new day of peace and joy and life for all mankind! ■

# General Convention Registration Form

St. Joseph, Missouri July 13-18, 1996

	Breakfast	Lunch	Dinner	Dorm
Friday, July 12th	◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆			
Saturday, 13th				
Sunday, 14th				
Monday, 15th				
Tuesday, 16th				
Wednesday, 17th				
Thursday, 18th				

OR check here for the **PACKAGE** (7 nights, 18 meals) ☐

First and last name (and ecclesia name)	Age

Address:

Telephone [evenings]: area code ( )

How many flights of steps can you walk comfortably?

Your dorm preference (check one): Old ☐ New ☐  
Don't care ☐ Staying off-site ☐

If you're alone, would you like a roommate?

Kansas City airport arrival information if you want to be picked up

# GENERAL CONVENTION BULLETIN

*July 13-18, 1996 — St. Joseph, Missouri*

**I**T IS TIME to begin making plans to attend the General Convention in St. Joseph, Missouri. We will be at the same college and will use the same facilities as in 1994. These are the prices:

	Age 6 to 12	13 to 17	18 to 99
Breakfast/lunch/dinner	\$8.75	\$13.25	\$13.25
Lodging: double/night	\$9.00	\$15.00	\$21.00
single/night	◆◆◆◆◆	\$19.00	\$30.00
PACKAGE: double	\$100	\$150	\$186
single	◆◆◆◆◆	\$200	\$272

Under age 6 is free. **Two** bedrooms share **one** bathroom. PACKAGE is for 7 nights and 18 meals. No room charge for a child who does not occupy a bed (i.e., sleeps in a crib or sleeping bag on the floor) if all beds are occupied.

There is a substantial savings for those who take the package of seven nights lodging and 18

meals because the General Convention treasury is subsidizing the price paid by those who stay the entire week. Half the cost of those under the age of 18 will be refunded if the person attends at least 75% of the Bible classes while at the convention.

A registration form appears on page 58 in this issue of *The Dawn*. Registration can also be done by phone, (310) 454-5248, or by e-mail (nek-ora@aol.com) without a form.

The convention theme is from the Rotherham translation of Jude 20: "Building yourselves up in your most holy faith." We pray that the General Convention will contribute to the 'building up' of all those who have the opportunity to attend. ■

## **1995 General Convention Audio-tapes Are Available**

### **PLEASE NOTE COST CORRECTION**

FOR A COMPLETE set of all the discourses and special vespers' music, the cost is \$32.00, postpaid. Please mail your request to:

**The Dawn Recorded Lecture Department**  
199 Railroad Avenue  
East Rutherford, NJ 07073

... and we will be happy to mail your set to you. If you would prefer to borrow these tapes, you may do so at no cost other than the return postage. Indicate whether you will pay for the tapes, or whether you wish to borrow them.

If you would like to request particular subjects, a list of the new titles will be mailed to you as soon as it has been published. The individual price for tapes is \$2.00 each.

## ENCOURAGING LETTERS

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### SECOND TIME AROUND

The Dawn: This letter is to the one who may be able to help me at this time. I do have all of the *Studies in the Scriptures*, and all of the 5-cent and 10-cent booklets, and I do enjoy them all. As a matter of fact, I am on Volume 3 of *Studies in the Scriptures* the second time around! And this time I am getting a better understanding of it. I have two questions. First, I am doing some studies with another group, and they gave me a booklet claiming that C.T. Russell was also with this organization in the late 1800's. So, tell me, is the Dawn a 'break-away'? When I asked them why they do not believe that there is salvation for Adam and Eve, whereas you people teach that there is—and personally, I myself also believe there is—I got

this answer: they tell me that Adam and Eve were created perfect, and they therefore, joined hands with Satan, the Devil. Next question: Is there a study group teaching as you do somewhere near my area, in or about the San Fernando or Newhall area, northwest of Los Angeles that you know of, or could find out about for me? At this time, I must say that the Bible studies, such as Daniel 4, and Luke 15, from you people, give me a better hope than from other places. I started reading your material when I retired, and am beginning to love it more and more each day! Please accept my gift for the LORD's work. I certainly appreciate all the help you can give me. May God bless you in all your work for him. Thank you. — CA

## **DAWN'S HUMBLE DEVOTION TO GOD'S WORD**

Dear Brothers and Sisters in Christ: My sincere thanks for the collection of books I received from you recently, and with much surprise and pleasure. I had sent a contribution for all the help and spiritual growth I have received by reading "*Songs in the Night*," and I was completely surprised when so many valuable teaching aides arrived.

Frankly, I do not know how you can keep afloat financially. You have never asked for a contribution as most religious organizations do. The enclosed check is to help someone who cannot afford to pay.

I predict that by the turn of the century all organized churches will be more like the Dawn and its humble devotion to God's Word, and that they will be leading the way to the mind of Christ. Love.—NJ

## **"OH, HOW I LOVE TO READ GOD'S WORD!"**

I received the dozen booklets from you for a small amount of cost for each. Thank you ever so much. Oh! How I love to read God's Word. I gave so many booklets to all my dear friends, family and three Reverends from our First Congregational Church. How happy I was to see the large box of booklets. Thank you again and again. This morning I started reading "*The Day of Judgment*." I just turned 90 years old. Sincerely.—SD

## **PRICES TOO GOOD TO BE TRUE!**

Dawn: I would love to have your catalog. I have discovered two of your books, and I like them very much. So I would like to have your up-to-date listings and prices. The prices on these are too good to be true, so I didn't send an order today. Thanks.—AL ■

