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Highlights of Dawn

False Messiahs and False Prophets

“Then [at the end of the age] if any one says to you, ‘Lo, here is the Christ!’ or ‘There he is!’ do not believe it. For false Christs and false prophets will arise and show great signs and wonders.”—Matthew 24:3,23,24, RSV

WE ARE surely living in extraordinary, if not happy, times. We are living in an era of universal instability, of change and overturning in the internal affairs and boundaries of nations, in social consciousness and conduct; of deteriorating moral principles and ethical values. More and more, old standards of conduct, old precepts, old moral principles are coming to be regarded as outmoded and inapplicable in this onrushing world, while the voice of conscience and concern for one's fellowman are stifled in the all-consuming race for power, money, and honor of men.

It is not unusual on any given day to be exposed to reports of corruption in high places; street muggings and murders of blind or helpless old people; dishonesty among legislators, executives, judges, or police; kidnappings, hijackings, and skyjackings; racial wars and religious uprisings; even the abandonment of helpless hospital patients by workers on strike—just to name a few.

Rather, such items are commonplace and provide daily grist for the news mills of the nation and the world. Indeed, so prevalent are the never-ending stories of wars, crime, disasters, and dishonesty that they have well-nigh come to be accepted in the public mind as the norm for human conduct—so much so that their ability to shock and arouse indignation or corrective action has become almost completely dulled.

In the past month, however, an event occurred that jolted the consciousness of people around the world and took its place among the most gruesome incidents of recorded human history. It was the senseless, appalling mass murder, suicide, and infanticide that took place in Guyana, involving the deaths of over 900 members of a religious cult known as the Peoples Temple. The group, under the leadership of its founder, one Jim Jones, had migrated in 1974 from their headquarters in San Francisco to establish a commune in the South American jungle. From the beginning of their association with Jones to the very end, these people gave fanatical, unquestioning loyalty and devotion to their domineering but gifted leader, even to destroying their own children and themselves.

As news of the horror spread, the common question that rose in the minds of all was, Why? Why did Jones order the extinction of his followers? What kind of man was this Jones? What strange power did he have over these people? What man could or would order his trusting followers to poison their own babies and children and then to commit suicide? How, indeed, could they have submitted to such an order?

The dictionary defines a cult as "a system of religious rites and observances; zealous devotion to a person, ideal, or thing." The word itself does not carry a derogatory connotation; indeed, according to the same dictionary there is little discernible difference between a cult and a religion, which latter relates to "the beliefs, attitudes, emotions, behavior, etc., constituting man's relationship with the powers and principles of the universe, especially with a deity or deities; also, any particular system of such beliefs, attitudes, etc." In the minds of many, however, there is a difference between cults and religions.

In the world are many well-known religions, some of which have existed for thousands of years and have gained many followers. Hinduism, for instance, with 400 million adherents, was founded about 1,000 years B.C.; Con-

fucianism, claiming 350 million followers, and Buddhism, with some 160 million worshipers, both appeared on the scene about 600 B.C. Islam came into being about A.D. 600 and has approximately 500 million followers.

Oddly enough, Judaism, one of the very oldest religions, having begun with Abraham about 2,000 years before Christ, is also one of the smallest, numbering but some 15 millions; while Christianity, which had its roots in Judaism, presently claims roughly one billion followers and thus is the largest of all religions. These various religions, perhaps because of their antiquity and size, are generally regarded as recognized religions; to claim adherence to one of them is not considered unconventional.

The teachings of these different major religions of the world cover a wide range of variation. Indeed, the fact that their basic doctrines differ substantially from religion to religion is clear evidence that all do not possess the whole truth.

And then there are the so-called cults. These, too, though embracing different tenets and claiming smaller numbers of adherents, have come and gone all down through the ages. But in latter decades, spawned by talented leaders, they have so proliferated that today they literally number in the hundreds. But although their beliefs and practices vary from cult to cult, they are generally distinguished by a common characteristic—most profess to offer quick and easy solutions to personal problems, and a peace and security not found by all in other systems of religion. The Peoples Temple group, led by Jones, was one of these.

As for Jones himself, from all accounts he was a man of considerable intelligence and charm, and a powerful, convincing speaker. As do certain other false leaders of false religions, Jones claimed to possess the power to heal, “performing fake miracles in which he pretended to draw out of human bodies cancerous tumors that were really chicken organs.” Another report said, “He was a self-proclaimed messiah . . . who played God from behind mysterious dark

glasses that gave his followers the impression that he was omniscient. With . . . 'miracles' of healing that were pure medicine-show hokum, he mesmerized his flock and demanded fanatical loyalty and adoration.'" But Jones did not stop at healing; he went even further. "He pretended to raise people from the dead."—U.S. News & World Report, December 4, 1978

His misguided followers were mostly old, relatively poor, possessing little education, and some were sick. They were generally from that sad segment of society and in that condition of life where so many feel the need to have others order their lives and make their decisions. In a sense, too, they were the product of the troubled and confusing times in which we live.

It is therefore not surprising that, in this tormented world and in the presence of the babel of tongues issuing forth from all segments of the religious world, many troubled people are unable to discern fact from falsehood, truth from error, and know not which way to turn for the guidance, comfort, peace, and security for which they so avidly hunger.

"Through radio, television and the pulpit so-called religious pundits are able to attract gullible, distraught persons, indoctrinate them in certain beliefs and make them work for the economic benefit of the cults," said one writer recently. These unfortunate people are the pathetic victims of an understandable desire to escape from their problems, from reality; these are the ones who so readily fall prey to unscrupulous, charismatic leaders, to false prophets, and false messiahs, both in and out of the cults. Of such stuff was the tragedy of Jonestown created.

In his remarkable prophecy as recorded in the 24th chapter of Matthew's Gospel, Jesus linked a number of events that would all take place at the end of the world, or age. He said he would then be present at his second advent, at which time there would also be a great time of trouble. He further foretold that at that same time "impostors will come claiming

to be messiahs or prophets, and they will produce great signs and wonders to mislead even God's chosen, if such a thing were possible. See, I have forewarned you."—Matt. 24:3, 21, 24, 25, NEB

In Luke's account of this prophecy, which covers the same period in human history, our Lord tells us that these events would occur just prior to the establishment in the earth of the kingdom. After setting forth additional details of the great time of trouble that would identify his second presence and mark the end of the Gospel Age, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31

We believe we have already seen many signs indicating the world has already entered into the time of trouble which Jesus said would precede the establishment of the kingdom. The presence in the world today of the foretold false messiahs and false prophets is but an additional sign that the kingdom is, indeed, nigh at hand.

It is interesting to note that the Prophet Isaiah also describes this evil, upside-down world in which we live in language similar to that of our Lord Jesus, who, as we have seen, places these decadent, troubled conditions chronologically as just preceding the establishment of his kingdom.

Isaiah writes: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate."—Isa. 24:1, 3, 5, 6

Following the destruction of the various elements that make up this so-called world civilization (which, however, the Apostle Paul calls "this present evil world"), the Prophet Isaiah foretells the establishment of Christ's kingdom: "Then

the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”—Isa. 24:23; Matt. 24:21, 29; Luke 21:25, 31

In still another prophecy Isaiah describes the climax of that same time of trouble that Jesus said would come upon the earth and with which our Lord associated the presence in the world of false prophets of false messiahs. In the opening verses of this prophecy Isaiah calls attention to a commission to be accomplished by the Lord’s people before that final terrible cataclysm bursts upon the world. He says they are to raise the banner of truth, pure and free from all error and superstition, so that all, even in this late and troubled day, who are truly and humbly seeking to know and love and reverence the one true and loving God of the universe may find him, and serve him, and be unspeakably blessed.

Isaiah writes: “The burden of Babylon [the prophecy concerning mystic Babylon, with its confusion of ecclesiastical tongues], which Isaiah the son of Amoz did see. Lift ye up a banner [of truth] upon the high mountain, exalt the voice unto them [the sheep, seeking the truth], shake the hand, that they may go into the gates of the nobles [laying hold on the blessings of sonship to God, and joint-heirship with Jesus in the heavenly kingdom]. . . . The noise of a multitude in the mountains, like as a great people; a tumultuous noise of the kingdoms of nations gathered together [rising anarchistic masses in the nations of the earth]; the Lord of hosts mustereth the host of the battle.” (Isa. 13:1-4) To this agree the words of Jesus, wherein he instructed his followers, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”—Matt. 24:14

Today it is only the few who seek to know, to love, and to serve the Heavenly Father. Jesus called them a little flock. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) He also explained why it

is but a little flock: the way is difficult, and there are but few who have the appreciation, desire, and fortitude to enter and follow it to its glorious end. "Strait [difficult] is the gate, and narrow [troubled, involving tribulation, Strong] is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) In fact, our Lord Jesus said it was a way of sacrificial death. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

The Apostle Paul describes the characteristics of those who answer the call: they are lowly, and they are humble. "Consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is [regarded as] foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, . . . so that no human being might boast in the presence of God." (I Cor. 1:26,29, RSV) It was thus at the beginning of the Gospel Age; and it has been the same all down through the age, even to the present time.

But these few who answer the call are truly blessed. To these Jesus said: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:16,17

But it will not be thus in Christ's approaching thousand-year kingdom! Following the resurrection of the sleeping world of mankind, the banner of truth will float grandly over all the world, inviting all men to come and to know and to love the great Lord God of the universe. False leaders and false prophets and false messiahs will find no place in the kingdom, and the veil of ignorance and superstition that presently blinds and binds mankind will be removed. "He will destroy in this mountain [Christ's kingdom] the face of

the covering cast over all people, and the veil that is spread over all nations.' The truth concerning God's loving plans and purposes toward **all** mankind, both living and dead, both just and unjust, will be made plain for all to see and understand.—Isa. 25:7

"In that day" the glory of the Lord will be revealed to all men. The whole world will say: "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) At that time, says Jehovah God: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34

For every one of those poor, deluded souls who have followed false prophets and false messiahs into death in the greater or lesser Jonestown quagmires all down through the ages the loving Heavenly Father has a glorious future in store. Indeed, so great is the love of our great God in heaven that even the false leaders will be resurrected and given an opportunity to gain everlasting life on this earth, along with all their poor, misguided victims. For "Christ Jesus . . . gave himself a ransom for **all**, to be testified in due time."—1 Tim. 2:5,6

And so, through the loving gift by God of his only begotten Son and the obedient sacrifice of our Lord Jesus, the only true Messiah, there shall be a resurrection of all the dead, "both of the just and unjust." (Acts 24:15) "The Lord of hosts . . . will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."—Isa. 25:6,8

This is the glorious time for which the whole world has unwittingly been longing; it is the time for which Jesus taught his followers to pray: "Our Father, which art in

heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9, 10) How dear to our hearts are those other words of our Lord, when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." —Luke 21:28, 31



“Think on These Things”

The Undeified One

OUR Lord Jesus was made flesh—not sinful flesh—but holy, harmless, undeified, separate from sinners." (Heb. 7:26) The man Christ Jesus was thus a perfect man, the counterpart of the first man, Adam, and thus we see that he was all ready to be our Redeemer, our ransom, to give his life and all human rights for the purchase, the redemption, of Adam and the race of Adam, which lost life and all human rights in him. Our Lord, "the man Christ Jesus," did consecrate, did sacrifice, did give up on man's behalf all that he had. This he clearly set forth in his teaching on this subject. He represented himself as the man who found a treasure hidden in a field, and who went and sold all that he had, and bought that field. (Matt. 13:44) The field represents the world of mankind as well as the earth itself.—Eph. 1:14

In this world of mankind our Lord saw a treasure. Prophetically he saw the result of the redemptive work, the deliverance of many from the bondage of corruption into the full liberty of the sons of God—the church in this age, and the worthy of the world in the age to come. It was in view of this treasure that the field was bought.

