

The Dawn

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Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

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

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Highlights of Dawn

“New Heavens and a New Earth”

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

—Luke 21:25, 26

IN PAUL’S second letter to Timothy he admonished him to rightly divide the Word of truth. (II Tim. 2:15) It is essential that we be guided by this admonition in our study of the promises and prophecies of the Bible, else they will seem in many respects to be contradictory. This is particularly true of the Bible’s testimony concerning the “heavens” and the “earth.” (II Pet. 3:7, 13) One of the fundamental teachings of the Bible is that God created the earth to be man’s everlasting home. This means that the sun and the moon and the stars were also created for eternity, since these are essential for the perpetuation of life on the earth. We read, “Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.” (Isa. 45:18) This is quite in keeping with the Genesis record of creation in which we are informed that man was created in the image of God and commissioned to multiply and to fill the earth, and subdue it.—Gen. 1:27, 28

True, a test of obedience was placed upon our first parents, and they failed. This brought upon them the penalty of death, and expulsion from Eden. Many have supposed that this set aside the original divine purpose concerning God’s human creation. But not so, for in the divine plan of redemption provision was made for the recovery of man from



EDEN LOST

his lost condition, and the restoration of all the willing and obedient to that which was lost. Thus we read, that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Provision was made for this by Jesus' death at his first advent, and the actual restoration of the human

race to life on the earth will be accomplished during Christ's second presence.

The Apostle Peter spoke of "the heaven" receiving Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) This means that all the holy prophets of God gave testimony of a great truth of the divine plan which could not be true at all if the earth and the heavens are one day to be destroyed, for if these are to be destroyed how can the human race be restored—as implied by the word restitution—to life upon the earth?

Symbolic Language

However, the Bible does speak of the destruction of the heavens and the earth. (II Pet. 3:10) Is the Bible contradictory? No! Here we have a situation in which we must give heed to Paul's admonition to rightly divide the Word of truth. In this case, the division must be made between literal and symbolic language. Since the Creator's purpose in the creation of man calls for the continued existence of the literal heavens and earth, then prophecies of the Bible referring to the destruction of the heavens and earth must be using these expressions in a symbolic and not a literal sense.

Many of the created things of God are used pictorially in the Bible to help us grasp the various great truths of the divine plan. Sheep; goats; wheat; tares; vine and branches; oceans and rivers, are among the earthly objects which are used symbolically in the Scriptures. Storms, wind, earthquakes, fire, are also used pictorially to convey certain lessons which otherwise might be quite obscure in meaning. The same is true of the sun, moon, and stars, and also the earth itself.

The symbolic language of the Bible is fixed, whereas mere words often change somewhat in meaning from century to century. The characteristics of a sheep are the same today as they were in Bible times. The characteristics of the ocean have not changed. Certainly the earth is the same now as it

was when employed as a symbol in the Word of God; and the same is true of the sun and the moon and the stars. In every case, the lessons taught by these created things of God are in keeping with their natural characteristics.

Students of the Bible, and even those who may read it only casually, recognize some of its picture language. When they read, "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," they do not think of themselves as literally being sheep, but grasp the higher lesson of the Creator's tender watch-care over his people. (Ps. 23) But strange though it may seem, many otherwise close students of the Bible, when reading of the destruction of the heavens and the earth, insist that one day these prophecies will be fulfilled literally, that the whole planetary system will break up in chaos, and that the literal earth will be reduced to a cinder.

Just a brief look at some of the prophecies should be sufficient to alert the student against this literal interpretation. For example, the Apostle Peter informs us that a world or heavens and earth perished at the time of the Flood. (II Pet. 3:5,6) We are living on the same earth today that Noah lived on before the Flood; and our climatic conditions and seasons are being governed by the same sun and moon. These did not perish in the Flood. Manifestly, then, it was a symbolic heavens and earth that perished in the Deluge.

The Symbolic Earth and Heavens

We suggest that the earth is used by the LORD to symbolize the associations of men upon the earth, national, political, religious, and otherwise, which we refer to as a social order. Note some of the symbolic uses of the earth in the sacred Word: "Let all the earth fear the LORD." (Ps. 33:8) "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." (Ps. 66:4) "His lightnings enlightened the world: the earth saw, and trembled." (Ps. 97:4) "Hear, O heavens, and give ear, O earth." (Isa. 1:2)

“O earth, earth, earth, hear the word of the LORD.” (Jer. 22:29) Manifestly the literal earth cannot fear the LORD, nor worship him. Nor can the literal earth sing unto the LORD. Neither can the literal heavens and earth hear the word of the LORD. Obviously, these texts refer to the associations of people living on the earth.

That the heavens are used symbolically in connection with the earth reminds us of the close relationship which exists between the two. And this relationship is very meaningful in the consideration of these combined symbols. The climate, the tides, the seasons, and therefore even life itself on the earth, are subject to the influences exerted upon it by the sun, moon, and stars, particularly the sun and moon. In other words, life on the earth is not independent of the influences of the higher powers.

From the very beginning of human life, associations of people have also been more or less subject to higher powers, or spiritual influences. So far as the world of mankind as a whole is concerned, these higher powers have been basically evil. Jesus referred to Satan as “the prince” of this world. (John 12:31) Paul referred to him as “the god” of this world. (II Cor. 4:4) Paul also described Satan as “the prince of the power of the air.” We quote: “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit [being] that now worketh in the children of disobedience.”—Eph. 2:2

Satan’s influence in the world has been exerted largely through false religion. Generally speaking, his emissaries on the earth have not been aware of the source of the influences being exerted upon and through them, for they have been deceived by this great adversary. (Rev. 20:2,3) These false systems would be Satan’s principal means of contact with humanity, so they are closely associated with the higher power, the symbolic heavens, by which the human race throughout the reign of sin and death has been dominated.

We suggest, therefore, that when the Bible speaks of the

destruction of the heavens and earth the references are to the setting aside of this Satan-controlled social order, that in its place might be established the kingdom of Christ, which is symbolically described as the "new heavens and a new earth" which the LORD promised to create. (Isa. 65:17-22; II Pet. 3:13; Rev. 21:1-4) This is of vital importance to the Christian at the present time, for the Scriptures reveal that the disintegration of Satan's heaven and earth would be one of the evidences of the second presence of Christ, and the near establishment of his kingdom.

Heavens Shaken

The disciples asked Jesus about the signs of his second presence, mistranslated "coming" in the King James Version. (Matt. 24:3) It was in response to this question that Jesus outlined the signs noted in our text. (Luke 21:25, 26) Jesus mentions signs in the sun, moon, and stars, and upon the earth distress of nations with perplexity. Thus he refers to trouble in both the symbolic heavens and the symbolic earth.

