

The DAWN

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RECENT ARCHEOLOGICAL FINDINGS REGARDING THE BIBLE

THERE IS NO doubt in the Christian world that the Bible is truly the Word of God. All professed Christians have so viewed it from the time of Jesus' First Advent until the nineteenth century, when higher critics and the theory of evolution came upon the scene. To the higher critics most of the historical records of the Old Testament have no basis in fact, but are merely allegories, myths, and fables. According to the theory of human evolution, God did not create Adam and Eve, and there never was a Garden of Eden; but instead, man is said to have evolved from lower forms of animals.

FABLED CITY DISCOVERED

Higher criticism and the theory of human evolution have been as frontal attacks on the validity of the Holy Scriptures. However, in the minds of honest and thinking people this trend toward un-

belief in the infallibility of the Bible is gradually being reversed. This is being brought about by the findings of the archeologists, which began just before the middle of the nineteenth century and continue to our day. In recent time, among the findings confirming the Bible were those known as the Dead Sea Scrolls. But more recently, and just a few months ago, an international team of archeologists announced that they are convinced that they have found the city, Urkesh, after eight years of excavation. It is believed to be a city of the Hurrians, an obscure people, also known as Horites, who are mentioned briefly in the Old Testament, and on a clay tablet belonging to Pharaoh Amenemhet IV, Egypt's ruler in 2000 B.C.

The Horites are mentioned in Genesis 14:6 as occupying Mt. Seir, a mountainous range in southern Israel. Later, when Esau came upon the scene, his family took over this region and it became the land of Edom. Genesis 36:20-29 gives the genealogy of the Horites who were living in this area before Esau inhabited it. The Edomites displaced the Horites from this land, and no historical record is available to indicate in which direction they moved. However, Genesis 36:24, *Rotherham Emphasized Bible*, says that 'warm springs' were found in the wilderness by Anah, the youngest son of Seir, the Horite. He did not find 'mules' as expressed in the *Authorized Version* of the Bible, which is a mistranslation. Such warm springs exist east of the Dead Sea. So it is believed that the Horites moved in a northeasterly direction as they were displaced by Esau's progeny. The city of Urkesh, with its ancient civiliza-

tion, believed to be part of the Horite culture, was found in northeast Syria near the Turkish border.

This latest of archeological discoveries concerns the existence of an ancient people, through the excavations and findings of a bygone city reputed to be the capital of a fabled kingdom, and the most sacred religious center of the Hurrians—Horites—is important to confirming the Bible's veracity. These people were contemporaries of the Sumerians in the south, and the Semites to the west. A date of 2300 to 2200 B.C. has been estimated for artifacts found in the city, based in part on radio-carbon tests. This corresponds roughly with the estimated times that the Horites are mentioned in the Bible, and when they most likely lived after being displaced from Edom.

DEAD SEA SCROLLS—EARLY FINDS

Beginning in 1946, a collection of manuscript material was discovered in various isolated caves near the Dead Sea, about 8 miles south of Jericho and 10 miles east of Jerusalem. The site was at the edge of the Judean desert, where the barren limestone cliffs meet the shore of the sea, in an area once described as "the most terrifyingly bleak landscape on the face of the earth." It was here at Qumran, in the almost inaccessible caves of the cliffs, that the library of an ancient religious community was hidden in three-foot-tall clay jars. Most experts think it was the work of the Essenes, a Jewish sect that broke away from mainline Judaism about 170 B.C., and endured until the Roman destruction of the group about A.D. 70.

News of the Dead Sea Scrolls spread rapidly and excited both scholars and laymen alike. The renowned archeologist, William Albright of John

Hopkins University, said of the earliest finds that they were among "the greatest manuscript discoveries of modern times . . . absolutely incredible." His assessment was to be confirmed in ensuing years, as ten other Qumran caves yielded many additional treasures. Altogether, they consisted of every book of the Old Testament except Esther, as well as numerous other religious documents and fragments, mostly in Hebrew and Aramaic.

One of the most impressive early finds was a complete copy of the Book of Isaiah that dated back to around 100 B.C. Previous to this discovery, no manuscripts of the Old Testament had been found that were older than about the 9th or 10th century A.D. This left a gap of more than a thousand years from the time the last of the Old Testament books had been written, to the date of the existing manuscript copies. Understandably, this was very disquieting, since over such a span of time, many mistakes in copying could have crept in, corrupting the accuracy of the text.

A careful study of the Dead Sea Scrolls of Isaiah revealed almost unbelievable agreement in its wording with that of the traditional Jewish Masoretic text of later copies. The Masoretic Hebrew text is the basis for all of our Old Testament versions of the Bible, except the Septuagint. Hence, this meant that our current copies of the Hebrew Bible were amazingly accurate, showing no important changes all the way back to 100 B.C. Thus, in one stroke, the textual evidence for the Hebrew Bible was advanced by a thousand years! How strengthening this is to the faith of all Bible believers, in realizing that the LORD has caused his written Word to be preserved through the centu-

ries with such scrupulous care and concern. Truly the providences of our great God are clearly shown here.

The Christian world did not know that these early findings of the Dead Sea Scrolls were probably the most important and significant from the standpoint of confirming the truthfulness of the Word of God. What was to happen later was to cause confusion, doubt, and despair, because of the way scholars behaved who were involved in studying, interpreting, and making known the contents of later findings. The first discoveries of the scrolls whetted the appetite for more, and a thorough search for more scrolls was initiated.

In the 1950's, extensive archeological digs under the direction of Pere de Vaux of the Dominican Ecole Biblique in East Jerusalem—then under Jordanian control—and surreptitious searches by the Bedouins uncovered thousands of additional scrolls and fragments. Most of these were deposited in the Rockefeller Museum in East Jerusalem. The original seven manuscripts of the earlier discoveries eventually reached safe haven at the Israel Museum in the Shrine of the Book, following a circuitous path of clandestine buying and selling by antiquities dealers, church authorities, and private investors.

PUBLISHING DELAYS

From that point of time and on, the newfound scrolls became a mysterious entity. Scholars wanted to know the contents, but nothing was published. With the whole world waiting impatiently for further revelations, the pace of publication, instead of accelerating, actually slowed to a crawl, prompting cries of outrage from scholars

everywhere. In the period from 1968 to 1977, only one official volume on the scrolls was published. The events involved in the entire period of this waiting were so bizarre that they are hard to believe. A complete history of these events has been compiled and given to *The Dawn*, and for those who are interested, we will make them available.*

Finally, in the last few years, contents of the scrolls were made available. It is important for people to know that the Dead Sea Scrolls are not all manuscripts dealing with the Bible. The manuscript discoveries fall into three basic categories. First are all the books of the Old Testament, except Esther. Then there are several books of the Apocrypha. The apocryphal books were seven in number, were never recognized by the Jews as part of their inspired Old Testament canon, and are not included in most Protestant Bibles. And, finally, there are the original compositions of the Qumran sect. These reflect their beliefs, as well as their ritual and communal life.

The Biblical scrolls provide much data regarding the history of the transmission of the Hebrew text. Some of the manuscripts diverge from the Masoretic text, but, as mentioned earlier, the intact scroll of the Book of Isaiah showed amazing correspondency to the later traditional text of the Middle Ages. This strongly attests to the fidelity by which Jewish scribes copied the Biblical text over many centuries, as well as reveals God's providences in preserving his Word for us today. The apocryphal books are of interest because they

*Write to: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073, or call (800) 234-DAWN, for 'The Dead Sea Scrolls' brochure.

show that they were in circulation at the time, even though not part of the sacred canon. They also provide Hebrew and Aramaic originals of works which previously were found primarily in Greek and Latin.

What appears to fascinate many scholars and the public is the original writings and commentaries of the Qumranites found in these scrolls. Perhaps it is to satisfy curiosity about the beliefs, practices, and mode of Biblical interpretation of this small group. One of these original writings and commentaries was recently published and the caption on the printed reconstructed text was, "*For this You Waited Thirty-five Years.*" There was a tone of disappointment in the review of this manuscript, and such words as 'hypothetical', 'inadequate', 'probability', and 'seems' appeared, revealing uncertainty as to the meaning. One commentator said, "Simply reading this text will probably make little sense. The challenge is to understand what the reconstructed text consists of, and then to tease out its implications." This situation would not prevail if the manuscript were a part of the original Word of God.