Speaking of the result of the ransom, and of the work of redemption as it shall finally be accomplished by the close of

the Millennial Age, the prophet, speaking of our Lord, says, "He shall see of the travail of his soul, and shall be satisfied." (Isa. 53:11) Our Lord was fully satisfied to give his life, and all he then had, to purchase the world.

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Let the peace of God rule in your hearts, . . . and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Colossians 3:15-17

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"HOW OLD IS MAN?"

To be discussed by

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RADIO TOPICS FOR FEBRUARY

4—Thy Will Be Done

18—How Old Is Man?

11—Christ, the Foundation

25—When There Is No Peace

Bible Study

LESSON FOR FEBRUARY 4

Disciples in the World

MEMORY SELECTION: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16

SELECTED SCRIPTURE: John 17:18-21; I Peter 3:8-16

THE meaning of the word "disciple," according to Bible usage, is a learner, or a pupil. The chief concern in life of the early disciples, as well as of those called out from the world down through the Gospel Age, has been to follow in the footsteps of Jesus and to learn of him. The activities, good works, and character that the world sees is a reflection of his image as well as we are able to let it shine.

The thought of the memory text seems to be that even though the world does not now appreciate the Christian walk of the footstep followers of the Master, there will come a time, in the kingdom, when blindness

and prejudice will be eliminated; and then the good works of the church during the Gospel Age will be appreciated by the men of the world, and they will glorify God for the marvelous outworking of his plan.

The life of Jesus was not appreciated by his contemporaries. Some of the common people loved him, and they appreciated his lessons. But most were blinded by Satan and were opposers, as were also the scribes and Pharisees. And it was the latter groups who persecuted Jesus and finally brought about his death on the cross. Jesus, when sending his disciples out among the people, counseled them as follows:

“Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. . . . The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?”—Matt. 10:16, 17, 24, 25

This is in harmony with the context of the selected scripture text in I Peter 3. The vast majority of mankind is in darkness, blinded by Satan, the god of this world. (II Cor. 4:4) Jesus stated: “Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—John 3:19-21

But, as the Apostle Peter states in I Peter 2:12, there will come a time in God's arrangements when he will open the blinded eyes of the people and

they will remember the good works of the disciples of Christ and realize that it was by these that the arrangement of the kingdom was made possible and therefore also their opportunity for life. They will then glorify God. “Having your conversation [conduct] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the [their] day of visitation.”

The disciples of Jesus who are called out from the world during the Gospel Age are not promised approval of the world or an abundance of this world's goods. But they are promised opposition, evil for good, and suffering—all to the end that they might be perfected in character and tried as to their loyalty. The Apostle Peter states, in I Peter 2:19-21: “For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” □

Christ at Work Through Us

MEMORY SELECTION: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9

SELECTED SCRIPTURE: Matthew 16:13-21; John 14:12-14; Matthew 28:18-20

WHEN Jesus and his disciples had been among the people for some time and many had heard his teachings and observed his miracles, he asked, "Whom do men say that I the Son of man am?" (Matt. 16:13) Some reported that the people thought he was Elias, and others, John the Baptist. But Jesus asked the question, "But whom say ye that I am?" (Matt. 16:15) And Peter answered, "Thou art the Christ [Messiah], the Son of the living God." (vs. 16) Then Jesus made a profound announcement that is the foundation of the Christian hope. "I say unto thee, That thou art Peter [**petros**—a piece of rock], and upon this rock I will build my church; and the gates of hell shall not prevail against it." (vs. 18) "Rock," in the Scriptures, is a symbol of

truth. The massive truth upon which Jesus was to build his church was the fact that he was the Messiah, the Son of the living God; that he came forth with authority and power from God to speak the words of God and to gather his church, his body, the anointed, who, together with the Head, Christ Jesus, will be the greater Messiah, the Mediator of the New Covenant during the coming kingdom.

Jesus, as the anointed of God, was given a commission, a work to do while here on earth. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to

the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord."—Isa. 61:1,2; Luke 4:17-21

Jesus, in addition to being the ransom price for Adam, was faithful in carrying out his commission of preaching the Gospel. His faithfulness in this brought opposition and persecution and, ultimately, his death on the cross. His disciples are admonished by him to follow in his steps. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) The word "deny" in the text has the meaning of renouncing one's self, or, in consecration, fully accepting the Heavenly Father's will for his own. The heavenly Father's will for those who will walk in the footsteps of Jesus is that they lay their lives down in sacrifice as did Jesus. This is pictured by the cross, which in Jesus' day was a symbol of suffering and death. The next verse states: "For whosoever will save his life shall lose it: and whosoever will lose his life **for my sake** shall find it." The thought of the text is that those who are endeavoring to walk in the footsteps of Jesus and do not yield themselves in a sacrificial life will not gain immortality and be

associated with Jesus in the kingdom. On the other hand, those who do will gain the prize.

The Apostle Paul, in II Corinthians 5:17-20, states: "Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The point that this text is making is that Jesus at his first advent was an emissary from God who had begun the work of reconciling the world unto God but that since Christ's death and resurrection this work has been turned over to the church. Paul says, "as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Then in verse 21 the apostle reminds us that Christ died for the very purpose of making this arrangement possible.

In II Corinthians 6:1, the apostle continues his line of reasoning, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." □

Living Your Commitment

MEMORY SELECTION: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Colossians 1:10

SELECTED SCRIPTURE: Colossians 1:9-20

THE commitment that we make as disciples of Christ is a very serious matter. It is not only a commitment that controls our life now, but it is an agreement to serve the Heavenly Father and his beneficent purposes for eternity. The commitment that we make was pictured by Jesus in his baptism. Mark 10:35-40 tells of James and John coming to Jesus to ask for special favors in the kingdom. One desired to sit on the right hand and the other on the left of the Master. "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (vs. 38) They answered Jesus that they could. Then Jesus stated: "Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right

hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." The cup that James and John were invited to drink of is a symbolic cup which pictures all the experiences that were permitted to come to Jesus during the three and one-half years of his ministry. These experiences were those incidents where he suffered evil while doing good—being misunderstood, mocked, and blasphemed, and eventually suffering death. All these experiences came upon him as the result of his intense activity in carrying out the Heavenly Father's will for him. The baptism referred to in this text was not his water baptism; but rather, it pictured the complete surrender of his own will, his earthly possessions, aims, ambitions, and desires—the com-

plete surrender of his humanity. His only hope for a future life was that the Heavenly Father would resurrect him from death.

This same cup and baptism is the lot of each prospective member of the church down through the Gospel Age. Jesus said, in Luke 14:26,27: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, **and his own life** also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." In these texts Jesus is putting in perspective the love for God that is required of all who will be his disciples. The word "hate" could be better translated "love less." In other words, the disciples' love for the Heavenly Father and his principles cannot be superseded by love for any other thing, not even love for their own life. And by the illustration of bearing the cross, Jesus indicates that the disciple must be willing to suffer and die. In short, the disciple must be willing to walk in the footsteps of the Master.

The Apostle Paul, in Romans 6:3-5, expresses the same thought with respect to the consecrated Christian's commitment to participate in the suffering and death of the Fore-

runner, Christ Jesus. And in Romans 12:1,2, the apostle states: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

In this text the apostle addresses his remarks to the consecrated brethren in the church at Rome. He is urging them to fulfill the commitment they had made to suffer and die with the Lord. In order that their sacrifice might be acceptable, he reminds them that they have been justified by the blood of Christ and therefore are holy and acceptable. Giving up all of this, he states, is their reasonable service, in view of what has been done for them and what is promised for them in the future if they are faithful.

In the next verse he reminds the brethren that, while the sacrifice is going on, there is a secondary work that should be accomplished. This is the renewing of the mind, in order to eradicate worldly thoughts and establish in their place spiritual thoughts. □

Preparing for Mission

MEMORY SELECTION: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

SELECTED SCRIPTURE: Ephesians 4:1-7, 11-16

WHEN the Holy Spirit came upon the apostles at Pentecost they did receive power. They received the power of discernment in spiritual matters. The Bible, as they knew it, consisted only of the Old Testament. The words of God had been faithfully recorded down through the centuries. In it were contained history, instruction with respect to the keeping of the Law, prophecies, how to keep certain rituals that had meaning then but also had typical significance, etc. Some of these things were understood, but much was not decipherable to their minds. God had concealed spiritual truths that were to be revealed only when the Holy Spirit came upon the firstfruits of the Spirit.—Rom. 8:23

The Apostle Paul, in I Corinthians 2:9, 10, writes: "Eye hath

not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

A new time feature of God's divine plan of the ages began at Pentecost. The new age which the apostles initiated is known as the Gospel Age, a time during which the good news of the kingdom would be preached as a witness unto the uttermost parts of the earth. This was God's will for this particular time, but to know this and the details concerning the kingdom required the enlightened discernment provided by the Holy Spirit.