Let us consider first the materialistic aspect of this prophecy; that is, the distress of nations, with perplexity. Jesus indicated that this would be like the roaring of the sea and the waves. He might well have taken this illustration from Isaiah 17:12, 13, which reads, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [margin, thistle-down] before the whirlwind."

In Daniel's prophecy of the destruction of the kingdoms of this world, based on the dissolution of the human-like image which King Nebuchadnezzar saw in his dream, he notes that after the image falls it is ground to powder, and the wind blows away the fragments like chaff from "the summer

threshingfloors." Apparently Isalah's prophecy describes the same events. Of a truth we can know that the unrighteous kingdoms of this world will all be removed ere the authority of the kingdom of Christ is established in the earth.—Dan. 2: 34, 35, 44, 45

And this brings much distress, much trouble, upon the inhabitants of the earth. It is not a localized trouble, but worldwide. It does not involve one nation only, but all nations. How accurately world conditions in our generation fulfill this picture! Daniel said that it would be a time of trouble such as never was since there was a nation; and Jesus said that this trouble, or tribulation, would be so devastating that unless it was cut short no flesh would survive. (Dan. 12:1; Matt. 24:21, 22) This very catastrophe is now threatening the human race.

This foretold trouble relates not only to the materialistic aspects of human society, but the religious life of the people in various nations is also affected. Jesus said that there would be signs in the sun, moon, and stars. These constitute what we refer to as the heavens, and Jesus explained what these signs would be when he said that "the powers of the heavens shall be shaken," or weakened, and, of course, finally destroyed altogether.—Matt. 24:29

The Apostle Peter referred to this also as taking place after Christ's return, and during the early years of his second presence. He wrote that in this "day of the LORD" the heavens would be on fire, and that the elements would melt with fervent heat. (II Pet. 3:10, 12) Peter also wrote that the symbolic earth, and all the works that are therein, shall be burned up. Thus, in keeping with Jesus' prophecy, we see that both the symbolic heavens and the symbolic earth, based upon sin and selfishness, must pass away.

The Present Situation

Does the present situation throughout the earth warrant us in believing that the prophecies which forecast a disintegrating world are now in process of fulfillment? We think so, but

the weight of evidence along this line can be appreciated most by taking a long-range view, a view that takes into consideration the last hundred years, and even more. Indeed, to get the complete picture we need to look back to the beginning of the nineteenth century.

While we will not now present the Biblical evidence, it is a well-established fact that the prophetic period described in the Bible as "the time of the end" began in 1799, so the events from then onward are of particular interest to us, for the time of the end is the period in prophecy during which Satan's world comes to an end, preparatory to the establishment of God's righteous order.

Prior to 1799 the so-called civilized world was largely dominated by church-state governments; particularly the old Roman world. This meant that religion played a major role in the governing of the people. Even in America religion held a high position in governmental affairs, although no single denominational concept of Christianity was ever adopted as the official religion of the state. The background of America's birth and growth precluded this, for many of the early settlers were men and women who came to these shores to escape the bondage and tyranny of church-state rulership in Europe.

Prior to 1799 the Pope crowned and uncrowned the kings of Europe, except those in countries which had adopted Protestant church-state systems of government. But this was suddenly brought to an end by Napoleon, who took the Pope a prisoner to France, and thus broke the back of the Papacy. Throughout the ages, religion has played an important role in controlling the people of all nations, but we are particularly concerned with what has occurred within professed Christian nations. And here Papacy has by far been the most dominant influence.

Other church-state systems continued in Europe throughout the nineteenth century, the most powerful of these being in Russia and Germany. But as a result of the First World

War these have now passed off the scene. The ruling Queen of England is, theoretically, the head of both the civil and ecclesiastical government of that country, but this is in name only. We can say that now the ideology of church-state government throughout the world is impotent and unrecognized. Granting that this system of religious control constituted a part of the ecclesiastical heavens, it can truly be said that these heavens have been shaken.

Religion Waning

But even though the edicts of the churches could no longer be enforced by the civil powers, religion continued to wield a powerful influence in the affairs of men throughout much of the nineteenth century, and on into the twentieth century. However, during these years the groundwork was being laid in various quarters to undermine the people's faith in religion, particularly in the moral code of the Bible. There came the teachings of evolution and higher criticism. Materialism began to replace the values of spirituality.

Meanwhile, the ravages of two world wars have helped further to destroy the religious leanings of the people, so that today we are living in a well-nigh godless world. This does not mean that the form of godliness has vanished. In describing this perilous time in which we are living, Paul said that the people would be lovers of pleasure more than lovers of God, and that while they would have a form of godliness, they would deny the power, or authority of God in their lives. (II Tim. 3:1-5) Is not this the situation throughout the world today?

It would be untrue to say that religion has no influence in the world today. We are merely calling attention to the fact that it is on the wane, which means again that the powers of the heavens are being shaken. A further evidence of this is in the breakdown of the world's moral standards. Crime is on the increase. Corruption is rampant, not only in this country, but in other countries as well. Besides, powerful influences are at work to further remove the idea of religion from the

people's minds, in and out of the schools. Truly there have been world-shaking changes since the beginning of the time of the end.

The Future

God's plan of the ages calls for the complete destruction of the symbolic heavens and earth. This is clearly shown in many prophecies, one of them being Isaiah 34:1-4. Here we are told that "the indignation of the LORD is upon all nations, and his fury upon all their armies"; also that he "hath utterly destroyed them, he hath delivered them to the slaughter." Thus the destruction of the symbolic earth is graphically foretold.

Then, verse four forecasts the same complete destruction of the symbolic heavens. It reads, "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Revelation 6:14 reads, "The heaven departed as a scroll when it is rolled together; and every mountain [kingdom] and island [republic] were moved out of their places."

It has been suggested that the illustration of a scroll being rolled together might refer to efforts made by the various elements of the religious world to work more closely together for their own preservation. We know that such efforts are being made, but they will be to no avail. Just as the Revelator said, "The heaven departed as a scroll." The basic thought is that they depart. Any rolling together is but an aspect of their departing, for, as Isaiah wrote, the host of heaven are falling down. They will not be able to remain in their places as governing influences in the affairs of men, for we are at the threshold of God's new social order, even the kingdom of Christ.

The New Heavens and Earth

Isaiah 51:16 reads, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may

plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." The reference here is to the new heavens and new earth which God promised to create. (Isa. 65:17) This promise of God indicates that his people here on earth, who throughout the ages were guided and trained by his Word, will be the personnel in his new governmental arrangements.

This is a blessed promise to the people of God—"I have covered thee in the shadow of mine hand." The LORD'S people of all ages have needed this protection, for they have been subjects of attack by Satan, the invisible ruler of "this present evil world." (Gal. 1:4) While the LORD has permitted them to be persecuted and to suffer, they have not been crushed, and their experiences have given them an opportunity to demonstrate their loyalty to him and to his Word.