How glad we are that the Bible's message is sure, and that which has been written by Divine inspiration has endured to our day. It is stimulating to our faith to realize that events, places, and writings of the Bible are confirmed by the spade and pick of the archeologist. The same is true with respect to personalities of the Bible. We know that when we read the story of Abraham and his life that it is not fiction, but a true statement of events that took place in the ancient time in which he lived.

This firm establishment of faith in the genuineness of the Bible's records and its people should, in turn, lead us to a closer study of the message God has in his Word for us—the plan of redemption and salvation for all mankind which it reveals. There is little purpose in knowing that the Bible is true unless we take note of what God is saying to us throughout its pages concerning his plans and purposes for the deliverance and eternal blessing of his dying creatures on earth.

Just as Satan deceived mother Eve in the Garden of Eden when he uttered that first lie, "Thou shalt not surely die," so also he has not ceased in his endeavors to introduce false impressions and general confusion in the archeological work being done to establish the integrity and veracity of the Bible. This is particularly evident in the way the Dead Sea Scrolls have been handled. It is providential that all the earlier findings of Old Testament books in these scrolls escaped the manipulations of the committee that was later appointed to deal with the other scrolls. There is nothing stored in the ancient Qumran library that can ever undermine the foundation truths of the Bible that we hold to be so precious.

As we look forward to the fulfillment of God's plan in the establishment of his kingdom upon earth, we see that this plan calls for the ancient prophets and other faithful ones of ages past to be restored to life as humans first. These will come forth in "a better resurrection" as described in the Bible, and will be perfect humans from the start. (Heb. 11:35,40) These will be the human representatives of the Divine Christ as "princes in all the earth." (Ps. 45:16) As the restitution work

continues it will eventually reach out to bless "all the families of the earth," even as God promised to Abraham. (Gen. 12:3) Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and all the prophets, will be on the scene to direct the affairs of the kingdom. The findings of the archeologists will not then be needed to verify the records of the Bible, for the ones who made those records will be personally present to vouch for them.

The people of the whole world will then know that these ancient men of renown, these faithful servants of God, were not myths, not imaginary people in fairy tales, but real men and women of God who willingly died in his service, and they will be used by God to bless all the families of the earth.

This future joy of mankind will be very literal! There will be plenty of time for those 'princes in all the earth' not only to direct the affairs of the kingdom, but also, if they choose, to relate some of their past experiences in serving the LORD. Who would not like to hear Noah tell of some of his experiences in building the ark? Or of Samson and his experiences with the Philistines? Or of Daniel in the lion's den? And the many exciting experiences of all of these heroes of faith?

We can only surmise the details of joy which may be experienced in that new day. But we can be sure that they will be more wonderful than any or all of our dreams; for God, who so loved his human creatures as to give his Son in death that all might have an opportunity to live again, will see to it that his promises to bless all mankind are carried out in full measure. Nothing will be lack-

ing, for he will open his hand and satisfy the desire of every living thing!

And what will the reaction of the people be? Isaiah wrote, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9 ■

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SEARCHING FOR JUSTICE AND TRUTH

KEY VERSE: *“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.”—Jeremiah 5:1*

SELECTED SCRIPTURE: *Jeremiah 5:1-6*

THERE WERE MANY in Jerusalem who had corrupted their ways, and there were those who flattered themselves with the hope that there would be some good men among them who would stand in the way to turn away the wrath of God.

In the previous chapter, Jeremiah focused on Israel's moral failings, and as in our Key Verse, the LORD instructs the prophet to search the city for just one person who would follow his leadings. If such an one could be found, he was willing to pardon them all. This verse reminds us of

Abraham's attempt to find ten righteous people to save the cities of Sodom and Gomorrah. (Gen. 18: 22-23) Thus it was that Jeremiah said, “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man . . . that executeth judgment, that seeketh the truth; and I will pardon it.”—Jer. 5:1

Jeremiah was grieved when none was found, though those of Israel were not, and most of the nation refused to receive correction and to return to the

ways of the LORD. It was even as the psalmist says of this hard-hearted people, "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one."—Ps. 14:3

Previously God had provided the people with the Law, and they had entered into covenant relationship with him. He then sent prophets to let the people know what they were to do. Because they broke their covenant, however, God sent not only Jeremiah but other prophets to warn the people to turn from their sinful ways. But they continued to live according to their same fallen practices. They could not imagine that God would judge them unworthy.

After all, his Temple was in Jerusalem, and he had promised that a descendant of David would always be on the throne. They thought they could continue to pay lip service to God while behaving immorally and disobediently. But they were wrong. As much as God wanted the people to turn from their wicked ways, he knew that

they had reached a point of no return, and that they were to be severely chastised for their unjust and immoral behavior.

Thus we see that the world, even today, is in this same sad state of affairs. The LORD asked, "Shall I not visit for these things? . . . Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, . . . and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5: 29-31

Despite the hard experiences we see in the world, we are promised, "There shall come forth a rod out of the stem of Jesse . . . and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding. . . . With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:1,2,4,9 ■

REJECTING FALSE PROMISES

KEY VERSE: *"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."*—*Jeremiah 29:12,13*

SELECTED SCRIPTURE: *Jeremiah, chapters 28, 29*

OUR LESSON TODAY contains the substance of two letters sent by the Prophet Jeremiah to the people of Israel who had been taken captive to Babylon. In the first he recommends that they be patient in their present circumstances, and to endure for seventy years. (Jer. 29:20-23) They were better off than their brethren who remained behind in Jerusalem. However, the people did not accept his message, and instead took the suggestions of Ahab and Zedekiah, who flattered them with the hope of a speedy end to their captivity. Jeremiah sent a second message, in which he pronounced heavy judgments against those false

prophets who had deceived them.—vss. 24-32

Even as it was in the days of Jeremiah, so today we hear many thoughts and opinions that supposedly originate with God, but the question is, do they? Do these various views really harmonize with the written Word? They may say exactly what their adherents want to hear, but often they are not the words of God. What should we do when we know that some are being led along a pathway full of false hopes and promises? Jeremiah had to face just such a situation, and his lesson prompts us to ask how we can discern be-

tween the words of the LORD, and these false teachings.

No one wanted to hear Jeremiah's message of forthcoming destruction. Instead they preferred to listen to Hananiah, another false prophet who foretold that God would break the yoke of King Nebuchadnezzar. (Jer. 28: 11) He assured his listeners that within two years, the people exiled to Babylon would return home. Jeremiah knew otherwise, but his words were rejected in favor of Hananiah's false hopes for peace.

Jeremiah confronted the false prophet, stating that God had not sent Hananiah to speak to the people, and that while his words of peace may have brought comfort to their minds, his words were false. They contradicted the will of God. Through Jeremiah, God told Hananiah that he would be dead within one year—a prophecy fulfilled in the seventh month.

To encourage and inspire those exiled in Babylon, Jeremiah wrote a clear message that God was responsible for their circumstances. They were occur-

ring not because of weakness on God's part, but in fulfillment of his will. Jeremiah's primary message to the exiles was to accept their lot, and to settle in the land, because, contrary to the false prophets (Jer. 29:8,9), they would be in exile for a long time. In fact, the exile did not end until King Cyrus of Persia, who defeated the Babylonians, issued a decree allowing them to return to rebuild the Temple. In Babylon, Jeremiah told them to build houses, plant gardens, marry, have children and grandchildren—multiplying and thriving in the land. They were to seek peace, for if Babylon prospered, so would they.

What a wonderful time! Paul tells us that Israel's experiences were for our instruction. (I Cor. 10:6) Mankind has been exiled from God for the past six thousand years, and false teachers have arisen. But God's Word is sure that all will be released from exile into a kingdom of peace. God will be found by all those who truly seek after him. ■

LISTENING AND OBEYING

KEY VERSE: *“Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.”—Ezekiel 2:7*

SELECTED SCRIPTURE: *Ezekiel 2:3-7; 3:4-11*

WHEN JERUSALEM WAS invaded, Ezekiel was called by God to be a prophet (Ezek. 1:1), and what followed was an account of the prophet's call and commission by God. He wrote: “This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake, and he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

“And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious na-

tion that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.”—Ezek. 1:28-2:3

God warned Ezekiel that as his prophet the people might not listen to him, nor would they ignore him. These rebellious people would be like ‘briers, thorns and scorpions’ to Ezekiel. In spite of their ability to inflict pain upon him, he was not to be afraid of them, but was to speak with a ‘thus saith the LORD’, whether they would hear or whether they would forbear. And, through it all, he was not to be rebellious himself. Ezekiel did not rebel, and was told to take a scroll upon which the words of

God were written, and to eat thereof. When he did, it was in his mouth 'sweet as honey'. He was not to speak his own words, but only those given to him by God. These were not pleasant words to speak to the people of Israel, but, rather, words of lamentation and woe.