Those who are called to this mission are also made aware through the Holy Spirit that God's will for them during this time is to endeavor to walk in the footsteps of the Master. This way, the disciples of Jesus learn, leads to a life of self-denial, suffering, and eventually death. But the promise held forth to those who are faithful under these difficult and trying circumstances is immortal life on the divine plane of existence. (Rom. 2:6,7) And in addition they are promised a share with our Lord in the privilege of bringing blessings to all the families of the earth during the kingdom. Jesus said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. 19:28,29

Jesus received his commission and the substance of his ministry from God. This is recorded in Isaiah 61:1-3. "The Spirit of the Lord God is upon me; because

the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Where Jesus quoted this prophecy in Luke 4:18,19, he stopped at this point and stated, "This day is this scripture fulfilled in your ears." (vs. 21) He did this because his mission, or responsibility, stopped here at his first advent. The prophecy in Isaiah, however, continues with additional aspects of his mission that have been carried out by our glorified Lord and his spirit-begotten footstep followers down through the Gospel Age. "To proclaim . . . the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

If we are truly ambassadors for Christ and workers together with him, this wonderful proclamation of the mission of Jesus becomes our mission also.— II Cor. 5:20; 6:1

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
PART XXIX
THE BOOK OF ACTS

Paul, the Twelfth Apostle



JUDAS, one of the original Twelve Apostles chosen by Jesus under the direction of the Holy Spirit, became a traitor and lost his position among the Twelve. Jesus referred to him as the "son of perdition." (John 17:12) After committing the shameful crime of betraying his Lord, Judas hanged himself, and nothing more is recorded concerning him, except that he was buried in the potter's field.—Matt. 27:5-7

The word apostle simply means one who is sent forth, a messenger, a delegate. In a broad sense we might say that all the true followers of the Master, serving as his ambassadors, are sent forth by the Holy Spirit in the ministry of the Gospel and hence could properly be called apostles. In Hebrews 3:1 Jesus himself is referred to as the "Apostle and High Priest" of the Gospel-Age order of priesthood. In a very direct sense Jesus was "sent forth," as are also all his true disciples. He said to his Father, "As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18

While the thought of being "sent forth" into the ministry is true of all Christ's disciples, the Bible also uses the word apostle in a more restricted sense as applying only to the Twelve who were given to Jesus by his Father. The term was also applied later to Paul. These are the specially inspired servants of the church referred to in Revelation 21:14 as the "twelve apostles of the Lamb."

After Jesus was raised from the dead, his eleven remaining apostles, without waiting for instruction from him, decided to choose a successor to Judas. The record of this action is found in Acts 1:15-26. There can be no question about the sincerity of the eleven in deciding upon this course; but there is no evidence that the Lord accepted their choice, Matthias. As far as the record goes, there is nothing to indicate that Matthias was ever used to perform any sort of apostolic service.

It should be remembered that at the time the eleven selected Matthias, they had not received the Holy Spirit. They had been commanded by Jesus to tarry in Jerusalem until they were "endued with power from on high." (Luke 24:49) While they did not leave Jerusalem, they did not "tarry" in the full sense, for they took this unauthorized action of choosing Matthias.

In I Corinthians 12:18 Paul informs us that God has "set the members every one of them in the body, as it hath pleased him." As far as the "twelve apostles of the Lamb" were concerned, God acted directly through Jesus in choosing them. Jesus recognized this and referred to them as being given to him by his Heavenly Father. (John 17:6, 12) Matthias was chosen by the eleven through the casting of lots, which seems quite out of keeping with the manner in which the others were chosen.

Saul, the Lord's Choice

"Saul of Tarsus" is clearly shown to be the Lord's choice as the one to take the place of Judas. Saul was the original name of this faithful servant of the Lord. Later he took the name Paul, meaning "little." He was probably born about A.D. 1 to A.D. 4. Of his parents we know nothing except that his father was of the tribe of Benjamin. (Acts 23:6; Phil. 3:5) Although a Jew, by some unexplained manner he was "born free" as a Roman citizen. While born in Tarsus, Paul was "brought up" in Jerusalem and was educated at the feet of Gamaliel. (Acts 22:3) Paul was also educated in the Greek language as well as in his native Hebrew tongue.

These details of Paul's earlier life had a bearing on the effectiveness of his ministry later on. Naturally, they were all foreknown to God, which, together with what the Lord also foreknew concerning Paul's sterling traits of character and his love for righteousness, explains why he was "separated" from his "mother's womb" for the high position he occupied in the church.—Gal. 1:15

The first mention we find of Saul is in Acts 8:1, where we are told that he was "consenting" unto the death of Stephen, the first Christian martyr. Thus in this introduction Saul is presented to us as an enemy of Christ and of his followers.

Sincere

Saul was sincere in his efforts to stamp out Christianity. He later said to King Agrippa, "I verily thought [within] myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9) Sincerity, however, is not enough in one's service to God. Indeed, as was the case with Saul, a person may be wholly sincere in his efforts, but instead of rendering acceptable service to God, he may be working against him and dishonoring his name.

Speaking of Jesus' disciples, Paul also said to King Agrippa: "I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:11) Saul "verily thought" it would please God for him thus to cause Christians to suffer; and now there are those who "verily think" that they please God by attempting to bring converts to him through the threat of eternal torture. These are just as wrong, and more so, than was Saul of Tarsus. Their sincerity does not sanctify their God-dishonoring activities.

We read in Acts 9:1,2 that "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way,

whether they were men or women, he might bring them bound into Jerusalem.’’

Apparently Saul was given the ‘‘letters’’ he requested, ‘‘and as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.’’— Acts 9:3-5

What a revelation this was to Saul! Trembling and astonished, he inquired, ‘‘Lord, what wilt thou have me to do?’’ The immediate instructions were limited. He was simply bidden to go into the city, with the explanation that there it would be told him what he was to do. Saul arose, blinded by the light of the vision, and was led by the hand into Damascus.

Paul Saw Jesus

Apparently the Lord considered that one of the qualifications for apostleship was that each of the apostles should be given ‘‘infallible proofs’’ that Jesus had been raised from the dead. Acts 1:1-3 reveals that the eleven had been given these proofs; but what about Saul of Tarsus? He was not with the eleven when Jesus appeared to them.

Paul himself explains this in I Corinthians 15:3-9. Here he mentions different ones to whom Jesus manifested himself after his resurrection, and then adds, ‘‘Last of all he was seen of me also, as of one born out of due time.’’ This is a reference to Paul’s experience on the Damascus road. Jesus’ appearance to him was very different from that to the other apostles. To them Jesus appeared in a body of flesh, but not so to Paul, who explains, ‘‘He was seen of me, . . . as of one born out of due time.’’ What did Paul mean by this?

The Apostle John wrote: ‘‘Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.’’ (I John 3:1, 2) The eleven did not see

Jesus as he "is." They saw him as he "was"; that is, what they saw was a body of flesh in which Jesus had miraculously appeared.

Actually, however, when Jesus was raised from the dead he was "born of the Spirit" and, as a divine, spirit being, was invisible to human eyes. (John 3:8) His followers are promised that in the resurrection, when they also are "born of the Spirit," they will be like the resurrected Jesus. They they shall see him "as he is" and, in fact, will be with him. —John 14:3; 17:24

When Paul wrote his first epistle to the brethren in Corinth, he had this glorious hope of being born of the Spirit in the resurrection and of thus being with Jesus, being like him, and seeing him "as he is." But, in telling of his experience on the Damascus road, he said that he saw Jesus as one "born out of [before] due time"; that is, he caught a brief and partial glimpse of the resurrected Jesus prior to his own birth of the Spirit, prior to the "due time" of his birth into the heavenly realm. So Paul did see Jesus after he was raised from the dead and thus had this qualification for apostleship.

A Chosen Vessel

From the Damascus road, where Paul caught that brief glimpse of the resurrected Jesus, he went into the city and lodged in the house of Judas, who lived on the "street which is called Straight." It was here that the Lord sent a messenger to Paul with definite instructions concerning the things he "must do." —Acts 9:6, 11

This messenger was Ananias, to whom the Lord appeared in a vision. The Lord said to Ananias, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, . . . that he might receive his sight." —Acts 9:10-12

Ananias at first questioned this arrangement, explaining, "Lord, I have heard by many of this man, how much evil he

hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." (vss. 13,14) "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—vss. 15,16

Here is further proof that Paul was chosen by the Lord to be one of the "twelve apostles of the Lamb." He is a "chosen vessel," the Lord said. And Ananias was to explain to Paul "how great things" he would be called upon to suffer for the Lord's "name's sake." In writing to the church at Corinth, Paul refers to his suffering for Christ as one of the evidences of his apostleship.—II Cor. 11:23-28

"Are they ministers of Christ?" Paul inquires, referring to some who had called his apostleship in question. Then he adds, "I am more," more, that is, than simply a minister of Christ. All the consecrated followers of Jesus are ministers of Christ; but Paul was a chosen vessel, chosen to be a special apostle; and in this position he accepted the bitter persecution that was heaped upon him as evidence of his calling, as Ananias had explained the matter to him.

Paul was blinded by the light which shone around him on the Damascus road, but as Ananias ministered to him in the house of Judas, the "scales" fell from his eyes and he was able to see. Then "he arose, and was baptized." (Acts 9:17-19) The "vision" on the Damascus road had opened the eyes of his understanding, and now, having received instructions from Ananias, this man of action was immediately ready to enter upon his new vocation. He who had been doing all he could to destroy Christianity was now ready to lay down his life promoting the cause of his newly found Lord.

Since Paul recognized his direct appointment by the Lord to the apostleship, he did not deem it necessary to confer with the other apostles before entering upon his ministry.

(Gal. 1:15-19) We read in Acts 9:20,21 that, after tarrying certain days with the disciples in Damascus, "straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

Chronologically, Paul's early ministry in Damascus is somewhat ambiguous. In Galatians 1:17,18 he explains: "I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." How long Paul remained in Arabia and what he did while there the Scriptures do not reveal. Seemingly, however, he returned from Arabia to Damascus. It was probably after he returned that he preached Christ in the synagogues. It seems apparent also that he went to Jerusalem for the first time three years after his conversion, meanwhile having gone to Arabia and returned to Damascus.

Because of Paul's faithful ministry in Damascus, persecution arose against him and his life was in danger. By the assistance of fellow disciples he escaped "by night" from the city, being let "down by the wall in a basket." It was then that he went to Jerusalem. The brethren in Jerusalem were "all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him."—Acts 9:23-29

In Galatians 1:18,19 Paul explains that he went up to Jerusalem from Damascus to see Peter, and adds, "Other of the apostles saw I none, save James the Lord's brother." This may seem to disagree with Acts 9:27, which informs us that

Barnabas brought Paul "to the apostles." Actually, however, it does not. It is very doubtful that the "apostles" here mentioned included all eleven of them. Doubtless some of them were out of the city at the time doing missionary work. Apparently the only "apostles" in Jerusalem at the time were Peter and James, whom Paul testifies to having seen.