Prior to the first advent of Jesus the LORD'S people did not have his Word in the form that we enjoy it today. Nevertheless, God did send them his prophets, and, when necessary, instructed them through the holy angels. He gave the Jewish nation his Law. Above all, through the promises of the "Seed" that was to bless all the families of the earth, God's ancient people were given a hope, if they were faithful, of a "better resurrection," when they would be made "perfect." —Heb. 11:35, 40

In the resurrection these are to be made "princes in all the earth." (Ps. 45:16) Jesus said that the people from all parts of the world would see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom, and would sit down with them to be instructed. (Matt. 8:11; Luke 13:28, 29) It seems clear that these will constitute the nucleus of the new symbolic earth which God has promised. And that new social order will expand as the people recognize the authority of the new kingdom and become obedient to it. Eventually it will encompass the whole earth, which will be filled with the knowledge of the LORD.—Isa. 11:9; Hab. 2:14

But the Ancient Worthies will be merely the representatives of the real kingdom authority in the messianic

arrangement, for the actual power will be spiritual, and vested in the exalted Jesus and, together with him, his faithful followers of the Gospel Age. Together, these will constitute the new heavens which God promised to create. Even now, by faith, it is their privilege to dwell together with Jesus in the heavenlies. (Eph. 1:3; 2:6) In this favored position of faith, they can see Jesus highly exalted to the right hand of God, far above all principalities and powers; and inspired by the promises of God's Word that if faithful to the conditions attached to those promises, they will, in the first resurrection, be exalted to live and reign with him. (Rev. 20:6) This is a glorious prospect, and the more so because of the divine purpose in the creating of this new heavens, which is the blessing of all the families of the earth.

We read that in that new heavens and new earth "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isa. 65:20) This language is somewhat ambiguous, but the thought seems to be that those who then die will be mere infants compared to the length of life they may have obtained had they reformed and obeyed the laws of that new kingdom. They will die only because they continue to be sinners. In Revelation 21:1-4, where the promise of the new heavens and earth is restated, we are assured that eventually there shall be no more death at all, nor any pain and sorrow. Truly, the prospect for this sin-cursed and dying race is a glorious one!

As we have seen, it is for this that God created the earth, and despite man's fall into sin and death, it was not created in vain, for all mankind will be restored to life during the reign of the new heavens and new earth. Even the dead will be awakened to enjoy the blessings of that new day. Should we not, then, rejoice to recognize the passing away of Satan's world, and the assurance this gives us that the kingdom of the LORD is truly near at hand? ☐

International Bible Study Lessons

LESSON FOR FEBRUARY 3

The Light of Life

KEY VERSE: *"I am the light of the world."*—John 9:5

SELECTED SCRIPTURE: John 9:1-41

THESE words of Jesus set the stage for a scene recorded in the Bible in which a young man of Israel is seen standing before an inquisition of angry, resentful Pharisees. Until he had recently heard the voice of Jesus, this poor unfortunate man had lived his life in total darkness, suffering a terrible malady of blindness from his very birth. And now he is being rudely questioned in an attempt to discredit the story of how he had miraculously received his sight. He replies: "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash, and I went and washed and I received sight." (John 9:11)

These words only serve to infuriate the questioner's more Jesus was their enemy. They argue that Jesus is a vile sinner, and therefore could not be used by God to perform such a miracle as this. But no amount

of threatening coercion can seem to budge their victim from his story, now reveling in his new-found sight. "The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. . . . Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing." (John 9:31-33) Whereupon hearing this, the angry inquisitors cast him out of the synagogue.

As a result of this bold confession of Jesus and strong defense of righteousness, even to the point of excommunication, another event even more wonderful was soon to follow.

When Jesus heard what had happened, he sought out this one who had never seen him, and identified himself as Jesus, the

Son of God, to which the elated young man immediately responded, "Lord, I believe. And he worshiped him." His faithfulness under trial and his willingness to suffer the loss of former fellowship and honor with men, had led to a much greater blessing—that of direct communion with the Lord Jesus, himself.

All of us were born blind, or nearly so, coming into a world where darkness covers "the earth, and gross darkness the people." (Isa. 60:2) The darkness of ignorance, superstition, idolatry, materialism, atheism, etc., obscured the vision of our Heavenly Father's face, and its reflection in our Lord Jesus. Our blind fancies, inspired by the great adversary, conjured up gross misunderstandings of the justice, wisdom, power, and love of our Creator.

In the LORD'S own time and way he spoke to us and opened our eyes. It took faith to accept the agencies of clay that were used to anoint the eyes of our mental vision. Think of the faith it required for the poor blind man as he groped his way to the pool of Siloam, to dare hope he would see.

We have all washed in that figurative pool of Siloam, and, miracle of miracles, we began to see! We began to see the world

not through fancied or imaginary vision, but as it really is—a world that is lost in sin through Adam, and saved through the love of God in Christ. The various features of the plan of God take on greater detail through the teaching of his Word: *the fall of man in Eden; ransomed by Jesus through his death as a perfect man; Christ's resurrection to divine glory; the call of the church to share in that glory; the ending of this present evil world with the establishment of Christ's righteous kingdom on earth; the resurrection of all who have died and the blessings of life to all the willing and obedient.* As these precious truths come into clearer focus, "we all, with open face" behold "as in a glass the glory of the LORD" —II Cor. 3:18

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21)—preaching which seems to most people to be so foolish, so weak, the poorest way the LORD could possibly choose to make known the riches of his grace—a way so open to hindrance through the weakness and imperfection of the human agencies (clay) used—yet a way ordained by Jesus, who tenderly said to the blind young man, as he spat on the ground and made some clay, "I am the light of the world." □

The Shepherd of Life

KEY VERSE: *"I am the good shepherd: the good shepherd giveth his life for the sheep."*—John 10:11

SELECTED SCRIPTURE: John 10:1-16

HOW illuminating is each of the illustrations which the Master gave to help us grasp all that he should mean to us at this time, and later to the whole world of mankind. In today's lesson we see him as the good shepherd who lays down his life for the sheep.

A sheepfold in ancient times was considered a place of rest and safety for the sheep, particularly during the night; so in the parable Jesus speaks of himself as being the door into rest and safety for all who hear his voice and become his humble and obedient followers. In the outside darkness of the world we are surrounded with various dangers but entering into the fold through him who is the way, the truth, and the life, we find rest and protection.