Ezekiel had been sent to the people of Israel in exile, to speak to them the words of God; but being in a strange land, they apparently were influenced by "strange speech" and "hard language." (Ezek. 3:5) Being influenced by these, they were hard-hearted and would not listen to Ezekiel, any more than they would listen to God. Indeed they were a rebellious people. However, God strengthened Ezekiel, and he was determined to prophesy. But still they would not hear.

As it was then, so also was it in our Lord's day. For three and one-half years Jesus ministered the Word of God to Israel, and most hardened their hearts and would not hear the words that he spoke. When his disciples rejoiced

and praised God for all the mighty works that they had seen and heard, the Pharisees cried out for them to stop. Jesus replied, "If these should hold their peace, the stones would immediately cry out."—Luke 19:37-40

Many listened to Jesus; few obeyed. In the succeeding verses of this account, Jesus wept over Jerusalem, saying, "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes."—Luke 19:42

This is the same commission the followers of the Master have today: "Preach the word; be instant in season, [and] out of season." (II Tim. 4:2) Though we speak of the events of today that are ending this present social order, we also continue to preach the good tidings of great joy which shall be to all people. We look for that time when, in God's kingdom which is soon to come, all who are willing and obedient will have their ears opened to hear and to know of God's merciful justice, wisdom, love, and power. ■

ACCEPTING PERSONAL RESPONSIBILITY

KEY VERSE: *“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”—Ezekiel 18:20*

SELECTED SCRIPTURE: *Ezekiel 18:1-5,7-13,19,20*

OUR KEY VERSE is one of the most important verses in the Bible. The general concept of many Christian readers of the Bible is that man has an ‘immortal soul’. They say: his body dies, but his soul continues to live, and will go either to heaven or to a place of eternal torment. This is not correct.

When Adam was created in Eden, the Scriptures clearly say, “The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became* a living soul.” (Gen. 2:7) Man did not *receive* a separate

and distinct entity such as an ‘immortal soul’, and nowhere in the Bible is such an expression found. Rather, the combining of the body with the breath of life constituted the living soul.

When Adam disobeyed God, he was sentenced to death. As Ezekiel tells us, “The *soul* that sinneth, it shall die.” All of Adam’s progeny are still under that same sentence, being ‘in Adam’; therefore, “all die.” (I Cor. 15:22) Ever since Adam sinned there has been “none righteous, no not one.”—Rom. 3:10, Ps. 14:1-3

Since Adam's fall, the proverb cited in Ezekiel 18:2 has been altogether true, and a way of life: "The fathers have eaten sour grapes, and the children's teeth are set on edge." The inherited weakness of the children of Adam has fulfilled the many scriptures that express this thought: "All have sinned, and come short of the glory of God." (Rom. 3:23) Everything that happened was in God's plan: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." —Rom. 5:19

Through the ransom provided by Jesus Christ, the condition of 'inheriting' death will be changed. Jeremiah's prophecy deals with a time when the proverb in chapter 31:29 will no longer apply. He precedes his quotation by saying: "In those days they shall say no more [this proverb], but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (vs. 30) That time is the Millennial

Age—God's kingdom, when each one will be personally responsible for his own sins.

These statements by Jeremiah are a fitting introduction to the prophecy (Jer. 31:31-34) regarding the making of the New Covenant at the time when God's kingdom is established.

The prophecy of Ezekiel 18, then, deals with concrete examples of past relationships, and how they will have no meaning so far as God's judgments are concerned. A person who will live righteously in God's kingdom will live. A person who had lived righteously before, and now becomes wicked, will die. All past transgressions will be forgiven through the ransom of Christ. What a father or a son did in the past will not apply anymore.

Ezekiel tells Israel in chapter 18:31,32: Reform and live. This is the period of God's judgments, when God says to Israel, "Therefore I will judge you." (vs. 30) How glad we are that God "will have all men to be saved, and to come unto the knowledge of the truth." —I Tim. 2:4 ■

THE GLORY OF JESUS CHRIST

“He [Christ] is a Likeness of the invisible God, —First-born of All Creation; Because in him were created all things—those in the heavens, and those on the earth; the visible and the invisible, whether Thrones or Lordships, or Governments, or Authorities; all things have been created through Him and for Him; and he precedes all things, and in him all things have been permanently placed. He is also the Head of the body of the congregation; who is the Beginning, the Firstborn from the Dead, that he might become Preeminent among all. Because in him it was thought good that the Whole fulness should dwell; and through Him to reconcile all things for him, having made peace by means of the blood of his cross, whether the things on the earth, or the things in the heavens.”

—Colossians 1:15-20, *Wilson’s Emphatic Diaglott*

IN THESE VERSES the Apostle Paul expresses his joy concerning the part that Jesus played in making possible a reconciliation of the whole world, beginning with the church, to which the brethren in Colosse belonged. Paul had a genuine interest in these Spirit-begotten brethren in Colosse, and de-

sired that they would continue to put much effort toward developing the grace of God in the truth, and be able to grow in the knowledge of the LORD. Knowledge is essential, as Paul says in verse 10, "that ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Likewise, fruit is necessary to increasing knowledge, because there is a correlation between fruit and knowledge.

Whoever wishes to bear fruit must first have knowledge. When he brings forth fruit according to his knowledge, he will grow more in knowledge, and will then be able to bear even more fruit. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2) From knowledge to fruit to a higher knowledge—from a higher knowledge to even more fruit—this is the ladder upon which we must climb toward perfection. The goal is as stated by Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) We cannot be perfect in this life; therefore, the *Rotherham Translation* is: "Ye therefore shall become perfect as your Heavenly Father is perfect." The goal, however, is clear, and we cannot cease striving to reach it.

For this reason, Paul first wished to make plain to the disciples in Colosse their relationship with God, and their place in his plan of Creation. He explained to them that by being members of the body of Christ they were lifted to a higher level, into the fully enlightened realm of "Sons of God." (John 1:12) These have become New Creatures, begotten to a higher plane. However, Paul first

wanted the Colossians to realize the glory of Jesus Christ, and his relationship both to God and to the whole creation.

THE IMAGE OF THE INVISIBLE GOD

Through Christ Jesus the glory of God was revealed to man. Jesus was a perfect human being—the ambassador of God, his representative on earth—and hence he was more knowledgeable of God than Adam had been. Jesus was the only perfect man who ever lived on earth, since Adam lost his perfection through sin. Having come to earth and having been anointed with the Holy Spirit, Jesus was given divine authority to perform miracles, to give witness to the glory of God, and to establish the loving and redeeming mercy of God. Therefore, Jesus is worthy of an honor greater than that of any other human being. Through him, and during all his earthly activities fulfilling his mission, the existence and glorious character of God the Almighty was manifested. Jesus said, “He that hath seen me hath seen the Father.”—John 14:9

It was not his own person that Jesus Christ desired to glorify; he came to reveal the Father. “The only begotten Son, who is in the bosom of the Father, he hath declared him.” (John 1:18) Our Lord Jesus said, “I have manifested thy name [thy being] unto the men which thou gavest me out of the world.” (John 17:6) We ask ourselves, do we recognize the Father in Jesus? Do we acknowledge Jesus in this manner? Do we see him in the correct perspective? The answers to these questions require much self-analysis. Jesus said, “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou

hast sent.” (John 17:3) To know the Father means to know Jesus—to ‘see Jesus’—whom we are able to see only by the eye of faith.