Paul states that he abode with Peter fifteen days, and these must have been busy days. It was apparently during this time that he "spake boldly in the name of the Lord Jesus, and disputed against the Grecians." It is doubtful that he was persecuted by the Grecians. They gloried in their pastime of "disputing" and doubtless found an able contestant in Paul. Perhaps it was here that Paul became acquainted with some of their theories, as revealed by him in his sermon on Mars' Hill.—Acts 17:22-30

However, the religious rulers in Jerusalem were far from pleased with Paul's preaching and "went about to slay him." (Acts 9:29) Again, by the assistance of the brethren, Paul escaped from his would-be killers. "They brought him down to Caesarea, and sent him forth to Tarsus." (vs. 30) Saul the persecutor was now Paul the Christian. He was back in his home town, no longer himself a persecutor, and temporarily inactive in preaching Christ where the enemies of the cross were most numerous. The church had rest "throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied."—vs. 31

Paul Again Becomes Active

The persecution of the brethren at the hands of Saul, which reached its climax in the martyrdom of Stephen, caused a scattering of the disciples, some of them traveling as far as "Cyprus, and Antioch, preaching the word to none but unto the Jews only." (Acts 11:19, 20) The Lord blessed this effort, "and a great number believed, and turned unto the Lord."—vs. 21

The brethren in Jerusalem learned of this activity and its results, and, wishing to assist, "they sent forth Barnabas,

that he should go as far as Antioch.” (vs. 22) Of Barnabas it is written that “he was a good man, and full of the Holy Spirit and of faith.” (Acts 11:24) Having become acquainted with Paul and recognizing his abilities, Barnabas, before going to Antioch, first went to Tarsus to seek out this new apostle and invite him to assist in the work at Antioch.

Paul accepted the invitation and, when they reached Antioch, “it came to pass, that a whole year they assembled themselves with the church, and taught much people.” Evidently the activity of Barnabas and Paul, together with the other disciples in Antioch, attracted public attention. It was here, the record states, that the disciples were first called “Christians.”—Acts 11:26

It does not say the disciples called themselves Christians. Evidently this name was given to them by the world. The name appears only two other times in the New Testament. One of these times is in Acts 26:28, and the other is in a text in which the Apostle Peter says, “If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.” (I Pet. 4:16) This suggests that “Christians” were then held in derision, and it is quite possible that this name was applied to the followers of Jesus by their enemies as a means of heaping ridicule upon them. Today the name Christian is generally accepted as though it had been given to the followers of Jesus by God.

Ananias had no doubt revealed to Paul that he would have the opportunity to suffer for the name of Christ, and in Damascus and Jerusalem he had already experienced bitter opposition. In both places the enemies of the cross had plotted to kill him. But now that he was back in active service, he was to learn the awful lengths to which the blinded ministers of the Adversary can go in opposing the light of the Gospel and those who bear witness to it.



Christian Life and Doctrine

Our King Is Marching On

“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”—Habakkuk 2:1-3

EVER since the first advent of our Lord Christ Jesus, his saints have been looking forward with fond desire to the time when he would come again. Did Jesus not promise them shortly before his death, “I will come again, and receive you unto myself; that where I am, there ye may be also”? (John 14:3) And have not his followers been earnestly praying, “Thy kingdom come. Thy will be done in earth, as it is in heaven”? His footstep followers have accepted his assurance that his kingdom would be established in due time. This assurance of Christ Jesus has been the bright hope in the earthly pilgrimage of his disciples, for the kingdom of God is indeed the crowning feature of God’s plan of salvation. All God’s holy prophets wrote concerning the kingdom of God.

The subject of the kingdom was ever uppermost in the mind of Jesus. In his teachings and parables, Jesus used every opportunity to make his disciples familiar with the kingdom. In due time the Lord gave the watchers signs that would reveal his second advent. We believe that this took place about 1874. More than one hundred years have gone by, and

the world is in greater turmoil than ever before. Where, then, is the evidence of Christ's presence?

Jesus promised that "when he cometh" he would enlighten his faithful followers concerning his presence. Let us read the words of Jesus in Luke 12:37: "Blessed are those servants, whom the Lord when he cometh [at his second presence: Diaglott, whom having come] shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Here we have the promise of Jesus that at his second presence he would serve "food"—"meat" in due season. This same promise is repeated by the glorified Christ Jesus through the words of the Apostle John in his message to the church of the Laodiceans: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20

True to his promise, shortly after his second advent, the Lord served his faithful brethren with "meat in due season." (Matt. 24:45) All the fundamental truths of his Word were unified into one complete and harmonious picture, disclosing before our eyes God's glorious plan of salvation and our part in that plan. The fact that Jesus is present for the purpose of destroying the old order, prior to the setting up of the kingdom was also brought to light. And how simple and beautiful are these truths!

This meat in due season discloses God's plan to restore mankind, the living and the dead, to perfection—the perfection that was in Adam before his fall. We learned that the man Christ Jesus gave his perfect human life as a ransom sacrifice for Adam's transgression. As a result, Adam and all his descendants would receive an opportunity for everlasting life and happiness here on earth. We learned from the Scriptures that Jesus could not be resurrected as a man but was raised a glorified spirit being, invisible to human eyes. It was disclosed to us from the Scriptures that the faithful followers of Jesus would be made like him and have the privilege of reigning with him a thousand years. But to be the

recipients of this blessing we must suffer with him, that is, lay down our lives with Jesus in sacrifice. Here indeed was meat in due season, light and truth served in harmony with the Lord's promise. This, then, is a clear evidence of our Lord's second presence.

Having established the time of his presence, many other scriptures fall in line. We believe that the sleeping saints have been raised. Since the prophecy in I Thessalonians 4, verses 14 and 15, relates to the Lord's second presence, it follows that the sleeping saints must have been raised. We read the Apostle Paul's words from the Revised Standard Version, "**Since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.** For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep." This is in harmony with the apostle's words in I Corinthians 15:51,52, referring to the members of the church who are alive here on earth during our Lord's second presence, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

We believe that the harvest of the Gospel Age began with our Lord's second presence. In Revelation 14:14, 16 we read, "Behold a white cloud, and upon the cloud one sat like unto the Son of man [the glorified Christ Jesus], having on his head a golden crown [divine authority to carry out the Father's will], and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle . . . and the earth was reaped." The truth is the sharp sickle. The glorified Christ Jesus is the Chief Reaper, the "Lord of the harvest." The reapers are the Lord's faithful followers. By declaring present truth—harvest truth—through the printed page, radio, television, and by word of mouth, these are engaged in the harvest work, the separation of "the wheat from the tares."—Matt. 13:30

(Continued on page 38)

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San Francisco	KNEW 910	8:30 a.m.	Baker	KFLN 960	8:00 a.m.
COLORADO			Kalispell	KGEZ 600	9:30 p.m.
Englewood	KQXI 1550	3:15 p.m.	Miles City	KATL 1340	10:15 a.m.
DELAWARE			NEW JERSEY		
Wilmington	WTUX 1290	7:45 a.m.	Hackensack	WWDJ 970	10:30 a.m.
FLORIDA			Salem	WJIC 1510	9:45 a.m.
Jacksonville	WBIX	1:15 p.m.	NEW MEXICO		
Orlando	WGTO 540	7:30 a.m.	Albuquerque	KABQ	9:30 a.m.
Tampa	WFLA 970	8:30 p.m.	NEW YORK		
GEORGIA			Buffalo-Niagara Falls	WHLD 1270	12:00 noon
Albany	WALG 1590	7:30 p.m.	Mineola (Sat.)	WTHE 1520	9:00 a.m.
IDAHO			Rochester	WEZO	7:00 a.m.
Nampa	KFXD	7:30 a.m.	NORTH CAROLINA		
Sandpoint	KSPT 1400	10:15 a.m.	Beaufort	WBMA 1400	9:00 a.m.
ILLINOIS			Mt. Airy (Sat.)	WPAQ	10:45 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	OHIO		
La Salle	WLPO 1220	9:45 a.m.	Columbus	WTVN 610	6:00 a.m.
Rockford	WRRR 1330	6:15 a.m.	Dayton	WAVI	10:45 p.m.
West Frankfort	WFRX 1300	9:15 a.m.	Toledo	WGOR 1520	9:30 a.m.
INDIANA			Zanesville	WHIZ 1240	6:40 a.m.
Evansville	WIKY	7:15 a.m.	OKLAHOMA		
Gary-Hammond	WJOB 1230	8:30 a.m.	Norman	KNOR 1400	7:30 a.m.
Muncie	WLBC 1340	7:00 a.m.	Pawhuska	KOKN 1500	8:00 a.m.
KANSAS			OREGON		
Goodland	KLOE 730	12:15 p.m.	Portland	KYXI 1330	9:30 a.m.
KENTUCKY			PENNSYLVANIA		
Bowling Green	WLBJ 1410	8:00 a.m.	Allentown	WHOL 1600	9:30 a.m.
Louisville	WHAS 84	10:30 a.m.	Pittsburgh	WYJZ	8:45 a.m.
Newport	WNOP	8:00 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Winchester	WWKY 1380	10:30 a.m.	PUERTO RICO		
LOUISIANA			Aguadilla (Fri.)	WABA	8:00 p.m.
New Orleans	WRNO	6:45 a.m.	SOUTH CAROLINA		
MAINE			Charleston	WOKE 1340	7:06 p.m.
Caribou	WDHP 96.9 FM		Hemingway	WKYB 10	
Portland	WDCS 97.9 FM	10:30 a.m.			