Our own sins would slay us if we did not have the protection of Christ's redeeming merit. But being in Christ there is no con-

demnation. Paul reassuringly inquires, "It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again" for our justification. (Rom. 8:33, 34) Even our great adversary the Devil is powerless to inflict injuries upon us as long as we are in the fold of the good shepherd's care.—I Pet. 5:8

Christ is also the door into the fold. This double illustration in one parable indicates that we should not attempt to understand any of the parables too literally. Actually, one could not be a door and a shepherd at the same time, but Jesus is the way into divine favor, protection, and life, and he is also the good shepherd who leads us through this door into the fold of divine grace.

And he is both the door and the shepherd because he laid down his life for the sheep. This is the proof of his genuine interest in

and love for all those who hear his voice and follow him. It is more than this, for his sacrifice provided release from Adamic condemnation, and thus opened the way for our return to the fold of God's love and care.

Jesus explained that his sheep know his voice. The voice of the good shepherd is the voice of truth. Only those in this age whom the LORD blesses with ears to hear are able to discern the voice of truth, and only these are disposed to respond to that voice and follow the good shepherd. And there is not a large number of these. In Luke 12:32, the LORD'S sheep are referred to by Jesus as a "little flock" to whom it is the "Father's good pleasure" to give the kingdom.

But this is the picture as it relates to the Gospel Age. In verse sixteen, Jesus explains that there are "other sheep" whom he will later bring into the fold of divine favor. This is an assurance that, in the LORD'S plan, blessings have been provided for others than those who become the footstep followers of Jesus during the Gospel Age, that the members of the church—those now called out from the world—are not the only ones to be saved.

That there are two classes to be saved is clearly shown by the Apostle Paul in Ephesians 1:10,

where we are told that in the "dispensation of the fullness of times" Christ will gather together "in one all things in Christ, both which are in heaven and which are on earth, even in him." Here, then, are the two flocks: first, those who become the LORD'S sheep during the present age, and are made "partakers of the heavenly calling," and later, those who are restored to life on the earth.—Heb. 3:1

The other sheep referred to by Jesus are also identified by him in his parable of the sheep and the goats. This parable applies during the time of his kingdom reign—"when the Son of man shall come in his glory. . . . And before him shall be gathered all nations and he shall separate them one from another as a shepherd. . . . And he shall set the sheep on his right hand." His sheep of this age will then be with him, and are described by Jesus as his "holy angels," or messengers. The parable shows that then all nations will be gathered, and separated, the sheep from the goats. Those represented by the sheep will be invited to "inherit the kingdom prepared" for them "from the foundation of the world"—the kingdom, or dominion, over the earth which was given to Adam, but forfeited by sin.—Matt. 25:31-46 □

The Resurrection and the Life

KEY VERSE: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

—John 11:25

SELECTED SCRIPTURE: John 11:20-24, 38-44

JESUS had let his dear friend Lazarus die. He could have saved him. Lazarus' two sisters, Martha and Mary, had sent word in plenty of time for Jesus to come and heal their brother of his sickness. In fact, Jesus had many times demonstrated that his power to heal did not even require him to go to the ailing one to be effective. And yet, when the messenger came and reported Lazarus' plight, Jesus made no immediate plans to go to his friend's side, and remained two days more where he was. Then surprisingly Jesus announced to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." The disciples were somewhat puzzled and replied, "Lord if he sleepeth he doeth well." Then Jesus said unto them plainly, "Lazarus is dead."—John 11:14

This is one of the many statements found in the Bible which speak of those who are dead as being asleep. In view of God's plan of salvation, it is indeed a very apt illustration, alluding to the promised resurrection of all who have died. When one is asleep, even though unconscious, they are expected to awaken. Jesus had come to earth as a perfect man to offer his life so that all that are in the grave might experience a grand awakening from the dead.

These dear friends of our Lord believed in the resurrection. As he neared their home in Bethany, griefstricken Martha went out to meet him and said, "Lord if thou hadst been here my brother had not died." To comfort her, Jesus replied, "Thy brother shall rise again." Not knowing just what her Master meant, she said, "I know that he

shall rise again in the resurrection at the last day." (vs. 24) Martha knew, from the Old Testament and no doubt from the teachings of Jesus himself, that at a future time there was to be a general resurrection of the dead.

Jesus pointed out to Martha that the promised resurrection would be accomplished by him: "I am the resurrection and the life." And he went on to reveal that more was involved, that all who were thus awakened would have an opportunity through belief in him to gain everlasting life. Jesus said to Martha, "Believest thou this?" Her reply evidenced a comprehensive understanding of his role in man's salvation: "Yea, Lord: I believe that thou art the Christ, the Son of God which should come into the world."

Jesus had chosen his good friend Lazarus to illustrate these great important truths—that he was the Messiah of promise, the one through whom divine power would raise the dead and bless all the families of the earth. Jesus went to the tomb where Lazarus lay, and asked that the entrance stone be rolled back. Here perhaps Martha's faith faltered a bit, and she said to Jesus, "Lord, . . . he hath been dead four days." But the Master's delay in coming had no

doubt been for this very purpose, to demonstrate that when divine power operates, it does not matter whether one has been dead four minutes, four days, or four thousand years! All will be awakened.

After a brief prayer, Jesus stepped to the entrance of the tomb "and cried out with a loud voice, Lazarus come forth. And he that was dead came forth."

What joy there was in that little home in Bethany—a prelude to the joy that will engulf the world, when all loved ones return from the grave. Does such a prospect seem incredulous? To many it does. Perhaps to some who followed Jesus to the tomb that day, what he proposed to do seemed incredulous. Yet it was revealed to all that God's great power finds no challenge in the affairs of men, and will prove victorious even over the ultimate enemy, death. "Then shall be brought to pass the saying . . . death is swallowed up in victory. O death where is thy sting. O grave where is thy victory." (I Cor. 15:54,55) Jesus will be the agency of that power even as he also asserted: "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth." (John 5:28,29) Jesus prefaced these words with the statement: "Marvel not at this." □

Through Death to Life

KEY VERSE: "I, if I be lifted up from the earth, will draw all men unto me."—John 12:32

SELECTED SCRIPTURE: John 12:20-33

WE DO not have to puzzle over what Jesus meant by these words. The scripture says that our Lord was thus "signifying by what death he should die." (vs. 33) It was very difficult for the Jews to associate death in any way with their concept of the Christ. They answered Jesus, "We have heard out of the Law that Christ abideth forever, and how sayest thou, The Son of man must be lifted up?"

The Apostle Paul, commenting on this misconception, which to the nation of Israel proved to be a stumbling block in the acceptance of Jesus as their Messiah, wrote: "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." With many professed Christians today, while observing that Jesus did die upon a cross, any understanding of its necessity is found to be an incredulous mystery. Yet for our Lord to be crucified, lifted up to die, was a necessity which lay at the very foundation of the divine plan for man's salvation. The

world of mankind, as sinners, could not be drawn to God until first the penalty against all had been paid by the ransom price provided by Jesus' death.