Would we have benefited if we had seen Jesus in the flesh, as the disciples did? There were many who saw Jesus with their physical eyes, but yet they did not fully know him, or understand his mission. Although Paul may not have seen Jesus in the flesh, he did have the experience of seeing the glorified Lord on the road to Damascus. Through special visions granted to him later, he was able to say that he “was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.” (II Cor. 12:4) These experiences gave Paul a much greater insight into Jesus’ glory and of God’s plan than was had by the other apostles. The disciples had not really ‘seen’ the Lord, even after enjoying a long-standing fellowship with him. It is written: “Have I been so long time with you, and yet hast thou not known me, Philip? . . . Believe me that I am in the Father, and the Father in me: or else believe me for the very work’s sake. . . . The word which ye hear is not mine, but the Father’s which sent me.”—John 14:9,11,24

THE FIRSTBORN OF CREATION

In the Gospel of John we read: “In a beginning was the Word [*Logos*], and the Word [*Logos*] was with the God, and a god was the Word [*Logos*]. This was in a beginning with the God. All through it was done; and without it was done not even one, that has been done.” (John 1:1-3, *Wilson’s Emphatic Diaglott, Interlinear Translation*) In Revelation 3:14, Jesus is called “the beginning of the creation of God.” The Apostle Paul mentions this

fact in Colossians 1:16, *Wilson's Emphatic Diaglott*, adding the statement, "In him were created all things." These scriptures tell us that God's first and immediate priority in his work of Creation, was the creation of his Son. God made the whole universe for the sake of his Son—for the sake of bringing to perfection the whole world of Creation. In the case of Jesus, all of this has become a reality. The Son had to be lifted up, step-by-step, from glory to glory, to a completely equal likeness of nature, and an image of the Father. He was not originally created on this high level. He could only be raised up to this high position after having proven himself worthy by meeting certain conditions. All the gifts of God have conditions attached to them.

Out of all the planets in the universe, Earth was selected to be the testing ground for Jesus. For this reason it is said that all things—the whole universe—the visible and invisible worlds, have been created "for him." (Col. 1:16) Before the *Logos* could be elevated to an equal nature with God, he had to demonstrate that he possessed the same love as the Father. Although he had complete liberty of will—he was a free moral agent—he chose to have his will be in full harmony with the Father's will. God and the *Logos* brought the universe into existence so that a field of action could be available for the proving of such love. God gave his Son creative power, and Jesus could have possessed the work of his hands. But, as the Scriptures tell us, "In the world he was and the world through him came into existence, and the world knew him not. Into his own possessions

he came, and his own people received him not home.”—John 1:10,11, *Rotherham Translation*

At the time that John wrote, ‘A god [a mighty one] was the Word’, Jesus did not have independence from God. He did not have “life in himself.” (John 5:26) However, it was in God’s mind to give his Son the Divine nature, even as an earthly father desires to give good gifts to his children—Luke 11:13

It was God’s intention that his Son should receive his complete glory. He was designated to be ‘heir of God’: heir of all things, as so well expressed by the Apostle Paul in Hebrews 1:1-3. “God, . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Like the angels, man was created a free moral agent, with an ability to make moral decisions, not moving through life in a mechanical way. Man was to have a free, uncompelled love for his Creator. God foresaw the possibility of disobedience to his laws, and hostility to the principles of absolute good—which always leads to sin, decadence, destruction, and death. This type of rebellion occurred upon the planet Earth and caused an environment of evil, sin, and death.

God’s Son was willing to come to this environment in which his lessons would take place, and he would have the privilege to assist in putting down man’s rebellion. Isaiah prophesied, speaking

for the *Logos*, and said, "Here am I; send me." (Isa. 6:8) As God "so loved the world," so also his Son 'so loved the world'. (John 3:16) Jesus was ready to cooperate with the Father in his plan of salvation. "He humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name."—Phil. 2:8,9, *RSV*

This plan of God was in his mind at the time of the creation of his Son—even before the foundation of the world. The 'cross of Christ' was part of that plan to which the Son was obedient. The goal of the Father was to have "all fulness dwell" in the Son (Col. 1:19; 2:9), including all authority, and a nature like unto his own. That is why Jesus was called "the Lamb slain from the foundation of the world." (Rev. 13:8) He was the central figure in God's plan. The LORD had in mind, primarily, the testing and exaltation of his Son. But all mankind became beneficiaries of this plan; and especially the church, who are invited to share in the same kind of testings and, if faithful, will receive a similar reward.

THE SON HAS BEEN REVEALED

The Apostle Peter also gives us some thoughts on the glory of Jesus. In I Peter 1:19-21 he writes about Jesus as a "lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God." One might ask that since God foreknew that the Son would be pure and trustworthy, why was his testing required? The answer is that it was necessary for Jesus to learn obedience under unfavor-

able conditions, and this he demonstrated to all—including those whom God had in mind as a people for his name. The Son was to reveal the Father; and in turn, the Son was to be revealed to a people God would select out of this world. These chosen ones would be likewise tested, be begotten of God's Holy Spirit, and have a similar birth—a nature like the Son. They would comprise the 'bride of Christ'.

The objective in 'revealing the Son' is to enable this class—those who 'follow in his footsteps'—to understand the deeper meaning of the cross of Calvary, and of our Lord's sacrifice. It is to these that the "name" of the Father is revealed. (John 17:6) The Apostle Peter says that Christ was "manifest . . . for you, who by him do believe in God." (I Pet. 1:20,21) It is God who called certain ones out from sinful, fallen mankind, endowing them with the Holy Spirit so they would have the strength to be able to run in the race for the 'prize of the high calling'. Jesus would be their example—their model—and everything that he did would inspire them to strive to be like him.

As God desired to make available to the Son all the glories he himself possessed, on the basis that the Son would prove himself worthy—so also the Son now, on the same basis, makes available to those chosen as his footstep followers, the same glories given to him by the Father, that basis being that they prove themselves worthy. Love was God's motivation for the selection of his Son for this high honor. So, also, love is the motivation that Jesus has in the selection of the church. Jesus said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they

may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”—John 17:24

The Father wanted to share glory with his Son; and he, in turn, wanted the Son to be similarly motivated. Thus he provided his Son with companions who would become joint-heirs with him. These would be willing to take up the cross and follow in the footsteps of the Son, so they could also reign with him and share in his glory.

THE HEAD OF THE BODY

Paul’s letter to the Colossians emphasizes that Jesus Christ is the central figure in God’s plan, the beginning of the Creation of God, and the beginning of the church of God—the Head of those who are to be a New Creation. Paul says, “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.”—Col. 1:18

The church is fully and entirely subject to their head. They exist for him, and his glory has been made available to them. They, too, were included in the plan of God before the foundation of the world. This is confirmed in these words: “Even as he chose us in him before the Foundation of the World, that we might be holy and blameless in his presence; having in Love previously marked us out for Sonship through Christ Jesus for himself, according for the good pleasure of his will.” (Eph. 1:4,5, *Wilson’s Emphatic Diaglott*) Likewise we read: “Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be the firstborn among many brethren.”—Rom. 8:29

All this has been made possible through Jesus Christ. Those called to be New Creatures in Christ are the first to be brought into harmony with God by the Son. Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Eventually all fallen mankind will benefit from the ministry of Jesus, "for the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son." (John 5:22,23) As our theme text says, 'It pleased the Father that in him should all fulness dwell'. Jesus is to receive all authority as well as the Divine nature. "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. 1:19,20

When Paul makes mention of the 'reconciliation of all things whether on earth or in heaven', was he thinking of the fallen angels? Certainly Jesus preached to them by his example of obedience to the Heavenly Father's will, even unto death on the cross. This example of Jesus was noted by the fallen angels, as the Apostle Peter says: "Christ even once suffered on account of sins—the righteous for the unrighteous—that he might lead us to God, being indeed put to death in the flesh, but made alive by the Spirit, by which also he preached to the spirits in prison." (I Pet. 3:18,19, *Wilson's Emphatic Diaglott*) These 'spirits in prison' are identified by Jude as "the angels which kept not their first estate," who left their own habitation and are "reserved in everlasting [age-lasting] chains under darkness unto the judgment of the great day." (Jude 6) Peter later speaks of

“the angels that sinned” who were “delivered into chains of darkness, to be reserved unto judgment.”—II Pet. 2:4

Jesus ‘preached’ to these fallen angels when they observed his example of humility, love, obedience, loyalty, and faithfulness. The reward of his faithfulness was also observed by these angels when the Father exercised his power to raise Jesus from the dead and rewarded him by exalting him above all principality, power, dominion, might, and every name that is named. This was a powerful sermon to those degenerate and disobedient spirits. No one can rob God, nor can usurp his authority, as Satan tried to do. This also was a lesson for those who have endeavored to usurp higher honors, or have left the ways of obedience to God. The angels which remained obedient to God were also observers of the faithfulness of Jesus and rejoiced at his glorification.