Radio Broadcast Schedule

TENNESSEE			CEYLON		
Knoxville	WKVQ	1:00 p.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
Memphis	WMQM	1:00 p.m.	GERMANY		
TEXAS			Radio Luxembourg (Wed.)		2230
Fort Worth	KJIM	6:45 a.m.	(German Language)		
Houston	KODA-FM	9:15 a.m.	ISLE OF MAN - GREAT BRITAIN		
Pleasanton	KBOP 1380	7:45 a.m.	Manx Radio 1594		2030
UTAH			MALDIVES ISLANDS		
Salt Lake City	KWHO	9:00 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
VIRGINIA			NEW ZEALAND		
Richmond	WGGM	7:45 a.m.	Auckland 1XI		10:45 p.m.
WASHINGTON			Dunedin (Sat.)	4XD	6:45 p.m.
Clarkston	KCLK	10:45 a.m.	Whakatane	1XX	9:00 p.m.
Seattle	KMPS 1300	10:00 a.m.	NIGERIA		
Spokane	KICN-FM 99	3:00 a.m.	Ondo State (Wed.)	OSBC	2245
Spokane	KUDY 1280	9:45 a.m.	PANAMA		
Tacoma	KMO 1360	9:45 a.m.	Panama City	HOQ 1250	10:30 a.m.
Yakima	KUTI 980	7:15 a.m.	PHILIPPINES		
WISCONSIN			Manila (Sat.)	DWXX	9:15 p.m.
Milwaukee	WZUU	8:00 a.m.	SOUTH AFRICA		
Neillsville	WCCN 1370	9:15 a.m.	Joubert Park	SWAZI Music Radio	
WYOMING			(Wed.)		11:30 a.m.
Cheyenne	KSHY 1370	9:00 a.m.	VIRGIN ISLANDS		
Sheridan	KWYO 1410	12:00 noon	St. Croix	WSTX 970	9:00 a.m.
CANADA			SPANISH RADIO BROADCASTS		
Edmonton, Alta.	CJOI	12:45 p.m.	ARIZONA		
Lethbridge, Alta.	CJOC	7:15 a.m.	Nogales	XEHF	9:00 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.	CALIFORNIA		
Winnipeg, Man.	CKJS	9:00 a.m.	Fresno	KXEX 1550	10:45 a.m.
Corner Brook, Nfld.			Los Angeles	XEGM	7:45 a.m.
	CFCB 570	10:30 a.m.	San Jose	KAZA 1290	8:45 a.m.
Deer Lake, Nfld.	CFDL-FM		FLORIDA		
Port au Choix, Nfld.	CFNW	10:30 a.m.	Coral Gables	WRHC	8:45 a.m.
Port aux Basques, Nfld.			ILLINOIS		
	CFGN 910	10:30 a.m.	Chicago	WOJO	9:45 a.m.
St. Andrews, Nfld.	CFCV-FM		TEXAS		
St. Anthony, Nfld.	CFNN-FM		Lubbock	KWGO	8:30 a.m.
Stephenville, Nfld.	CFSX		San Antonio	KUKA 1250	8:45 a.m.
Oshawa, Ont.	CKLB 1350	9:45 a.m.	MEXICO		
St. Thomas, Ont.			Mazatlan	XEACE	9:00 a.m.
	CHLO 1570	10:45 a.m.	Nogales	XEHF	9:00 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.	PORTUGAL		
Prince Albert, Sask.			Oporto		Radio Miramar
	CKBI 900	9:15 a.m.	782 k.c.		10:15 p.m.
Regina, Sask.	CKRM	7:45 a.m.	URUGUAY		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Montevideo		Radio El Espectador
AUSTRALIA			810 k.c.		(Sat.) 1:30 p.m.
Geelong	3GL	10:00 a.m.			
BRITISH WEST INDIES					
Grand Cayman		Radio Cayman			
		11:15 a.m.			

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the programs be played on a specified day or time. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

ALABAMA			MAINE		
Florence	WOWL	CATV 3	Portland	WGAN	WMTW
Huntsville	CATV		MARYLAND		
Mobile	KATV		Hagerstown	WHAG	
Montgomery	WKAB		MASSACHUSETTS		
Selma	WSLA		Needham-Boston	WCVB	
Tuscaloosa	WCFT		MICHIGAN		
ALASKA			Detroit	WGPR	
Anchorage	KIMO	KTVA	MISSISSIPPI		
CALIFORNIA			Greenwood	WABG	
Los Angeles	KHOF		MISSOURI		
	KTTV	Channel 11	St. Joseph	CATV	
	KNTV	CATV	NEBRASKA		
San Jose			Lincoln	CATV	
FLORIDA			NEW JERSEY		
Ft. Myers	WBBH	CATV	Pt. Pleasant	CATV	
Miami	WKID		NEW MEXICO		
St. Petersburg	WLCY		Roswell	KSWS	
GEORGIA			NEW YORK		
Savannah	WJCL	WTOC	Binghamton	WICZ	
ILLINOIS			Horsehead	CATV	
Moline	WQAD		N. Syracuse	CATV	
Quincy	KHQA		NORTH CAROLINA		
INDIANA			Hickory	WHKY	
Anderson		Cablevision Corp.	New Bern	WCTI-A	
Ft. Wayne	WFFT		OHIO		
Terre Haute	WTHI	WTWO	Cincinnati	WCPO-TV	Channel 9
KANSAS			Dayton	WHIO	
Copeland	KUPK		Lancaster	CATV	
Ensign	KGLD		Marietta	CATV	
Oberlin	KOMC		Pataskala	CATV	
KENTUCKY			Zanesville	WHIZ	
Madisonville	CATV		OKLAHOMA		
LOUISIANA			Tulsa	KTUL	CATV
Alexandria	CATV		PENNSYLVANIA		
Shreveport	KTAL		Ephrata	KATV	
W. Monroe	KLAA				

Television Schedule

Johnstown	CATV	Lufkin	KTRE
Palmerton	Blue Ridge CATV	Plainview	CATV
Philadelphia	WPVI	Tyler	KLTV
SOUTH CAROLINA		WEST VIRGINIA	
Anderson	WAIM-TV Channel 40	Charleston	WCHS CATV
Columbia	WRLK	Logan	WVCC-TV
Mt. Pleasant	WCIV-TV	Morgantown	CATV
N. Charleston	CATV	Parkersburg	WTAP
SOUTH DAKOTA		WISCONSIN	
Rapid City	KOTA	Madisonville	CATV
TENNESSEE		CANADA	
Chattanooga	WTVC WDEF	Sault Ste. Marie, Ont.	CATV
TEXAS		Toronto, Ont.	CATV
Houston	KTRK	WEST INDIES	
Lubbock	KCBD	St. Kitts	ZIZ-TV Channel 5

MODERN CABLE NETWORK BROADCASTS

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

(Continued from page 31)

Have we been able to observe any results of this harvest work here on earth? Yes, we have. The Lord's people have been pointing out not only God's glorious character and his plan of salvation but also the fallen condition of nominal Christendom and its rejection by God. They have been saying to God's people in Babylon, "Come out of her, my people," (Rev. 18:4) and come into fellowship with God and his truth. The great drawing power in this work is the recognition that the Lord is present and that, in harmony with the Father's will, he is destroying this old evil order of things preparatory to the setting up of his kingdom. The Lord's people have been inviting others to fellowship with them and to meet with them in study groups. They have been urged to help proclaim the "good tidings of great joy, which shall be to all people." (Luke 2:10) We have observed this great truth to be a powerful and ripening influence among the Lord's people. And everywhere all over the earth we have seen little groups, ecclesias—the Lord's people—meeting together to worship God. The harvest of the wheat, the gathering of the living saints, is indeed a great and glorious harvest. Seeing this harvest work in progress is proof of the Lord's second presence, for Jesus is the Lord of the harvest.—Luke 10:2

Again we read in Revelation 14:18 of an angel having a sharp sickle being instructed to "thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." The harvest of the vine of the earth pictures the destruction of the false Christian systems, and the evil nations, with their evil institutions.

Great is the vine of the earth, but it is not Jehovah's planting. Its fruitage, represented in its worldly wisdom, its wealth, its political power and social standing, the Lord will utterly destroy. Indeed, much of its power has already been destroyed. In Daniel 2:44 we read this prophecy: "In the days of these kings shall the God of heaven set up a kingdom,

which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

What a remarkable prophecy! We have seen the beginning of the fulfillment of this prophecy in our lifetime. With the outbreak of the First World War in 1914, we have witnessed the downfall of the rulers who once claimed they were ruling by divine right. The ruling houses of the Hohenzollerns, the Hapsburgs, the Romanoffs, the kings, the kaisers, the czars, where are they? Yes, the kings have had their day. The fragments of these nations, these Gentile powers, are being ground to powder in preparation for the establishment of the kingdom of Christ. The precept of the divine right of kings is gone.

New powerful governments and leaders have risen and fallen by the wayside. Communist and socialist ideologies have taken over the old established forms of governments, but the problems of mankind remain unsolved. With the outbreak of the First World War in 1914, the Gentile Times came to a close. It seems we are fast nearing the end of the harvesting of the wheat. The clusters of the vine of the earth are fully ripe, and the reaping, or gathering, of the vine has been under way since 1914. We are living in "the day of the Lord's [Jehovah's] wrath," "the day of the Lord's vengeance."

Why must the establishment of Christ's kingdom be preceded by "a time of trouble such as never was since there was a nation"? God always chooses the wisest way to accomplish his purpose. In Isaiah 42:14 we read the words of Jehovah, "I have long time holden my peace; I have been still, and refrained myself." In his love, as well as in his wisdom, the Lord permitted the reign of evil, suffering, and death.

He permitted conditions which were absolutely opposed to his principles of truth and righteousness and love. For a long time he restrained his anger against wickedness. He

refrained from executing his vengeance. Again in Isaiah 42:14 he says, "Now will I cry like a travailing woman; I will destroy and devour at once." In his righteous indignation he will go forth and accomplish his purpose. And who carries out the destruction of this old evil order? None other than "the Arm of Jehovah," our Lord Jesus. Jesus himself said in Matthew 26:64, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven [during troublous times]."

The overthrowing of the present evil order will be felt in every corner of the earth. The present arrangements of civil, religious, social, political, and educational orders which exist in their various forms will not be a part of the new order. To bring such changes about, to do away with the old order, causes revolutionary disturbances. It will require a period of time. These changes are opposed by the civil and religious leaders, who constantly seek by every means to prevent the collapse of the present civilization. But no power is able to hold back the disintegration of the old order. All the various forms of government find themselves in deep trouble—even the heathen nations of Africa and Asia, who have thrown off the powers which ruled over them and exploited them. They have formed their own governments; yet poverty, misery, and oppression remain the lot of the people in all those nations. Mankind is not aware of the forces which are at work bringing about the destruction of all their worldly-wise schemes. They form unions, such as labor unions; they associate together as nations and form the United Nations; they make treaties; they form alliances; they overthrow governments; they make wars; they build more destructive machines of war. But nothing stops the disintegrating forces which are at work. Only the faithful students of God's Word are aware that these disturbing influences are due to the second presence of our Lord.

Our minds go to the 2nd chapter of the Book of Psalms: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers

take counsel together, against the Lord, and against his anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” We are observing the foretold distress of nations, “the sea and the waves roaring,” people, multitudes, nations, tongues, striving for what they believe is their right—liberty, security, and happiness—throwing off all moral restraint, giving way to angry passion. We have seen mountains [kingdoms] carried into the midst of the sea, the earth reeling to and fro like a drunkard, men’s hearts failing them for fear; and while they cry, “Peace, peace,” they realize there is no peace. So great will the trouble become that without some intervening power to cut it short the entire race would eventually be exterminated.

But God has prepared the intervening power—Christ and his church. The Christ will intervene at the proper time and bring order and peace out of earth’s confusion. “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake [but by the elect] those days shall be shortened.” (Matt. 24:22) May we ever keep in mind that although we are living in the time of Christ’s second presence, the millennial reign of Christ has not yet begun. The New Covenant arrangement is not yet in operation; the highway of holiness is not yet open; restitution blessings of life are not yet available. They can begin only after all the saints have passed beyond the veil.

In Daniel 12:4 we find another scripture which points to the second presence of our Lord. “Many shall run to and fro, and knowledge shall be increased.” Surely this prophecy has been fulfilled in a most remarkable way. What a picture this places before our minds—a scene swarming with men, women, and children, commuters riding or driving to work in the morning and returning to their homes in the evening, children going to and returning from school, people traveling between different cities or countries, crossing continents and oceans, using cars, planes, trains, boats—like so many ants running around an ant hill. “Knowledge shall be increased.”