It was needful then, that our Lord should die to redeem men, but more is necessary for the complete success of God's great plan. According to that plan, the Ransomer must also be the Deliverer, to free those purchased from every stain of sin and imperfection. If this were not accomplished, the bondage of sin, and death its penalty, would remain.

The Prophet Isaiah foretold the ultimate object of our Lord's great work, which only began with his sacrifice for our sins when, speaking for Christ, he said, "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."—Isa. 61:1

For the accomplishment of this great work of giving liberty to the captives of sin and death, God has appointed the Millennial Age. As he had a due time for sending his Son into the world to die, so he has a due time for him to reign in his kingdom and liberate the prisoners of sin.

Nearly two thousand years have passed since the Son of man was lifted up, and still the vast majority of men are ignorant of this great gift of God, and have not been drawn by the LORD. And when we think of the still greater mass of mankind who have died during the past centuries without being drawn, we are required to look to the future Millennial Age for its fulfillment. And why not? If God permitted four thousand years to elapse from the time that sin entered the world and death by sin, before a ransom was provided, is it so unreasonable to expect that another long period might ensue after the ransom had been paid before the general drawing promised should take place?

A careful study reveals God's great wisdom in this seeming delay: for during all of this latter time the drawing power of Christ has been influencing a special select class—a class who, coming to an appreciation of God's great love in the lifting up of

Christ, are drawn to follow in his footsteps—a class being prepared to be associated with the Lord in the future work of saving all of the remainder of his purchased possession.

What is it that draws us to Christ? It is the truth. The early disciples said, "Lord to whom shall we go? Thou hast the words of eternal life." (John 6:67,68) This is what drew and held them to the Lord; and so it has been with us also. And so it will be with the world of mankind in the Millennial Age. No one will be left in ignorance of the goodness of God, or without a clear knowledge of his wonderful plan. Everyone will be **drawn**, not forced against their will. God seeks such to worship him, not only in this present time, but everlastingly, as worship him in spirit and in truth, desirous of being in harmony with God and delighting in his favor.

Our Lord Jesus, after he was lifted up upon the cross, and had there died for our sins, was highly exalted by his Heavenly Father, and given "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:9-11 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN

PART 1

Man's Monumental Failure

ASTRONAUTS hurtling through space at unbelievable speeds are awed as they look at the earth on which we humans live. While from their vantage point they can get an impressive view of this little planet, they cannot observe the activities of the countless millions of small creatures who live on its surface, creatures whom we call humans. Nor can we who remain on the earth's surface comprehend fully the significance of what is taking place around us. There was a time when so-called civilized man thought he understood the meaning of life as well as the destiny of mankind, but today this sense of understanding has almost vanished from the earth.

Actually, what has happened to the world since the beginning of the century proves that the previously accepted view was incorrect. It was believed and proclaimed that man was making steady progress toward peace and security. It was believed, vaguely perhaps, that in some way God was directing this progress. Most of Europe was ruled by church-state governments, and in this country it was held that in some way God was directing the affairs of government.

The so-called civilized world consisted largely of the white race. It was known, of course, that in other parts of the earth, millions of black, brown, red, and yellow people existed. But very few ever thought of these as belonging to "our" world. They were people to be used and exploited. For the churches, they were people to be converted and, as was supposed, thereby saved from being tortured in hell-fire forever. True, slavery had been abolished in America, but the negroes even here were still looked upon generally as a second-class

species of the race, designed by God to be menial servants of the whites.

It was supposed by the wisdom of this world that this status quo would continue. It was known, of course, that white nations were antagonistic to one another and that all of them maintained large armies and an abundant supply of whatever weapons of war were then available. Britain was proud to be the mistress of the sea, while others envied her in this position. However, it was argued that advancing knowledge and understanding would prevent the use of arms to settle disputes; so the world went on complacently unaware of the horrendous upheavals which were about to take place in human society.

The World Ended

In the year 1913, the old world of white supremacy and glory claimed to have reached its goal of goodwill among men, for that year was designated an international peace year. It was during 1913 that the Peace Palace at The Hague was dedicated. Throughout the world the rulers and diplomats were wined and dined in celebration of the glorious human attainment of peace. It did not seem to matter much to these that millions of people in Asia, Africa, and many other places were without food, clothing, and homes. Their own world had attained peace, and they were happy.

But their rejoicing was not destined to last very long, for in August of the next year, 1914, the First World War of history broke out with fury in Europe. This signaled the virtual end of the pre-1914 social order, and a collapse of the smugness with which the so-called civilized rulers of that era viewed their establishment and its future. The results of that holocaust were not immediately apparent; but looking back upon it from our vantage point, we can see the tremendous changes it triggered, not only in the framework of governments but in the viewpoints of the people, both civil and religious.

As a result of that war came the collapse of the powerful hereditary church-state governments of Europe. Communism was established in Russia. For a short time Germany became a republic, later to succumb to dictatorship. This was true also in Italy. The British Empire began to deteriorate and has now virtually vanished. All in all, the social order of Europe today is as different from the pre-1914 social order as day is different from night.

It was in 1917, shortly before the close of the First World War, that communism took over in Russia, bringing an end to that country's age-old monarchy. While America and other nations did what they could to destroy this budding menace, they failed, and now essentially every major decision in world politics is made with a view to either hindering or helping communism. Not only have communist nations become a powerful factor in international affairs of the post-1914 world but their anti-God teachings have made millions of atheists, not alone in Russia and other communist countries but throughout the earth.

Changed Religious Outlook

In the world that was before 1914, the Catholic and Protestant churches were widely separated and, in many instances, antagonistic to each other. Each was striving to promote its own interests in the world around them, and all were energetically fostering missionary efforts in heathen lands. Today the differences between the denominations are being more and more set aside. The growth of materialism and atheism is threatening the very existence of religion, and the denominations feel they must either work together or else die together.

While efforts are still being made in some areas to continue foreign missions, the fact is that the larger of the non-Christian countries, such as China and India, are making it more and more difficult for missionaries even to live within their borders. Turmoil among the struggling new nations of Africa makes missionary work there most difficult and hazardous.

In short, the churches now recognize that their pre-1914 objective of converting the world to their concepts of Christianity has proved to be a complete failure and has been abandoned as a major project of the denominational churches.

Religious influence is on the wane throughout Europe and the Americas. Shortly after the Second World War, as an outgrowth of fears for the future, there was an upsurge of church attendance in America; this has continued to a degree among the fundamentalists. While there are millions of upright people in the world today, the moral standards of the masses are at a low ebb. This is evidenced by the rapid and steady increase of petty and major crimes.