The observations made by angels of the happenings upon planet Earth from the time of Adam’s creation to the present and beyond, will be most instructive for both fallen and faithful angels. In the Gospel Age, those being selected from among men to walk in the footsteps of Jesus are also made a “spectacle unto the world, and to angels, and to men.” (I Cor. 4:9) The lessons that the called, chosen, and faithful of this Gospel Age learn will qualify them to be judges of angels, as the Apostle Paul points out: “Know ye not that we shall judge angels?” (I Cor. 6:3) These will share in the glory of Jesus, becoming ministers of reconciliation. Present evil will cease, and the Great Deceiver will be destroyed. (Rev. 20:10; Ezek. 28:18,19) Then God will usher in the ages of glory.

GOD ALL IN ALL

Following the reconciliation of all mankind with God, and their restitution to perfection, the Son will have completed the work he came to perform, and will have made peace in all creation. He will have carried out his judgments. The universe will have been cleared of sin, and of any creature hostile to God. The Son will not retain the authority which had been vested in him and which he exercised during this period of reconciliation, but will gladly turn over the kingdom to God. Paul tells us, "Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:24-26) The love and harmony between the Father and the Son, and all those he has selected to be joint-heirs with his Son, is so great that it will remain throughout all eternity. Hence Paul says, "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—vs. 28

Because of his great love for him, the Father planned to have the Son as the center of all things. God had the whole universe created by him, and for him; he designed his plan so that Jesus would have preeminence in everything over all other creatures. But, as Paul explains concerning the Father, "It is manifest that he is excepted, which did put all things under him." (vs. 27) God's position of supreme authority will be through the faithfulness of his Son, and all creation

Continued on page 37

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San Francisco
KEST 1450 3:30 p.m.

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Jacksonville
WXTL 1010 7:45 p.m.
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WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

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Hammond WJOB 1230 8:30 a.m.
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Spokane KAQQ 590 7:00 a.m.



"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

—Psalm 43:3

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Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.
Grand Forks
CKFG 1340 9:00 a.m.
Qualicum-Parksville
CHPQ 1370 9:30 p.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

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

SASKATCHEWAN

North Battleford
CJNB 1040:15 a.m.
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Estevan CJSL 1280:45 a.m.

BRITISH WEST INDIES

Trinidad Radio Trinidad 610
10:30 p.m.

CHILE (Spanish)

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105.9fm and 700am 6:15 a.m.

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

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

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Tuscaloosa 403BF 6:30 p.m.

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Sitka KSCT 5:30 a.m.

ARIZONA

Phoenix K23BJ 5:30 a.m.
Phoenix KBHC 5:30 a.m.

ARKANSAS

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Jonesboro KIJP 8:30 a.m.

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Chico K2210 4:30 a.m.
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Los Angeles KPAL 4:30 a.m.

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“The tongue of the just is as choice silver: the heart of the wicked is little worth.”—Prov. 10:20

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“In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [Gehenna]. For every kind of beasts, and of

birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.—James 3:2-10

"Death and life are in the power of the tongue." —Prov. 18:21

THESE TEXTS AND others emphasize that the tongue has tremendous power. One cannot overestimate the power of words, either for good or for ill. Practically all the activities of the human race are initiated and brought to fruition through words. Also through words which have been written in the Bible, God has revealed to us the divine plan of the ages.

Through words, Satan has deceived men concerning the character of God. And through words those who have learned to know something of the length, breadth, height, and depth of God's character have endeavored to demonstrate their devotion to and their admiration of him. Through words Satan has taught error concerning the great fundamental truths of God's Word. And through words, those of us who have dedicated ourselves to the knowing and doing of God's will have endeavored to enlighten others concerning the glories of the coming kingdom, when God's will shall be done as fully in earth as it is in heaven.

Our words influence others. They can influence them for good or for evil. That is why we, as children of God, should constantly pray and daily de-

termine to make our words unctuous and blessed to all. "Our Morning Resolve" is employed to this end.

According to the pages of history, the tongue has sent many persons to their death. The tongue has stirred in men the most wrathful passions to which humanity is subject. But the tongue has also moved men to achieve the highest and loftiest sentiments and ideals of which they are capable. Words have been used to encourage others to consecrate themselves to God, in order to serve him, desiring ever to know and to do his will.

The apostle says that man will always make mistakes with his tongue, unless he is a perfect man. So if one has never made a mistake with his tongue he would be a perfect man—or she, a perfect woman. On that basis it should be easy for each of us to realize our own limitations.

The apostle also says we can put a rudder on a ship and steer it, or put a bit in a horse's mouth and control that strong animal. Or, having a steering wheel on an automobile, direct it to the meetings, and to conventions. When it comes to steering a ship and controlling a horse and driving an automobile, man encounters scarcely any trouble at all. But when it comes to controlling the tongue, that is very different. James said the tongue no man can tame.

What does this mean? Does it mean that since we cannot control the tongue there is no use in trying? No. That is not what it means. James' argument is that the tongue is a wonderful servant. The tongue only gives utterance to the thoughts of its master. So at least we can say that

we are the masters of our tongues even though we cannot tame them.

The Bible says that "out of the abundance of the heart the mouth speaketh." (Matt. 12:34; Luke 6:45) That does not mean in every instance, because there are slips of the tongue which certainly do not come out of the depths of our hearts. Nevertheless, for the most part, we talk about the things with which our hearts are filled, the things that are uppermost in our thoughts. Therefore, it is proper to say that our words indicate what is in our minds. As Christians, our words indicate what is in our hearts. Our words, over a period of time, indicate the heart condition of the Christian.

As children, the doctor would say to us, "Let me see your tongue." It seemed he could tell the condition of our stomach, whether it was sweet or sour, by looking at our tongue. This applies very well along spiritual lines. Our tongues give an indication as to whether our hearts are sweet or sour. As children of the LORD we want our hearts to be sweet. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Here is an admonition in the Word showing that we have to do something about keeping our tongues under control by keeping our hearts with all diligence.

According to Isaiah 55:11, the LORD sends forth his Word to accomplish in us that which will prosper if we permit it to regulate our thoughts and lives. The Word which he has given is the blessed Word of God. "All scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and it will prosper in the thing whereunto he hath sent it. (II Tim. 3:16) And he has sent it to accom-

plish in us a far more exceeding and eternal weight of glory. But it can prosper and it can accomplish this in us only if we keep our hearts with all diligence. Because as we keep our hearts with all diligence, we will be able to use this servant that the LORD has given us—which can be such a wonderful and versatile member—in serving the LORD.

The Word of God that will prosper in us if we permit it to control us, has both a letter and a spirit. It is true that some know the letter of the Word, and let us thank the LORD that we know some of the letter of the Word. But it is far more important that we know both the spirit and the letter of the Word.

“Be filled with the Spirit.” (Eph 5:18) That is a good text! It tells us how to let God’s thoughts fill our hearts so that we can keep them with all diligence, because if we do this the fountain from whence come our words will be sweet. “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.”—James 3:11-13

That is how we keep our hearts with all diligence. On the other hand, if we do not do this, our hearts might become corrupt, might become selfish. If they are not filled with the Spirit they will be filled with something else. They might even be filled with those things which are not lovely. And if the heart is filled with these other things, then,

of course, the tongue will give evidence of such thoughts.

On the other hand, if our hearts are filled with the Spirit—if they are overflowing with the love of God, with an appreciation of the fact that the LORD has called us out of darkness into his marvelous light—if they are filled with an appreciation of the heavenly calling—if they are filled with an appreciation of the LORD's tender love and care as manifested in the providences of our lives—then we will give utterance to such thoughts, because “out of the abundance of the heart the mouth speaketh.”

“Set a watch, O LORD, before my mouth; keep the door of my lips.” (Ps. 141:3) Set a watch *before* my mouth. This suggests a watchfulness before one speaks. If we set the watch before the words reach our lips, certainly it will help us in our endeavor to use the tongue as a proper servant.

The tongue is a servant. The question is, whom is it serving? It is possible that at times, if we permit it, and if we are slack, and if we do not keep our heart with all diligence, it might serve the world; it might serve the flesh; it might serve the Devil. Or it can serve the New Creature. And the New Creature serves God. And the New Creature desires to know the will of God so that it can more properly serve him. So, remember that the tongue is a servant, and in our lives it should be a servant of the New Creature.