Education, the one great means of increasing knowledge, has become compulsory in many lands, and certainly its value is appreciated in all parts of the earth. Literature of every kind finds its way into the homes of the rich and the poor. Important events occurring in almost any part of the earth may be viewed many thousands of miles away on television screens while they are actually taking place, and they are reported in detail in newspapers of many languages within hours. Libraries and encyclopedias furnish instant information on practically every subject. Indeed, knowledge has increased in a most remarkable way. The store of knowledge has become so great that even computers are not completely able to handle it.

Another evidence of the Lord's second presence is the return of Israel to Palestine. The Scriptures inform us that the length of time natural Israel would be cast off from favor would be a repetition or duplication of the period during which they enjoyed divine favor. Jeremiah states, "And first [before God's favor will return] I will recompense their iniquity and their sin double." (Jer. 16:18) Israel enjoyed divine favor for 1845 years, from the death of Jacob to the death of our Lord Jesus Christ. The Lord cast her off for a similar period of time. Adding 1845 years from the death of Jesus Christ in A.D. 33 would bring us to 1878. Then in 1878 we should see the first signs of the budding of the fig tree, the first signs of the return of God's favor to Israel.

What happened in 1878? Did the first tender buds appear at that time on the fig tree? Exactly on time, the door to Palestine began to open to natural Israel. Lord Beaconsfield, a Jew, and prime minister of England, at the Berlin Congress of Nations changed the treaty of San Stephano between the Russians and the Turks so that Turkey, while exercising control over Palestine, must permit the Jews to settle there. All opportunity to return to their homeland had been closed to the Jews. But now the door was opening. The Jews would be permitted to return and settle in Palestine.

And so we are informed in Jeremiah 16:16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways." First there were the fishers, the efforts of Zionist and associated organizations to induce the Jews to return to Palestine. However, they did not return in great numbers. Then the Lord sent hunters. The pressure exerted by the hunters proved effective. The Jews, having been driven to desperation by the hunters—by severe persecution—felt that to survive and to live, they must possess Palestine as their homeland and be permitted to settle there freely without restrictions. Finally, in November 1947, Palestine was partitioned between the Jews and the Arabs by the United Nations, and in May 1948 an independent Jewish state was proclaimed by the Jews.

The ingathering of natural Israel and the establishment of natural Israel are important steps toward the ultimate object of God's plan of salvation. For, as God has used them as an example of a people under a curse, he will also use them as an example of a people being blessed. (Zech. 8:13, NEB) How good it is that by the grace of the Lord our eyes have been opened to the glorious time in which we are living—a really great and wonderful time, yet also a difficult time—the time of the second presence of our Lord! What an inspiration this important truth should be to us, urging us on to faithfully and joyfully serve the Lord, his truth, and the brethren, to live for him, so that, with his assisting grace, we may finish our course with joy. Even as an espoused bride longs for her future husband, so the prospective bride of Christ longs to be with her future Bridegroom.

In Revelation 19:7 we read, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready." All the faithful followers of Jesus will then have been taken home. The body of Christ

will then be complete. The 144,000 will then have been gathered together. The marriage of Christ Jesus, the Bridegroom, and his bride, the church, will then take place.

In the earthly marriage relationship, man and wife are spoken of as being "one flesh." (Matt. 19:5) But in the case of the heavenly marriage these twain are of one spirit—God's spirit. Christ Jesus, the Head, and the church, his body, are so closely knit together that never again, through all the ages of eternity, will they be separated. One mind, one will, one spirit will motivate them in all they do. To them is committed the responsibility of bringing into covenant relationship with God all who are willing of the entire human race. What a glorious mission this will be! The bride will take the Bridegroom's name. She will partake of the divine nature and be associated forever with the Father and with the Son as members of the divine family, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:7) The faithful overcomers shall be heirs of God and joint-heirs with Christ.

What a joyful experience the marriage of the Lamb will be for the saints, and what rich blessings it will bring to mankind! And in the meantime, "Though it tarry [though it seem to tarry], wait for it; because it will surely come, it will not tarry."—Hab. 2:3



Weekly Prayer Meeting Texts

FEBRUARY 1—And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—Isaiah 30:21 (Z. '95-6 Hymn 125)

FEBRUARY 8—O thou of little faith, wherefore didst thou doubt?—Matthew 14:31 (Z. '00-170 Hymn 233)

FEBRUARY 15—Whoso keepeth His Word, in him verily is the love of God perfected.—I John 2:5 (Z. '97-312 Hymn 315)

FEBRUARY 22—Let your conversation be without covetousness; and be content with such things as ye have.—Hebrews 13:5 (Z. '02-250 Hymn 180)

Christian Life and Doctrine

After Ye Have Suffered a While

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”—1 Peter 5:6-10

HUMILITY has various facets of meaning, but from the standpoint of the Bible, and particularly in our text, its meaning is “to make self low.” And, of course, this relates to the expression of our self-will. When we consecrated our lives to the Heavenly Father, the thought of our own wills being dead was a paramount condition, or requirement, for our consecration to be accepted. It follows, then, that our humility is one measure of how we are living up to our consecration vows and what the prospect of our reward will be.

The thought of being under the mighty hand of God implies a full submission and yielding of mind and body to the providences of God’s will for us. The word “mighty” (Greek, *krataios*) as used here has the meaning of power put forth with effect. We are said to be God’s “workmanship, created in Christ Jesus unto good works.” (Eph. 2:10) His design, or will, for us is that by sacrifice and suffering, which he supervises, we, if rightly exercised by the experiences, are enabled to develop the fruits and graces of the Spirit. This is necessary and must precede our spiritual birth. This is

expressed so beautifully by the Apostle Paul in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present [yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

When we consecrated, we gave up any hope or prospect of life here on earth, in exchange for a hope of life as a spirit being. Our bodies of flesh, then, are expendable, and the instructions are that we are to yield them in sacrifice. How do we do this? By spending our strength, energies, abilities, influence, in the service of the truth and the brethren.

The result of this activity is expressed in verse 2 of Romans 12: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In the subsequent verses of the chapter, the apostle gives a representative list of examples, showing how by experiences we are enabled to renew our minds.

Then, in verse 7 of our theme text, the apostle seems to want us to recognize that a life of submission, which leads to a life of sacrifice, may cause some to be fearful. And so he admonishes them to cast all their cares upon the Heavenly Father. The Diaglott translates "care" as "anxiety," and this seems to describe the condition better. But here, as in other aspects of our Christian walk, if we have really accepted the Heavenly Father's will for our own, realizing that God's mighty hand is over us in everything that we do or that we experience in the way of trials permitted to come to us, we will have confidence in his overruling providence in our behalf. We have not—as new creatures—been given the spirit of fear.

We can never be successful in our Christian walk if we do not know from whom our opposition stems. The apostle tells us in verse 8 of our theme text that the source of our trials and difficulties is Satan. In Zechariah 3:1,2 we read a very interesting statement by the prophet concerning Satan: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to

resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

The point of the text, of course, is to bring to our minds graphically the fact that Satan is a real personality and that he is dedicated to oppose God and his righteous arrangements. If he can cause the seed of blessing to fail, he can perhaps postpone his own demise. Or he may even have hope of winning the struggle between darkness and light. The Apostle Paul, in Ephesians 6:11,12, admonishes us to "put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The expression "principalities and powers" seems to denote different orders of spiritual beings, perhaps both good and evil. But in our text the Apostle Paul is referring to those very powerful spirit beings who are under Satan's control. We are obviously no match for these beings when they oppose us, and the only effective defense that we have is the armor of God. The apostle proceeds to enumerate the various parts of this armor, which are the truth, righteousness (justification), the Gospel of peace, faith, the promise of salvation, and the Holy Spirit. All of these are gifts from the Heavenly Father. Our skill in using them is dependent upon the depth of our consecration and the extent to which we have learned to humble ourselves under the mighty hand of God.

These texts also indicate that Satan and his minions have enlisted earthly governments, institutions, and church systems as part of the forces of darkness. We believe, however, that most of these are aligned with the powers of darkness through ignorance. Nevertheless, they constitute a powerful force in opposition to the children of light.

In view of all these superior powers which are against us, the Apostle Peter, in verse 8 of our theme text, warns that

we should be sober and vigilant because Satan, represented in all these powers of darkness, is stalking the children of light, seeking whom he may devour. Satan is pictured as a roaring lion. The lion of the Bible was singular because of its fierceness, cruelty, and cunning. It is said that its roar was so terrifying to its intended victim that the victim would freeze with terror and thus become easy prey to the attacker. And so it can be with us if we leave ourselves exposed, trusting in our own strength for a defense. We become an easy prey to a much more powerful and cunning foe. But on the other hand, if we are vigilant and alert, we will be watchful for his snares and will rely on the Lord's superior power for deliverance.

The Apostle Paul, in telling of his experience with Alexander the coppersmith, who was a violent opposer to the truth, said that when he first countered the opposition all his friends left him, but "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." (II Tim. 4:17) And he will deliver us too.

The apostle then states (verse 9 of our theme text) that we are to resist Satan and his emissaries of darkness, standing firm in the faith. It is only because God has, through his Holy Spirit, enlightened our minds and revealed the truth to us that we are able to discern fully between good and evil (Hebrew, sin). This has not been true of any others of the human race, except Adam, and Jesus at his first advent. Because of this ability, we know that the church is on trial for life during the Gospel Age. The Apostle Peter states, in I Peter 4:17, "For the time is come that judgment must begin at the house of God."

To the true child of the Lord, who has been given the privilege of discerning the beauty of the Lord revealed through his Word, the divine law satisfies the innermost desires of the heart. The words of the psalmist seem to express the thought best: "O how love I thy law! it is my

meditation all the day. . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.”—Ps. 119:97, 103, 104

And again the Apostle Paul, in Ephesians 5:11-13, says: “And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light.” It is the light generated through the Holy Spirit that makes the reprovèd things of darkness manifest to the child of the Lord. Then, being fully aware, he should be moved to soberness and vigilance.

It is interesting to note that the words “affliction” and “suffering” are translated from the same Greek word, **pathema**. And the apostle, in verse 9 of our theme text, is bringing to our attention that suffering on the part of the church is universal. Even though, when we as individuals are undergoing severe experiences, it may seem that we are the only ones who are suffering or that we have been singled out for especially severe trials, this, of course, is not true. The Apostle Paul states, “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (II Tim. 3:12) Again, in II Timothy 2:11, 12 he says: “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.” And then his wonderful statement in Romans 8:17: “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

To suffer, according to Bible usage, means to endure or experience. The thought is that the Christian is to be submissive to all the experiences that the Heavenly Father permits him to have. These can be experiences of being misunderstood, of derision, of mockings, and even of physical pain and death, if the Lord requires it.