World War II

With all the devastation and horror of World War I, the rulers of the world failed to learn that war is no solution to national and international problems. Nor did they learn that being prepared for war does not prevent war. So, in a little over twenty years from the close of the "war to end wars," the nations of Europe were at one another's throats again. Call it aggression on the part of some if we will, but the end result is the same. Soon, as in the previous struggle, the whole world became involved.

Through the irony of circumstances, the most powerful capitalistic nations of earth were fighting side-by-side with the communist nations. The one great objective then was to destroy Nazism, Fascism, and the Japanese aggressors. Meanwhile new and more deadly instruments of destruction came into use, the climax of which, at that time, was the atomic bomb. The dropping of these on two Japanese cities blasted the world into "peace." When the smoke of battle had cleared and agreements had been made, Germany was divided, and Berlin, located in East Germany, was much partitioned; and this situation has continued through the years to be a festering threat to lasting world peace, that

unhappy and jittery peace into which the nations had been hurled by atomic destruction.

The Second World War left most of the nations of earth in a state of near bankruptcy. There would have been a total collapse of the European economy but for the fact that the United States began pouring in millions of American dollars. This was done under what was called the Marshall Plan, named after the then United States Secretary of State who recommended it in 1947. Later, the designation Marshall Plan was dropped, and it is now called Foreign Aid. To begin with, these American dollars were intended to help build up the peacetime economy of foreign countries; now the funds are also provided for helping nations on "our side" to be prepared for war.

Nor has the United States neglected being prepared for war. This nation of isolation in the pre-1914 world now has the earth ringed with military bases of one sort or another. It is said that this nation has manufactured a stockpile of nuclear weapons sufficient to destroy the entire population of earth twenty-five times. Russia has a similar stockpile, almost as large. It is these that the rulers are now depending upon to keep the peace.

The Second World War, like the first, did not solve any of the world's problems. Instead, it stirred up more problems, so that today there is not a spot on earth where there is genuine peace and prosperity. Look where we will, there is discontent, agitation, strife, and in many instances, bloodshed. And there seems to be nothing that can be done about it. The United Nations, another outgrowth of war, is helping where it can in the fields of education, medicine, etc., but it is quite incapable of solving the main problems which arise among its members.

Good Efforts

We are not attempting to give the impression that in the post-1914 world everything is wrong, or evil. It is good that the church-state governments of Europe are no longer ruling

the people in that old Roman world. It is good that circumstances have developed which have curtailed the preaching of Dark Age superstitions in non-Christian nations. Indeed, there is much in the world today that is preferable to conditions prior to 1914. The coming alive of human conscience as seen in the civil rights movement is commendable and good. It is just that human efforts along all good lines, even endeavors to establish lasting peace, seem to engender so much more strife, and many times these efforts fail so miserably that thinking people cannot help asking why this is so.

There is a fomentation in the world today—all over the world—that is frightening, unless we can find the reason for it. Perhaps that reason is to be found, in part, in the inequalities which everywhere exist. Take a look within India and there see the teeming millions of the starving, living in squalor which many farmers in America would consider too horrible even for their livestock. Look at the substandard living to which the majority in many countries are subjected. And there is a large minority even in America that is no better off. Seventy-five percent of earth's population is ill clad and underfed.

And then there is the prejudice between the races and nations. As an outgrowth of the last war, the Jewish people were granted possession of part of their ancient homeland. This was good. But because of prejudice between Jews and Arabs, Israel must remain armed to the teeth for protection and live constantly under the threat of being forced into the sea and destroyed. How will this distressing problem be solved?

Population Explosion

One of the paradoxes of our chaotic times is highlighted by the expression, population explosion. The reason this is paradoxical is that medical science, particularly since 1914, and more especially since the close of the last war, has developed ways and means of prolonging human life so that the human life-span has greatly increased. And now experts

in the field declare that the birthrate must be greatly diminished, else in a remarkably short time the earth will become over-populated.

It is not our desire to argue with the statisticians. We are merely calling attention to the fact that here is a problem which did not exist in the pre-1914 world. None of the oldsters who lived in that period will recall that a population explosion was then feared. Yet today, although not of immediate concern to many people, this is, nevertheless a situation which even in the next generation could very well be a baffling one. It is a problem, therefore which in the long-range planning of world economists must be taken into consideration. Will human selfishness prevent a successful solution of this problem, even as it is preventing a solution of all the various and immediate problems of our day?

Advancing Knowledge

In the pre-1914 world, the railway train was the fastest means of mass travel. Traveling by air was just beginning. Sixty miles an hour was considered extremely fast. It was in that era that the expression "going like sixty" came into use to describe exceedingly rapid motion. But in the new world of today, this has changed. Going like sixty, today, would be comparatively slow! The speedup of air, sea, and land travel in the post-1914 world reflects but part of the incredible advances which are being made in the field of science and invention.

But this is not helping to solve the problems of the world, for scientific knowledge does not remove selfishness from the human heart; and in many instances it leads to a pride of attainment which spurns the need of God. The claim by many is that the universe came into existence by chance and that now man is learning to conquer the elements which produced him and the universe. These forget that they are unable even to solve the problems of human relationships which their own folly and selfishness have produced.

The greatest basic problem of all now facing the human

race is the fact that more than 150,000 are dying every twenty-four hours. Sickness and death have posed a problem for man ever since he has been on earth. Medical scientists are now doing the best they can to conquer the major killing diseases, and this is good; but no one expects that these scientists will be able to conquer death. Morticians will continue to be much needed in this world of woe. Those who believe in God, and in the Bible as his inspired Word, know that in his grand design for his human creatures, death will ultimately be destroyed.—Rev. 21:4

As a matter of fact, our claim is that the only satisfactory explanation of the present chaotic, suffering, fear-filled, and dying world is to be found in the Bible. But so many ask, Who is the God of the Bible, and where can we find him? A Russian cosmonaut, returning from a flight through space, said that he saw nothing of God out there. But is that the place and the way to find God? Obviously, if we are to find satisfaction in the message of the Bible, we must believe that God exists and is the rewarder of those who diligently seek him.

To be assured that the plan of God as revealed in the Bible will actually solve the many problems of human limitation and selfishness, it is necessary to believe that miracles will be performed in order to carry out that plan. But this should not be difficult for those who believe the miracles of the Bible, miracles which were wrought by the power of the great Creator whose design for his human creatures is outlined in the Bible.