## SPEAKERS' APPOINTMENTS

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*The speakers listed below are routed through the Pilgrim Department of the Dawn. Visits are furnished free upon request. Write to: The Dawn Pilgrim Dept., East Rutherford, NJ 07073. Visits are arranged whenever possible.*

<b>M. Balko</b>	<b>T. Kupa</b>
Pittsburgh, PA	Cluj, Romania
March 24	March 1-10

*The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:*

<b>A. Allers</b>	<b>L.B. Post</b>
Fresno, CA	Claymont, DE
March 22-24	March 17
<b>E. Blicharz</b>	<b>E Worfler</b>
Detroit, MI	Middletown, NY
March 22-24	March 8
<b>C. Chandler</b>	
Fresno, CA	
March 22-24	

## OBITUARIES

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*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 Nettie V. Henderson, Halifax, NC—December 30, 1995.  
Age, 88.

Mel Ensign, Phoenix, AZ—January 15, Age, 77.

Brother William Doner, Phoenix, AZ—January 17, Age, 76.

## CONVENTIONS

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

**FLORIDA BIBLE STUDENTS CONVENTION,**  
**March 2,3,4**—Holiday Inn, 304 West Colonial Drive, Orlando, FL 32801 (Route 50 & I-4, Exit 41). For information, contact: Stephen Jeuck, 471 Kentia Rd., Casselberry, FL 32707  
Phone: (407) 834-7592

**NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS,**  
**March 9,10**—Beach Front Holi-

day Inn, 1600 East Beach Blvd., Gulfport, MS 39511  
Phone: (800) 465-5329

**DETROIT, MI, PRE-MEMORIAL CONVENTION, March 22,23, 24**—Macomb Community College, 14500 12 Mile Rd., Warren, MI. Contact Convention Secretary before March 12 for reservations: Frank Nemesh, 2183 Babcock Dr., Troy, MI

48084

Phone: (810) 649-6588

**GROTON/NEW LONDON  
PRE-MEMORIAL CONVEN-  
TION, March 24**—Bay View  
Masonic Temple Assoc., Society  
Rd., East Lyme, CT. Contact  
John Ruggierello, Secty., for in-  
formation, 74 Hawkins St.,  
Danielson, CT 06239  
Phone: (860) 774-0117

**FRESNO PRE-MEMORIAL  
CONVENTION, March 22,23,  
24**—Holiday Inn Fresno Airport,  
5090 East Clinton Ave. Please  
register *by March 15th*. Write  
to Mrs. Robert E. Wilson, 2103  
N. Price, #112, Fresno, CA  
93703

Phone: (209) 255-2241

**ALBUQUERQUE, NM, CON-  
VENTION, April 5,6,7 (Easter  
Sunday)**—Contact Mrs. Roberta  
Buss, P.O. Box 9172, Albuquer-  
que, NM 87119.

Phone: (506) 877-2866

**NEW YORK, NY, April 14**—  
Ramada Inn, Two Bridges Road  
& Exit 52, Route 80, Fairfield,  
NJ 07006, Phone: (201) 575-  
1742. We need an *exact count*  
of those joining us for lunch at  
Ramada Inn by *April 1st*.  
Please let the Class Secy., J.  
Jeuck, know *how many* will be  
in your group if you plan to have  
lunch at the convention. Ad-  
dress: 145 West Passaic Ave.,  
Rutherford, NJ 07070

Phone: (201) 531-8617, evenings  
and weekends; 438-6421, days

**BOISE, ID, April 19,20,21**—  
Owyhee Plaza Hotel, 1109 Main  
St., Boise, ID. Send your reserva-  
tions to: Donna Allers, 2438 Bru-  
ins Circle, Boise, ID 83704.  
*Cut-off date for reservations is  
April 5th.*

Phone: (208) 375-6873

**PITTSBURGH, PA, SPRING  
CONVENTION, April 21**—  
Parkway Center Inn, 8th Floor  
Horizon Room, 875 Greentree  
Road. (412-922-7070) For infor-  
mation, contact: Charles Martig,  
94 So. Harrison St., Pittsburgh,  
PA 15202

Phone: (412) 734-9269

**WEST NEWTON, PA, May 5**  
—Sewickley Grange Hall, Rte  
136, West Newton. Contact:  
John Krasonic, Sr., R.D. #4,  
Belle Vernon, PA 10512  
Phone: (412) 872-6215

**ASILOMAR CONVENTION,  
May 24-27**—Pacific Grove, CA.  
For reservations, contact Tom  
Marshall, 1089 Bluebell Dr.,  
#1108, Livermore, CA 94550  
*before April 22, the cut-off  
date.*

Phone: (810) 443-0567

**CHICAGO, IL, May 25,26, 27**  
—Plainfield H.S., 611 W. Fort  
Beggs Drive, Plainfield, IL  
60544. Phones: (708) 207-1799,  
(312) 218-5653 For more infor-  
mation, contact: Joy Kandel, 802  
Fairmont Ct., Des Plaines, IL  
60018

Phone: (847) 298-6579

**BIBLE STUDENTS GEN-  
ERAL CONVENTION, July  
13-18**—Missouri Western State  
College, St. Joseph, MO. Addi-  
tional information is available on  
page 58 in this issue of *The  
Dawn* magazine.

**INTERNATIONAL CONVEN-  
TION, August 4-9**—Miskolc,  
Hungary. Write: International  
Convention, 1425 Lachman Ln.,  
Pacific Palisades, CA 90272 (or  
e-mail: nekora@aol.com)  
Phone: (310) 454-5248