The tongue will demonstrate that we are imperfect, but even so, it is a wonderful member of the body. We often hear it said that the mind is a battleground. This is a proper expression. It is possible to lose battles in the mind. John 13:2

mentions one of these—"The Devil . . . put into the heart of Judas Iscariot, Simon's son, to betray him [Jesus]." That battle was lost. Satan put it into the heart of Judas to betray Jesus, and Judas lost. He lost one of the greatest privileges that had ever been extended to any of the human race. But the important thing for us to keep in mind is that if he could put it into the heart of Judas to do something, he can also put it into our hearts. That is why we must fight, and that is why we must win.

Satan has various methods. The Bible says we are not ignorant of his devices. The Devil can put it into the hearts of the brethren to desire to judge their brethren. That seems strange. We all know the world does not like us. We all know the Devil does not like us. We all know our brethren are those who have been called out of darkness into the light. We all know our brethren have the same desire to serve the LORD. They may not serve in just our way. They may not be of the same temperament as we. Nevertheless, they are devoted to a desire to serve the LORD, and the most blessed hours we have ever spent have been in fellowship with those who enjoy "like precious faith." (II Pet. 1:1) But the Devil likes to put it in our minds to criticize our brethren!

We know that Satan tried to win the battle with our Lord Jesus Christ on the Mount of Temptation, and we know that the victory on the part of the Lord was gained simply by saying, "It is written"—quickly, tersely, to the point. So when these thoughts come into our minds, let us remember, "It is written": "Judge not, that ye be not judged"; "With what judgment ye judge . . . it shall be

measured to you again.” (Matt. 7:2) Much instruction is given in the Word to assist us in fighting this battle against the thoughts the Devil has the ability to put into our minds if we let him.

It is interesting to think of some of the things that man finds it very difficult to do. Look through a magnifying glass at a lead pencil that has just been sharpened. Under the strong glass it looks blunt. We have the expression, “as sharp as a needle.” But look at a needle through a magnifying glass and it, too, is blunt and shaggy. Now look at the thorns of a rose bush. It is remarkable how sharp and how detailed they are in their sharpness. The difference is in the Maker. This illustrates how few things we can do perfectly. We cannot even put a perfect point on a needle.

The Bible says, “He that hath a froward heart findeth no good.” (Prov. 17:20) Someone else said, “You can never find the straight if you are looking for the crooked.” We will lose the battle if we have put into our heart, or if we have permitted the Devil to put into our heart, that which we should not permit there. One who is hindered from seeing the good and pure and the beautiful in the heart desires of his consecrated brethren, is constantly vulnerable to the evil suggestions of the Adversary.

This does not mean that we cannot discuss various thoughts which are expressed from the platform. Sometimes we are inclined to go to the other extreme and feel it is never right to discuss a difference of opinion. But proving all things is proper. Whether the opinion is expressed by one brother or another, we, as children of the LORD, in

the spirit of the truth, should feel that we do have a right to discuss and compare scripture with scripture, so that we become rooted and grounded in the faith. The Jews of Berea were quite noble, and the reason they were noble was because they searched the Scriptures to see whether or not the things that were told to them were supported by the Word of God.—Acts 17:10,11

A wholesome part of our Christian life is the realization that the path of the just is as a shining light that shineth more and more unto the perfect day (Prov. 4:18), and we should rejoice in the privilege we have of discussing and, by discussion, growing in grace and in the knowledge of the truth. In connection with the battle in our minds on the matter of judging, we should look at the New Creature. If we look at the New Creature we will not see the warped, imperfect human body with which each one of us is born. If the only test that we would ever have to undergo was whether or not we would steal from our brother, our Christian lives would not be difficult.

If Satan put it into our minds to steal from our brother and we succumbed, it would not seriously harm him, because no matter what we stole, it could be replaced. If the Devil should induce us to burn down someone's home, the home could be repaired. However, when it comes to hearsay, rumors, hints, suggestions, gossip—which are all words—evil results from these are very difficult to rectify, or erase from the mind. If we do these things it is an indication that we are losing the battle which takes place in the mind. The Bible says that the LORD hates those who sow “discord among brethren.”—Prov. 6:16,19

It might appear that more damage could be done by evil deeds than by evil words, but that is not so. A blow might break or bruise the flesh, while a word might break or bruise the heart. The way we are constituted, flesh wounds heal easily, while heart wounds sometimes bleed a long time, and often leave a scar.

We all can talk. We all are glad that we can talk. The LORD tells us about what we should not talk, and also about what we can talk: "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the LORD."—Lev. 19:16

"A froward man soweth strife: and a whisperer separateth chief friends."—Prov. 16:28

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works."—Ps. 105:2

"My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt."—Ps. 71:24

"All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. 145:10-13

This is the use to which our tongues are to be employed. This is to what they have been dedicated, and this is the way in which we have the privilege of exercising them. The LORD has endowed us with the faculty of speech. It is a won-

derful privilege to use that faculty in harmony with his will.

The LORD has saved us by grace through faith. He has given us of his Holy Spirit. He has kept us from falling, and he has asked us to love one another and manifest that love in our attitudes toward one another. Therefore, let us keep in mind what James was endeavoring to tell us—the consecrated of God—that the only sure way of controlling the tongue is by keeping our hearts pure and filled with the desire to talk about the mighty acts of God.

Our conversation will thus be good to the use of edifying. Our words will minister grace to the hearers. Let us keep our hearts with all diligence, for out of them are the issues of life or death, and life is in the power of the tongue.

May the LORD give us the tongue of a consecrated person, that we may know how to speak a word in season for the encouragement of those that are weary and heavy laden, and he will give us all rest in return. ■

JESUS SAID, "TAKE my yoke upon you, and learn of me; for I am meek and lowly in heart." (Matt. 11:29) A yoke is not designed to be a burden, but is intended to make it easier for the ox to pull his load. Were it not for a yoke, properly fitted, an ox would be unable to draw a plough or to haul other burdens which its master might require. It is, therefore, a gentle device to make hard labor light. So it is with the Master's yoke which he supplies for us. Our burden would be intolerable but for this yoke. But since he helps us to bear it, we find it light, and because he is with us in the yoke, it is 'easy'. ■

SONSHIP, FELLOWSHIP, PARTNERSHIP

THE APOSTLE JOHN wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) From this text we learn that Christian fellowship is of a threefold nature. It is with our Heavenly Father, and his Son, Jesus Christ, and with our brethren in Christ, each one of whom enjoys the same blessed relationship with the Father and the Son.

However, the word "fellowship," as ordinarily used, does not fully convey the depth of meaning which the Apostle John would have us grasp as to what is comprehended in the blessed association that is ours in the divine family. According to Prof. Strong, the Greek word translated fellowship in this text more literally means 'partnership'. John is really telling us, therefore, that the dedicated followers of the Master have entered into a partnership with the Heavenly Father, and with his Son, and with the body members of Christ.

We are accustomed to thinking of the Heavenly Father as a loving parent who supplies all our needs, and we rejoice in the glorious assurance of his Word that while we were yet sinners he sent his beloved Son to die for us, and thus provided for our reconciliation with him. But John takes us beyond the point of our merely being recipients of divine favors, and assures us that there is a possibility of our being partners with God. This is strong meat. It is difficult to grasp the reality of what this means.

In the divine providence it seems to have been the Apostle John's mission to introduce the church to much of the depth of truth concerning this partnership with God, particularly as it relates to our being members of the divine family. The Apostle Peter, in his first epistle, enlarges upon it from the standpoint of the church's share in the sufferings of Christ and the consequent hope of participating in his glory. The Apostle Paul dwells upon it considerably also from the standpoint of our partnership in the sufferings of Christ, and of being coworkers with God. (II Cor. 6:1) But it is the Apostle John who approaches the subject more particularly from the standpoint of our being members of the family of God, his sons, who are partners in the outworking of his divine plan of salvation.

The hope of sonship was evidently a very blessed one to John. He wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) This great truth seemed mightily to stir the Apostle John. He saw in it a demonstration of special favor from the Heavenly Father, a favor

that makes possible the exaltation of those who formerly were sinners, condemned to death, to a position in the divine family as sons of God, and his partners in the divine cause of restoring the condemned world of mankind to life.