But all these experiences must be the result of Christian activity. The Apostle Peter expresses the matter thus: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. . . . But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Pet. 4:14-16

And again, in the 2nd chapter of I Peter we read: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." (vss. 19-23) This is suffering, this is being submissive in the experiences brought about through efforts to serve the Lord, the truth, and the brethren.

The Apostle Paul, in Colossians 1:24, sets the example for all the footstep followers of Jesus down through the Gospel Age, saying, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." The apostle does not mean that Christ's sacrifice was not efficacious and that it required additional sacrifices and suffering. But what he is saying is that **the Christ**, head and body, (I Cor. 12:12) must suffer, and since the Head, Christ Jesus, has already suffered, the suffering that is left behind is that of the church. Suffering must be experienced by every member for his testing and development.

The apostle's suffering on behalf of the brethren is well documented in many places. But we think especially of the account in II Corinthians 11:24-30. In this account he tells of being beaten with rods, of being stoned, of suffering shipwreck, "In journeyings often, in perils of waters, in perils

of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. . . . If I must needs glory, I will glory of the things which concern mine infirmities.”

All these experiences were brought about only because of Paul’s activity in preaching the good news of the kingdom and endeavoring to serve the brethren and, in fact, to do good to all men as opportunity presented itself. Those who were opposing Paul in his ministry had been boasting of the great difficulties they had encountered and overcome. But Paul says that if boasting is necessary, he will boast of those things that demonstrated his complete submission to the Lord—the complete lack of reliance on his own strength or judgment—and how the Lord won the victory.

The Apostle Paul set us a wonderful example in these things. And while most of us will never be required to endure the things that he endured, the principle is exemplified. It is an axiom of our Christian walk that “all that will live godly in Christ Jesus shall suffer persecution.”—II Tim. 3:12

Why is it necessary for a Christian to suffer? In Hebrews the 12th chapter the Apostle Paul says that we are “compassed about with so great a cloud of witnesses.” And in this statement he is, of course, referring to all the wonderful examples of faith enumerated in the 11th chapter. These wonderful heroes of faith were witnesses for God in the sense that they spoke of the things that God requested they speak of, even though the message was unpopular.

The witness that they gave in some instances meant torture and even death. But in these trials they demonstrated their faith in God, not relying on their own strength, but “out of weakness were made strong.” Their attitude was best expressed by the three Hebrew children, “If it be so, our God

whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

Because of their faithfulness under testing and trials brought about as a result of their witnessing for God, telling forth the message that was for that time or season, they received the promise of a better resurrection. They were accounted as friends of God, and their faith was accounted to them for righteousness.

The apostle tells us that these faithful men of God are examples to us, for we too are witnesses for God. It is our mission to tell forth the message for this time and season, which is the good news of the kingdom. To the established forces of darkness, this is an unpopular message and will bring upon us testings and trials and persecution. But in these trials we are to look to Jesus, our Forerunner and example, who was in all points tempted as we are, yet without sin. "For consider Him that endured such contradiction (opposition) of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12:3

The apostle then indicates that the opposition we will receive is not a temporary thing but will continue until our course is ended in death. "Ye have not yet resisted unto blood, striving against sin." (Heb. 12:4) He then indicates that this should be no surprise to us, because the prophet foretold of these things, saying, "My son, despise not thou the chastening [tutorage, Strong's] of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth [trains, Strong's] and scourgeth [chastises] every son whom he receiveth." The thought is that God does not himself bring these experiences upon us but that he permits the forces of darkness, the opposers, to bring the experiences to us as he sees we have need. These experiences are for the purpose of testing our loyalty and faith, and/or for helping us

develop the fruits and graces of the spirit. In fact, the apostle continues, in verse 8, to tell us that if we are not having these experiences we are spurious and not sons.

In verse 11 of the 12th chapter of Hebrews, the apostle states, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." These experiences are the sufferings that were left behind for each member of the body of Christ to fill up, so that they could yield the peaceable fruits of righteousness in our characters. "Peaceable" in the text has the meaning of **salutary**, or of promoting health. The fruits of righteousness that we develop, then, have the effect of restoring our health in a spiritual sense, that is, making us mature, perfect, more Christlike.

In our theme text, I Peter 5, verse 10, the Apostle Peter summarizes our thoughts: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." The word "suffer" here is the same word as used throughout this study, and it means to endure or experience. The apostle's conclusion is that such experiences, if we are exercised by them, will have a salutary effect on our Christian character; and by proving faithful under trials and testings, we will be established—made more stable—and at the same time our faith will be strengthened and settled.

The Heavenly Father, during our Christian walk, is preparing our minds and our characters to be clothed upon with our house from heaven. This is accomplished by suffering, or experiencing, the trials and testings that he permits us to have while we are endeavoring to walk in the footsteps of Jesus. For even Jesus, our Forerunner, was so developed. "Son though he was, he learned obedience in the school of suffering, and, once perfected, became the source of eternal salvation for all who obey him."—Heb. 5:8, 9 NEB

Encouraging Letters

Wants Program Forever

Dear "Frank and Ernest": My wife and I are constant listeners to your Sunday program on WVWI, St. Thomas. Your program is most interesting and brings great comfort to our hearts, and we are sure that many people tune in on you on Sundays. We haven't called to thank WVWI yet, but we pray that they keep your program on forever! We would appreciate it very much if you would please send us a copy of your booklet "When a Man Dies" and whatever other interesting transcripts you have. Many thanks, and may God bless you both. —VI

Searches for Program

The Bible Answers: I am so grateful to find your program on TV again, even if not regularly as to time and days. I search the TV log every week, hoping to find it listed. I've listened to it always whenever it was available. Some time ago "Frank and Ernest" was broadcast, and I enjoyed it so much and was so sorry when we could no longer hear it. Please send me the two booklets offered on the last telecast I could find in our area—"Israel in History and

Prophecy" and "Life After Death," and thank you so much. Prayerfully.—AR

Grateful Readers

Dear Brothers: I just want you to know how much I look forward to getting my Dawn each month. My sister-in-law and I agree that your little magazine is the Bible way—just the Word of God. I hope to send in more subscriptions later on. With my prayers and a heart full of love for all. A very grateful reader of The Dawn.—WV

Minister Highly Impressed

Dear Sirs: Please send me the "Savior" booklet and "Life After Death" and any other booklets that I may have at this time. I am a young minister, having been in the ministry about 7 years. I saw your program yesterday for the first time, and I am highly impressed with all the important facts that have been opened to me in countless dimensions by watching your program. Thank you. —FL

Found a Booklet

Sirs: I picked up a copy of your little booklet entitled "Hope," which I like very much and

passed on to a friend recently. Do you have any more copies? If so, I would like another. Its message is so good, especially for those who have just lost a loved one. Also, I noted on the back page that you have free copies of "God and Reason." I would like to have one of these, too. Many thanks for this favor.—MO

For Summer Teaching

Gentlemen: We have one of your books called "God's Promises Come True," and we love to read the book and look at its pictures and try to answer the questions. I would like to purchase seven more of these books for our church school this year. Also, please send me one copy of "Songs in the Night" and one copy of "The Book of Books." Enclosed is my check to cover the charges. Thank you so much for all of your fine efforts for the sake of Jesus. Sincerely.—AL

It Rings "So True"

The Dawn: You don't know how very excited I am for this new discovery regarding God's Word that I have found through you. I thank you so much for all the help you have given me thus far. The dollar is for the book "The Creator's Grand Design." I don't hear "Frank and Ernest"

any more. Do you have a book of the questions and answers they used on their programs? Their comments caused me to pick up real interest in what they were explaining, for it was something new and wonderful to hear, and somehow, though it was against my background teachings, it seemed to ring so true. Thank you!—WI

Minister Enjoying Our Books

Dear Sirs: I really enjoy the books I have received from you. "Studies in the Scriptures" really help me a lot to get a better understanding of scriptures. I would like also to order booklets. Enclosed is my check for the amount—24 ten-cent booklets in all. Sincerely yours.—OH

Finds "Logical Explanations"

Dear Bible students: Enclosed please find my subscription for my Dawn renewal, also one for my sister and one for a friend. Please use the remainder for whatever the needs may be. Through my uncle I have met some Bible students, and through them I am truly learning more of the Word of God. Though I am new to the Bible students, I am not new to most churches. I've tried so many and have searched the Scriptures myself. My husband is inter-

ested, too. He also needs logical explanations. We have week-day studies with the friends and also the Sunday classes, and each time we understand a little more. May God bless you in all your work. Our prayers are with you. Thank you!—Canada

Praying for Answer

Gentlemen: Please send me a copy of your booklet "Hope Beyond the Grave." Maybe the answer I am looking for is to be found in this booklet. I pray that it is. Thank you for offering this on TV. Sincerely.—OH

Blessings Poured Out

Dear Sirs: My husband and I have recently given our lives to Jesus. We had failed our Lord over four years of backsliding. Now we are back, and he has been pouring out blessings left and right. I enjoy your program, and even before we came back into God's ways, it was a great inspiration. Please send me the booklet "Why God Permits Evil." May I please have three? I know many who need them. Thank you.—OH

Hospital Worker Will Give Comfort

Dear Sirs: I would be most grateful to receive your booklet "Hope Beyond the Grave." As the years are passing so rapidly

as I near eighty years, it seems I have many questions about our future life and what it holds for me and my loved ones. In my hospital work I also have questions asked me regarding my belief in a life beyond, and I would like to give comfort and hope to those whose beliefs are uncertain. Thank you for giving me this opportunity for a clearer understanding and hope. I need it so much. Sincerely.—MA

For Comfort in Sorrow

Dear Sirs: Please send me your booklet on "Hope Beyond the Grave." I feel it will be of great comfort to me. I've recently lost my four-year-old nephew after a three-and-a-half year struggle with leukemia. I thank you.—VA

Will Use Volume in Bible Class

Dear Brothers in Christ: I have become so happy with your "Divine Plan of the Ages" book that I want to use it in my Tuesday night Bible study class. Is it possible for me to acquire 10 copies from you, and how much will it cost? I will be so happy to send a money order at whatever time you can send the enlightening volumes. I cannot express how much the book has helped me and mine. Thank you, and thank the Lord! And thank our Father in heaven! Sincerely.—NY □

Your Questions

Predestination

Please explain the doctrine of predestination.