One of the characteristics of the professed Christian world today is lack of faith in the miracles recorded in the Bible. The religious philosophers of our time explain away these miracles. They call them merely allegories, interesting stories, designed, not to relate facts, but to illustrate lessons. Those who hold such views concerning these miracles are not prepared to accept the Bible's promises that reveal the manner in which God's plan will provide for the human race.

that peace, happiness, and life for which all have longed throughout the ages. It is only as we comprehend the beautiful harmony of the Bible in its revealment of the Creator's grand design that we can see the full importance and necessity of all the miracles for which that design calls, and can have faith that God will make good all his wonderful promises. Our next portion of "The Creator's Grand Design," in the March issue of this magazine, will begin an examination of the details of the divine plan, a plan which reveals the Creator's infinite wisdom, unbounding love, and exact justice, and unlimited power.

A knowledge of these four cardinal attributes of the Creator's character reveals his glory, a glory which the Bible declares is yet to fill the earth, and a glory which all flesh shall see. (Isa. 40:5) Again we read, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) So, while today all human plans are failing, we rejoice to realize that God has a plan for peace and life here on earth which will **not** fail, and that mankind in general will eventually love and serve him. □



Weekly Prayer Meeting Texts

FEBRUARY 7—Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law.—Romans 13:10 (Z. '98-201 Hymn 165)

FEBRUARY 14—By thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matthew 12:37 (Z. '96-32 Hymn 198)

FEBRUARY 21—Thou art my rock and my fortress; therefore for thy name's sake, lead me, and guide me.—Psalm 31:3 (Z. '02-249 Hymn 251)

FEBRUARY 28—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Philippians 4:6 (Z. '03-8 Hymn 80)

Test Your Knowledge

How Many of these Bible Questions Can You Answer?

(Answers on Page 49)

1. What Biblical character is spoken of as "the voice of one crying in the wilderness"?

2. What was the nature of the plague which caused Pharaoh to let the Israelites leave Egypt?

3. Is it true or false that one of the tribes of Israel was exempt from performing any military service?

4. Complete this scripture: "Who is he that overcometh the world . . ."

5. What is meant by the term "the divine plan of the ages," and where is the record of the divine plan found?

6. In what three offices, according to the Gospel of John, did Jesus present himself to the Jews at his first advent? Was he acceptable to them as such?

7. What is the seventh Commandment?

8. Which is correct? a) The Father, the Son and the Holy Spirit are all one person, yet still three persons, equal in power and coeternal or, b) There is only one true God, the Father; his Son, the Lord Jesus, the first begotten of all creation; and the

Holy Spirit, the power or influence of God?

9. What was Jesus' reward for his complete obedience to the Father's will which led to his death on Calvary?

10. Will hell ever be destroyed?

11. Since Solomon had such great wisdom, why did he not give to the world the great inventions we enjoy in our present modern day?

12. In Genesis 2:7 we read, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Is there any difference between receiving a soul and becoming a soul?

13. What book in the Bible records the following 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. . . . and the great God hath made known what shall come to pass hereafter."



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ALABAMA			MICHIGAN		
Sheffield	WSHF 1290	1:30 p.m.	Grand Rapids	WMAX 1480	8:45 a.m.
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Ketchikan	KTKN-AM	7:15 a.m.	MINNESOTA		
ARIZONA			Minneapolis	KUXL	2:15 p.m.
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ARKANSAS			St. Louis	KSTL 690	7:30 a.m.
Little Rock	KAAY 1090	9:45 a.m.	MONTANA		
CALIFORNIA			Kalispell	KGEZ 600	9:45 p.m.
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CONNECTICUT			OHIO		
Groton	WSUB	8:15 a.m.	Cincinnati	WNOP	8:00 a.m.
DISTRICT OF COLUMBIA			OREGON		
Washington	WYCB	2:30 p.m.	Portland	KLIQ 1290	7:00 a.m.
FLORIDA			PENNSYLVANIA		
Cypress Gardens	WGTO 540	7:30 a.m.	Allentown	WHOL 1600	10:45 a.m.
Jacksonville	WBIX 1010	1:15 p.m.	Jenkintown	WIBF (Wed.)	2:00 p.m.
Tampa	WFLA 970	10:00 p.m.	Pottstown	WPAZ 1370	12:45 p.m.
GEORGIA			SOUTH CAROLINA		
Albany	WALG 1590	6:15 a.m.	Charleston	WOKE 1340	7:06 p.m.
Augusta	WHGI	10:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
Vidalia	WVOP	1:00 p.m.	TEXAS		
HAWAII			Fort Worth	KFJZ 870	6:15 a.m.
Honolulu	KNDI	5:15 p.m.	Pearsall	KVWG 1280	9:15 a.m.
ILLINOIS			VIRGINIA		
La Salle	WLPO 1220	4:30 p.m.	Richmond	WGGM	7:45 a.m.
Rockford	WXTA	6:15 a.m.	WASHINGTON		
West Frankfort	WFRX 1300	9:15 a.m.	Clarkston	KCLK	10:00 a.m.
INDIANA			Kirkland	KGAA 1460	9:15 a.m.
Hammond	WJOB 1230	8:30 a.m.	Spokane	KUDY 1280	9:45 a.m.
La Porte	WCOE	10:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
KENTUCKY			Yakima	KUTI 980	6:45 a.m.
Bowling Green	WLBK 1410	8:00 a.m.	WISCONSIN		
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MAINE			Cheyenne	KSHY 1370	10:15 a.m.
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Ile of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

CEYLON

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

ITALY (Italian)

Europa Radio Milano

FM83.300 11:30 a.m.

Euro Tele Radio Calabria

102MHZ (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM88-500 FM92 11:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)

SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

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

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

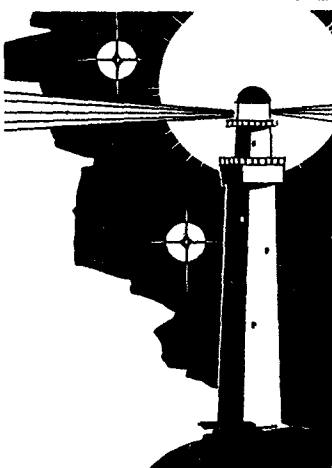
URUGUAY (Spanish)

Montevideo (Sat.)

Radio El Espectador 810 1:30 p.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.



**Ye are the light of
the world. —Matthew 5:14**

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
Sunday, 8:30 p.m.		Mt. Vernon/ Lisbon	WMVL Cable	OHIO	
FLORIDA		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	MISSISSIPPI		TEXAS	
Jacksonville	17	Jackson	WAPT	Lubbock	KCBD
GEORGIA		MISSOURI		WEST VIRGINIA	
Albany	WTSG, 31	Springfield	KOLR	Logan	12-Monday
Sunday, 9:30 a.m.		NEW MEXICO		GUAM	
Atlanta	WATL	Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
ILLINOIS	Champaign- Decatur-				
Springfield	WBHW				

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
K. NSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odesa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36			WYOMING-8:00 a.m.	
Omaha	29			Douglas	7
				PUERTO RICO	
				San Juan	24

Christian Life and Doctrine

“That by These . . .”