In the Gospels of Matthew, Mark, and Luke, Jesus is presented to us as the great King of promise, as the Messiah of the prophecies, and as the Son of man. Not until we come to the Gospel of John do we learn so much about his Sonship. While we may often, and properly, think of John as the apostle of love, he was also a theologian, and a very exact one. When introducing Jesus to us as the Son of God he exercises great care in explaining who Jesus was, and how as the *Logos* he was made flesh and dwelt among us. He explains also that the *Logos* was "the only begotten of the Father, full of grace and truth."—John 1: 1-14

A BASIC DOCTRINE

John was very staunch in stressing the importance of this doctrine. Not only did he purposely outline in detail just how Jesus, as the Son of God, was made flesh, but he emphatically stated that any doctrine which was not in harmony with this great truth was not of God. (I John 4:1-3) We see that while John recognized the fundamental importance of the operation of divine love among the people of God, he was not willing to gloss over the evil influences of false doctrines in the church, and, in the 'name' of love, to advocate the faith-destroying policy which implies that it does not make much difference what we believe as long as we live uprightly.

The fact of Jesus being the Son of God was strong meat for the Jews, and the majority of them were not able to accept it. This doctrine was one of the points of controversy during the days of Jesus' earthly ministry, and doubtless continued to be for some time thereafter, especially where the Jewish influence was strong in the church. In John 10:33, the apostle quotes the Jews as saying to the Master: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Here, then, was one of the vital issues at stake in Jesus' day, which had such an important bearing on whether or not one became a true follower of the Master.

While John's insistence of the fact that Jesus was the Son of God constituted him in the eyes of the Jewish people generally a teacher of blasphemy, he does not stop with the identification of Jesus as the Son of God, but adds that "as many as received him [Jesus], to them gave he power [the privilege] to become the sons of God." (John 1: 11,12) If it was difficult for the Jewish mind to become reconciled to the thought that Jesus, the undefiled one, was a Son of God, how much more difficult it would be to accept the inspired statement of John that by divine grace even members of the fallen, sin-cursed race may become children of God!

NOT NOW UNDERSTOOD

Today the entire nominal church world applies the term 'Son of God' to Jesus. And the thought of sonship as related to God is applied, but erroneously, to all mankind in the expression, 'universal fatherhood of God, and brotherhood of man'. But this viewpoint was not held in the days of the

Early Church, so it must have required great courage on the part of John to advocate a view that was so opposed to the popular conception of religion in his day. And we wonder if today, among those of us who are rejoicing in the light of present truth, all the blessed implications of this sonship doctrine are fully appreciated, such as the fact of our being partners with our Heavenly Father.

Our being sons of God implies more than the thought of being redeemed from death by Jesus. This is brought to our attention by Jesus himself in John 10:34-36. Here the Master is replying to the Jewish charge that he was a blasphemer. He asks: "Is it not written in your Law, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Jesus' quotation, 'Ye are gods', is from Psalm 82:6, and he tells us that this prophecy applies to those to whom the Word of God was given. Identifying these, John quotes Jesus as saying in prayer concerning his disciples, "I have given them thy Word." (John 17:14) Not only was the Word of God given by Jesus to his immediate disciples, but also to all those who believed on him through their testimony. (vss. 6-21) What a powerful argument Jesus used to offset the charge of blasphemy leveled against him by the religious leaders of his day. If the Heavenly Father identified as 'gods' those members of the sinful race who became disciples of Jesus, why should they think it strange that this one whom they despised should himself

claim to be the Son of God? But the Jewish leaders were not prepared for truth of this sort, either as it applied to Jesus or to his disciples.

After explaining that it was the Father's purpose to induct into the divine family those who truly believed on him, Jesus added, "I and my Father are one." (John 10:30) And then in John 17:20-24, where Jesus makes the interests of his disciples a matter of earnest prayer, he petitions the Father to continue the work of sanctification in their lives that they may become one, even as he and the Father are one—that upon the basis of this oneness they ultimately might share his glory and be with him—"where I am". All of this must have impressed itself deeply upon the Apostle John, for when he wrote his epistle, he said: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

It is this same apostle who records the Master's promise to prepare a place for his disciples, and after preparing this place, to come again and receive them unto himself, "that where I am, there ye may be also." (John 14:2,3) The apostle continues to emphasize the fact that this glorious partnership with the Father and with the Son is dependent upon belief in and obedience to the Word of God which reaches us through Jesus.

OF GLORY AND WORKS

John not only points out to us our sonship privileges in the divine partnership, and that the overcomers are to share in the divine glory, but he also gleaned from the teachings of Jesus the fact that there is a purpose behind this partnership, a

work to be accomplished. He quotes Jesus as saying, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." (John 14:12) How glorious is the thought that we should be partners with God and with Jesus in doing these works!

Jesus said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:10) From this we see that even the works which Jesus did were not his own works. No, he was merely performing the works of his Father, as a partner with him. And then comes the astounding information, in the text already quoted, that those who truly believe on him shall likewise do these same works; yes, even greater works than had up to that time been performed by the Master. What a wonderful partnership!

Jesus healed the sick and raised the dead, and in God's due time the church will share with him in restoring the whole dead world to life. Jesus was commissioned to proclaim the Word of life, and God has likewise given to us "the word of reconciliation." (II Cor. 5:17-21; 6:1) Jesus suffered and died, and it is our privilege to suffer and to die with him, and as he suffered and died—that is, sacrificially. It is this that Paul emphasized when he wrote of the "fellowship [partnership] of his sufferings."—Phil. 3:10

When an earthly partnership is formed for the purpose of carrying out some business project, it is essential that those who are parties to the covenant are agreed as to its implications, and fully prepared to carry out its terms. How immeasur-

ably this applies to our partnership with the Heavenly Father and with his Son! If we think of 'fellowship' as involving merely the exchange of thoughts pertaining to the teachings of the Bible, then of course one's outlook could be different as to what constitutes the basis of that fellowship. But when we realize that fellowship really means a partnership with one another based upon our partnership with God in the carrying out of the divine plan, it behooves us all to look well to the Word of God to make sure that we are so conforming our lives to the terms of the partnership that we will continue to be worthy of the high favor of God which constitutes us his sons and coworkers.

THE MESSAGE

In I John 1:5 the apostle summarizes the significance of the truths which he had learned from the life and teachings of Jesus. He wrote, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." From this John concludes: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—vss. 6,7

The word 'light', as used here, is synonymous with truth. Pilate asked Jesus the question, "What is truth?" (John 18:38) And if we should ask the question today as to what is light, the answer would be the same as that which Jesus gives us in John 17:17—"Thy Word is truth"; that is, the revelation of truth or light pertaining to God and

to his plan for the salvation of the human race from sin and death.

This truth or light of God reaches us through two closely allied channels; namely, the written Word and the Living Word. The written Word we have in the Bible, and the Living Word we have in Jesus. Jesus' perfect interpretation of the written Word through his teachings and life is one of the primary means by which we are now able to comprehend the will of God as we endeavor to follow in his footsteps. John wrote, "In him was life; and the life was the light of men." (John 1:4) Jesus had life because he was wholly at one with the Father. As the *Logos* he was an obedient Son of God, and after being made flesh he continued to be obedient. Born under the Law, he kept that Law perfectly. Because of this, he possessed the reward of the Law, which was life. Hence the life possessed by Jesus, being his by virtue of his obedience to the divine will, is the light of men; that is, it reveals the manner in which others also may have life. The psalmist wrote, "In his [Jehovah's] favour is life." (Ps. 30:5) The fact, therefore, that Jesus had life was evidence that he was in the favor of God. He was in God's favor because he was obedient to him. This is the only basis upon which anyone can have God's favor and live.

SANCTIFIED BY THE TRUTH

Jesus prayed on behalf of his disciples, saying, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:17-19) Here is revealed the manner by which Jesus' oneness

with the Father was established and maintained. It was through the sanctifying power of the truth.

This truth had been recorded by the Spirit of God in the Old Testament Scriptures, and when Jesus entered into his covenant of sacrifice with his Father he agreed to do all that was written of him in "the volume of the Book." (Heb. 10:7) By living up to this agreement he became sanctified, or set apart, to perform his share in the glorious partnership he enjoyed with the Father. He was not only faithful himself, but by his faithfulness he pointed out the way for us similarly to be wholly set apart to the carrying out of our partnership contract.

If, then, we walk in the light which emanates from God through his written Word and which is exemplified by the Living Word, we have fellowship, or partnership, one with another. (I John 1:7) And what a blessed partnership it is! Concerning one phase of it Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18) Can we grasp the reality of the partnership expressed by these words? Perhaps not as fully as we ought, but certainly they imply the glorious privilege of being coworkers with the Father in the reconciliation of the world.