THE one who asked this question does not indicate whether he refers to the doctrine of predestination contained in some of the creeds which have come down to us from a darker past or whether the desire is to learn what the Bible teaches on this subject. Briefly, the predestination of the creeds is the teaching that the eternal destiny of every human being is determined by God in advance of birth—that some are predestinated to be lost, which, according to this view, means to suffer eternal torture, while others are predestinated to be saved and spend eternity in heaven. This doctrine is not taught in the Bible.

However, the Bible does teach that God is selective with respect to those whom he calls to be co-workers with him in the outworking of his plan of salvation. In Isaiah 51:2 we are informed that God called Abraham alone. To him and no one else he made the promise, "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3; 22:18

The natural descendants of Abraham became a select, or chosen, people of God. During this Gospel Age the followers of Jesus are referred to in the Bible as being "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." (I Pet. 1:2) In Romans 8:29 we read, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

As Peter explains, God's program of "election" is in keeping with his foreknowledge, and Paul shows that in his foreknowledge God predestinated that all who would be associated with Jesus in his kingdom must be conformed to his character-likeness. Thus it is not an arbitrary selection and predestination of the individual. Rather, it is the foreordination of a class, and a determination made in advance that everyone in that class must reach up to certain standards of character, certain qualifications.

This is a far cry from the notion that some are predestined to spend an eternity in a fiery hell, while others are foreordained to an eternity of

bliss in heaven. Instead, it means that those who prove worthy of the divine calling will be instruments associated with Jesus in the work of blessing all mankind during the thousand years of his kingdom.—Gal. 3:27-29; Rev. 22:17

Dust to Dust

Will those who have been cremated be raised from the dead?

YES. In principle there is no difference between cremation and burial. It is merely that in cremation the disintegration of the body is brought about more quickly. In both cases the body returns to the earth as it was. (Gen. 3:19) The manner in which one's body is disposed of after death will have no bearing on the resurrection, for the Apostle Paul wrote, "Thou sowest not that body that shall be."—I Cor. 15:37

The chemical elements which make up the human body are constantly undergoing change, even while the body lives. It is

not these elements which determine character or personality. The bodies of the lower animals, as a matter of fact, are composed of identical chemical elements.

The brain is part of the body structure, and it is the sum total of the thoughts recorded by the brain which makes the person. It is this personality which will be restored in the resurrection. The new brain will not need to contain the same chemical elements as the former one, but it will contain the same thought impressions; so the person will be the same. This is possible through the creative power of God.

Those who in this life have set their affections on things above and have therefore developed a mind which is bent toward heavenly things will, in the resurrection, be given "celestial," or heavenly, bodies. All others will be restored as humans. If they then prove faithful to the Lord, they will go on to human perfection and live forever.—I Cor. 15:35-44

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Proverbs 2:21,22

Blessed Assurances

DO YOU need a counselor to direct your paths? "Thou shalt guide me with Thy counsel, and afterward receive me to glory."—Psalm 73:24

Do you want a friend? "There is a Friend that sticketh closer than a brother."—Proverbs 18:24

Are you discouraged? "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24

Have you been wronged? "But I say unto you, 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

Do you suffer for well doing? "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Peter 2:20

Are you heavy laden? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28

Are you ignorant? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5

Are you tempted to do wrong? "If sinners entice thee, consent thou not."—Proverbs 1:10

Do you hunger after righteousness? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matthew 5:6

Are you fearful? "O Israel, trust thou in the Lord: he is their help and their shield."—Psalm 115:9

Do you want sympathy? "Like as a father pitieth his children, so the Lord pitieth them that [reverence] him."—Psalm 103:13



Talking Things Over

Statistical "Good Hopes" Report

for year ended September 30, 1978

	Receipts	Expenditures
General Fund	\$199,489.75	
Radio (domestic only)	14,233.13	\$110,595.03
Television	6,292.24	40,310.19
Traveling Speakers	8,777.50	19,396.25
Overseas (including foreign radio)	42,052.57	64,220.64
Recorded Lecture Service	786.75	6,321.29
Free Literature	1,671.60	1,671.60
Free Subscriptions	395.70	395.70
Sales of Dawn Publications, Dawns, etc.	57,227.91	187,619.79
Advertising (Magazines & Newspapers)	952.74	16,772.96
Film Service	10,905.00	18,274.05
Totals before Bequests	<u>\$342,784.89</u>	<u>\$465,577.50</u>
Bequests Received	241,785.25	
Totals	<u><u>\$584,570.14</u></u>	<u><u>\$465,577.50</u></u>

During the fiscal year ended September 30, 1978, The Dawn spent more than \$465,000 in promulgating the truth message by various means, as may be seen above. This was the largest amount so spent in any one year in the 48 years of The Dawn's existence. Receipts of monies from all sources were also at a high at more than \$584,000.

The importance to the work of bequests is again shown in this report. It may be seen that (excluding bequests) expenditures for the year exceeded receipts by almost \$123,000. This potential deficit was more than offset by the receipt of more than \$241,000 in the form of bequests, so that we ended the year some \$119,000 in the black. This final net excess of receipts over expenses was partly due to the fact that much of the money from bequests was received too late in the year to be put immediately to work.

It is interesting to point out that the overall **cost of sales** of The Dawn magazine, books, booklets, hymnals, and all other publications amounted to about \$187,600. In payment for these we received some \$41,000. In other words, we received in sales about 22 cents on the dollar of cost. Thus it may be seen that the long established policy of The Dawn is to put all forms of truth literature in the hands of those who wish it at nominal cost. This can be done, of course, only because of the generosity of the friends of The Dawn and their love for the Lord and for the truth. We count it a privilege to share with the Lord's people in this wonderful kingdom work.

Dawn Activities

Advertising

Expenditures in this area were somewhat reduced from last year. Ads were run in Prevention and TV Guide. The response was satisfactory.

Literature Sales

There was a substantial increase over last year in the amount of literature sold:

	1977	1978
Books—Studies in the Scriptures	8,122	13,275
Total books	21,699	26,668
Hope booklets	51,892	103,044
Other booklets	84,000	87,000

Pilgrim Service

The work of the Dawn's full-time pilgrim was augmented by the service of other brethren in the United States and various parts of the world. The cumulative number of brethren involved in this service was 97 and the number of classes served was 300. In addition to the United States, brethren in Canada, England, Ireland, Germany, France, Italy, Greece, India, Australia, and New Zealand were served.

Radio

We have been endeavoring to upgrade our radio stations, as to both the quality of the station and location. This is reflected in part by the increased expenditure this year over last. We also have added to the number of stations. Of special interest is the German language broadcast over Radio LUX which was added during the year.

Television

It is getting increasingly difficult to secure free public service time on regular television stations. We have endeavored to maintain TV exposure on cable television. The exciting prospect for television, however, is the contract that we have entered into with Modern to participate in the Modern Satellite Programming. By this we expect to have our films viewed by 20,000,000 households during the coming year.

Film Service

Both Modern and RHR film distributors continue to use our films in their film libraries. During the year there was a total of 2,540 showings to groups, with a total audience of 80,264. The Dawn Film Service that is operated from our office reported 4,320 showings, with a total audience of 166,068.

International Activities

We have scheduled advertising in the Reader's Digest in the following countries: Denmark, Germany, France, Holland. In addition, we have had ads in Italian newspapers.

1979 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 10.

Speakers' Appointments

Speakers' services, when available, are furnished free upon request to the Dawn.

A. KRUMPOLT		J. PANUCCI	
Sayville, NY	Feb. 4	New Haven, CT	Feb. 11
E. F. LANKFORD		G. PASSIOS	
Albuquerque, NM	Feb. 22	Berwick, PA	Feb. 25
Oklahoma City, OK	25		
Dallas, TX	26		
K. NAIL		J. TATE	
Richmond, VA	Feb. 27	Philadelphia, PA	Feb. 18
Virginia Beach, VA	28		

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		Dublin	March 2-4
Dewsbury	April 7	Reigate	18
		Newport	31
E. T. NADAL		R. E. ROBINSON	
Dewsbury	Feb. 3	Latchford	March 31
Latchford	17		

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan—for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

Obituaries

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

Brother Loyd Musgrove, Whittier, CA (Covina Ecclesia)—November 8. Age, 83

Sister Mary Beardsley, Johnstown, NY—November 14. Age, 74

Sister Aniela Nowakowski, Calumet City, IL (Polish Ecclesia)—November 16. Age, 90

We appreciate information concerning any brethren to be included in this list.

Conventions

FULLERTON, CA, Feb. 3,4—
YWCA, 321 N. Pomona Ave.,
Fullerton. Carol Herz, 2130 Hills-
boro Ave., Los Angeles, CA 90034

SACRAMENTO, CA, Feb. 17,18—
University Faculty Club, Davis.
Mrs. E. F. Lankford, 6000 - 19 Ave.,
Sacramento, CA 95820

CHICAGO, IL, Feb. 25—Elmhurst
Masonic Temple, York Rd. & Arthur
St., Elmhurst. Mr. John Trzyna,
4614 N. Potawatomie Ave., Chicago,
IL 60656

DETROIT, MI, Feb. 25—Redford
YWCA, 25940 Grand River. Mr.
Edmund Blicharz, 20820 Audette,
Dearborn, MI 48124

OKLAHOMA CITY, OK, Feb. 25—
1213 Warren Pl., Oklahoma City.
Faye Savage, 1213 Warren Pl.,
Oklahoma City, OK 73107

**ORLANDO, FL, March 3-5, Annual
Florida Convention—**Orlando Gar-
den Club, 710 E. Rollins St. Mr.
George Eldridge, 1140 Lake Sybella,
Maitland, FL 32751

Phone: (305) 645-3317

COVINA, CA, March 11—Covina
Woman's Club, 128 S. San Jose

Ave., Covina. Elaine L. Redeker,
5554 N. Pal Mal Ave., Temple City,
CA 91780

NEW YORK, NY, March 18—
Church Center for the United
Nations, First Ave. at 44th St., New
York. Mrs. Ann-Truth Lange, 76
Longview Ave., White Plains, NY
10605

DETROIT, MI, March 24,25—Pre-
Memorial Convention. Armenian
Cultural Bldg., 22011 Northwestern
Hwy., Southfield. Mr. Edmund
Blicharz, 20820 Audette, Dearborn,
MI 48124

FRESNO, CA, March 31, April 1—
Pre-Memorial Convention. Knights
of Columbus Hall, 2540 E. Floradora
Ave., Fresno. Mrs. Fritz W. Becker,
1030 E. Hedges Ave., Fresno, CA
93728

Phone: (209) 233-2303

ALBUQUERQUE, NM, April 6-8

**WILMINGTON, DE-CHESAPEAKE
CITY, MD, April 7,8**

BOISE, ID, April 20-22

PATERSON, NJ, April 22

CLEVELAND, OH, April 22

The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Please state whether you have a cassette or reel-to-reel recorder.