THROUGH THE BLOOD

The apostle seemed to anticipate the test that would be placed upon our faith to believe that we actually have a part in the great divine program that is being worked out through Christ. So after assuring us that if we do walk in the light and enjoy this wondrous partnership in the divine family, he is quick to add that the "blood of Jesus

Christ his Son cleanseth us from all sin." (I John 1:7) We are placed in a position of holiness before the LORD wherein our labor and sacrifice are acceptable to him. In the next chapter of his epistle John confirms this, saying of Jesus that "he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) This means that even though we are by nature sinners, we can actually become 'gods, sons of the Highest', and partners with him.

But to walk in the light and be sanctified by the truth requires obedience. John wrote, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." To this John adds: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (I John 2:4,5) John associates the thought of obeying the Word of God—the truth—with the development of divine love in our lives and the manner in which love should operate among us who claim to be in this glorious partnership with the Father. He sums up the thought by saying, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—I John 2:10,11

We read in John 3:16 that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From this we can see that love was the motivating principle in the partnership existing between the Heavenly Father and his beloved Son. And Jesus prayed, "As thou hast sent

me into the world, even so have I also sent them into the world.” (John 17:18) Just as it was love which prompted the Heavenly Father to send Jesus into the world, it was love which prompted the sending of Jesus’ disciples into the world to be his ambassadors. So love is clearly seen to be the motivating power in this wonderful partnership of the Father, the Son, and his body members.

LIGHT REVEALS LOVE

The terms ‘light’ and ‘love’ are closely related. True light, the light in which God dwells, the light which constitutes his will for us, reveals the divine principle of love as being the motivating power of the entire plan of salvation. This being true, failure to imbibe the spirit of love from the knowledge of the truth would imply, by default at least, a disobedience to the light, a contradiction of the great objective of the whole divine plan in which he is called to be a partner.

However, the applications and manifestations of divine love must be governed by the terms of our partnership if we are to be wholly faithful. John exercised love in his dealings with the brethren, but he did not hesitate to call attention to the fact that there were in the company of the believers of his day those who subverted the truth. He also pointed out that there were false prophets, and that it was necessary to “try the spirits,” or doctrines, that they might know whether or not they were of God. (I John 2:18,19; 4:1-3) True love for the brethren at times requires that an alarm be sounded when they are in danger.

The divine love that should permeate every phase of our fellowship with the Father, with the

Son, and with one another, is a love that leads to sacrifice, to a laying down of our lives for the brethren. Indeed, this spirit of sacrificial love is the very essence of our partnership in the work of God. John wrote that Christ “laid down his life for us: and we ought to lay down our lives for the brethren.” (I John 3:16) Again: “We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”—I John 4:16 ■



WEEKLY PRAYER MEETING TEXTS

OCTOBER 3—“Great peace have they which love thy [God’s] Law; and nothing shall offend them.”—Psalm 119:165 (Z. ’04-24 Hymn 233)

OCTOBER 10—“Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him [God] that created him.”—Colossians 3:9,10 (Z. ’04-25 Hymn 4)

OCTOBER 17—“He shall cover thee with his [the LORD’s] feathers, and under his wings shalt thou trust.”—Psalm 91:4 (Z. ’04-75 Hymn 294)

OCTOBER 24—“As they led him away, they laid hold upon one Simon, . . . and on him they laid the cross, that he might bear it after Jesus.”—Luke 23:26 (Z. ’04-155 Hymn Appendix E)

OCTOBER 31—“Because thy [God’s] lovingkindness [favor] is better than life, my lips shall praise thee.”—Psalm 63:3 (Z. ’01-246 Hymn 367)

VCR LIBRARY READY
with 1996 General Convention Tapes

THE 1996 GENERAL CONVENTION video tapes are now available. Most talks are 45 minutes in length. Other tapes feature the Vespers' Services. Write to request your copy of a listing of titles. The total package of 10 tapes is \$60. Individual tapes are \$6 each. The address is:

DAWN BIBLE STUDENTS ASSOCIATION
Video Cassette Service — P.O. BOX 4355
NORTH HOLLYWOOD, CA 91617

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 Eveline Sweet, Tacoma, WA—June 16. Age, 97

Sister Ethel Carlson, Tacoma, WA—July 8. Age, 97.

Brother Sherman Anderson, Bradenton, FL--August 3.

Age, 76.

Brother Ronald Reid, Jersey City, NJ--August 20. Age, 73.

Sister Nancy B. Wassmann, New York, NY--August 29.

Age, 92.

Sister A. Komanowski, Prince Albert, CAN.--August 29.

Age, 85.

Sister Arvella Jarmon, Cleveland, OH--August 29.

Brother Jim Passios, Pittsburgh, PA--August 31. Age, 60.

SPEAKERS' APPOINTMENTS

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

M. Balko		S. Jones, Cont'd	
Orlando, FL	October 26,27	Dresden, Ont	4
		Buffalo, NY	6
S. Jones		Tillsonberg, Ont	7
Jackson, MI	October 1	Owen Sound, Ont and	
Detroit, MI	2	Blythe, Ont	8
Chatham, Ont	3	London, Ont	9

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

E. Blicharz		E.F. Lankford	
Louisville, AL	October 13	Orlando, FL	26,27
W. Blicharz		Jos. Panucci	
Huntsville, AL	October 5,6	Pittsburgh, PA	October 19,20
R. Goodman		Orlando, FL	26,27
St. Petersburg, FL	October 6	G. Passios	
R. Gorecki		Claymont, DE	October 6
Huntsville, AL	October 5,6	Pittsburgh PA	19-20
Grand Rapids, MI	12,13	L.B. Post	
Pittsburgh, PA	19,20	Middletown, NY	October 6



CONVENTIONS

These conventions are listed by request of sponsoring classes. So your convention can be listed in time, make your request in writing 3 months before the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

HUNTSVILLE, AL, October 4-6, Holiday Inn, Research Park, 5903 University Drive, Huntsville 35806, or phone for reservations at (800) 845-7275, ask-

ing for 'HBS' block. Contact Sandy Cothren, 1912 Stevens Dr., Huntsville 35801
Phone: (205) 852-8505 or
(205) 551-0696

FREDRICKSBURG, NORTH VA, October 12, 13—Holiday Inn. *Cutoff date for group rate is September 27.* Contact: Helen Earl, 2613 Hughes Road, Adelphi, MD 20783
Phone: (301) 434-8480

GRAND RAPIDS, MI, October 12, 13—Fairview School, Alpine Ave. & Hillside Dr. Contact: Mark Carpenter, 804 Conger N.E., Grand Rapids, MI 49504
Phone: (616) 365-2635

NEW ENGLAND CONVENTION, October 18, 19, 20—Howard Johnson, Crooked St., Plainville, CT 06062. For information, please contact: Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518
Phone: (203) 248-3793

PITTSBURGH, PA AREA, October 19, 20—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: C. Martig, 94 S. Harrison Ave., Bellevue, PA 15202
Phone: (412) 872-6418
or (412) 734-9269

SAN LUIS OBISPO, CA, October 19, 20—Masonic Temple, 859 Marsh St. For information or assistance, contact: Lynn Murray.
Phone: (805) 544-3037

ORLANDO, FL, October 26, 27—Garden Club of Sanford, 200 Fairmont Drive and Hwy. 17-92. Contact: Helen

Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707
Phone: (407) 699-8303

DETROIT, MI, October 27—Redford YMCA, 25940 Grand River, Redford Twp. Contact: Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084
Phone: (810) 649-6588

NEW HAVEN, CT, November 3—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Mrs. Richard Suraci, Secretary, 171 Johnson Road, Hamden, CT 06518
Phone: (203) 248-3793

SAN DIEGO, CA (Thanksgiving Weekend), November 28-December 1—Radisson Hotel, 1433 Camino del Rio South, San Diego 92108. For reservations contact the hotel at (800) 333-3333 or (619) 260-0111, or by mail. Mention Bible Students to receive special rates *until November 12th*. Meal count needed by Sandra Bierman, 624 Alta Mira Ct., Vista, CA 92083 *by October 31st*.
Phone: (619) 230-1717

PHOENIX NEW YEARS, December 27-30—Wyndham Garden Hotel, 427 N. 44th Street. For information contact Mrs. Esther Bachorski, 13223 Palmwood Dr., Sun City West, AZ 85375
Phone: (602) 546-0430