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”—II Peter 1:4

THE promises of God are very potent factors in the Christian life, so powerful that in our text the apostle indicates that by our yielding to their blessed implications we are made partakers of the divine nature—that is, we are prepared, or made ready for exaltation to the divine nature. In Hebrews 4:1, the Apostle Paul urges us to be on the alert lest we come short of any of the promises which the LORD has made on our behalf. Practically all of God's promises have conditions attached to them, and failure to comply with these conditions is what the apostle describes as coming short. It is our faithful compliance with the conditions attached to the promises which qualifies us to be partakers of the divine nature and to have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

God's promises are of value to us only in proportion to our faithfulness in obeying his precepts. He is pleased when his people actually believe what he has promised. Of Abraham we read that he “staggered not at the promise of God.” Instead, he was “strong in faith,” and being persuaded that God was able to perform that which he had promised, Abraham's faith was “imputed to him for righteousness.”—Rom. 4:20-22

We, too, are justified by our faith in the promises of God; particularly those promises which give assurance that the blood of Christ cleanses us from all unrighteousness.

“Being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1) But this must be a living, working faith, a faith that staggers not at the promises of God, but impels us to take a course in life consistent with our professions of faith.

Many and varied are the promises which assure us of our acceptance with God, through Christ, and an abiding faith in these promises is essential if we are to be made partakers of the divine nature. We know that by nature we are sinners, children of wrath even as others. Every day we are in close contact with our imperfections; and besides, those around us know about them and do not hesitate to keep us reminded of them. Our great adversary, the devil, also knows our weaknesses, and uses them to discourage us, hoping that we will give up running for the prize of the high calling. But if our confidence in the promises remains firm, we will not fear, for our God has said, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.”—Isa. 54:17

Their righteousness is of me—what a blessed assurance! If we can grasp the full meaning of this promise, we will realize that despite our imperfections we stand justified before God, that there is no condemnation from him. True, a proper recognition of this fact should keep us humble, ever remembering that our own righteousness is as filthy rags, and that the pure, white robe of righteousness which God sees as we stand before him is not our own, but Christ’s, the robe of his righteousness. This is confirmed by Paul in his letter to Titus, where he writes: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he hath shed on us abundantly through Jesus Christ our Savior.”—Titus 3:5,6

This does not mean that we can be careless about our im-

perfections. We must see to it that the cleansing power of the Holy Spirit through the Word is allowed to accomplish the needed work of regeneration. There must be a sincere desire for righteousness on our part, despite our inability to measure up fully to the standard of perfection held before us by the many conditions attached to the promises. But if we are sincere in our efforts we need not be discouraged, for the promise is: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."—Ps. 32.1, 2

But even the grace of God which grants us forgiveness and provides our standing of righteousness before him is not unconditional. We must believe, and this is not merely a mental assent to the historical fact of the coming, death, and resurrection of Jesus, but a wholehearted acceptance of him as our Savior, which manifests itself in a full surrender to do his will. And then we must actually walk in his footsteps, guided by the instructions of the Word. John wrote: "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ . . . cleanseth us from all sin."—1 John 1:7

"He Is Faithful"

It has been said that the distress of a crumbling civilization today is caused by broken promises. Human promises are not always intentionally broken, but circumstances arise which make it impossible to fulfill them. Man is not the master of his own destiny. He cannot foresee the future, nor can he judge even his present ability accurately. Hence he often finds it impossible to do what he has promised. But this is not true with God.

Paul writes concerning God that he "is faithful that promised." (Heb. 10:23) We can depend upon the integrity of God. He does not change his mind, for with him there "is no variableness, neither shadow of turning"—he is the

same yesterday, today, and forever. (James 1:17; Heb. 13:8) Nor is there any need for God to change his mind. He can foresee every eventuality which may arise, and is fully able to meet it. Yes, God is faithful to his promises, and abundantly able to fulfill them in keeping with the richness of his grace.

Have you been disappointed in your friends, your neighbors, your business associates, your fellow-workers in the factory or office? Many of the LORD'S people have experiences along this line. At times we may even become disappointed in some of our own brethren in Christ. These experiences are discouraging, but God permits them for a purpose. He wants us to lean more fully upon him rather than trusting to the arm of flesh. And it is when our trusted friends fail us that we should turn to him, and do so with the full assurance that he is faithful that promised.

“Through Faith and Patience”

Paul speaks of those “who through faith and patience inherit the promises.” (Heb. 6:12) Yes, in order to claim the promises for our very own we must manifest an active faith in them, and patiently endure whatever trials the LORD may see we need in order that our worthiness of the promises might be manifested. The fulfillment of many of God's promises belongs in the present life, while others apply to our future inheritance beyond the veil. So when the apostle speaks of inheriting the promises he might well have in mind both our present and our future inheritance.

Have the promises themselves really become ours? Or do we merely read them in an impersonal manner as though they do not actually apply to us? This is important, because it is not until we are able to see in the promises of God a personal assurance of his blessing, that they become truly effective in molding our lives into his likeness, and thus prepare us to become partakers of the divine nature.

“Let Us Cleanse Ourselves”

In II Corinthians 7:1, Paul writes that if we have “these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” This is a similar thought to that expressed by the Apostle John when he wrote that those who “have this hope”—the hope based upon the promises of God—purify themselves. (I John 3:3) We might reverse this thought and say that the evidence of the possession of the promises, of having truly inherited them, will be a purification of character. The conditions attached to the promises guarantee that this will be the case.

“He That Followeth”

One of the fundamental needs of every Christian is to be guided in the right way. We all have anxious thoughts from time to time as to what the will of the LORD is for us under certain circumstances. To choose the right way is often difficult. We want to believe, to do, and to be exactly what the LORD would wish. However, while we should be sincere in searching out the right way, we need not be overly anxious, for the LORD has promised to shed light upon our pathway, that we need not walk in darkness. Jesus said, “He that followeth me shall not walk in darkness, but shall have the light of life.”—John 8:12

Note the condition attached to this promise—“He that followeth me.” Are we prepared to follow Jesus? This is the test. The pathway he trod was a difficult one. It was a way of sacrifice and suffering, which ended in a cruel death on the cross. He has invited us to take up our cross and follow him. A consecration which is pleasing to God involves the acceptance of this invitation, and to carry it out is a lifetime task. However, there is no other condition upon which we may expect to be given light to guide our steps in ways pleasing to the LORD.

There are few circumstances in the Christian life in which

the example of Jesus will not indicate the course we should take. But to follow in his steps will not always be the easy way. Our fleshly mind will reason that we should choose a way that is more pleasant, more conducive to our well-being along earthly lines. There may be times when such a choice would be pleasing to the LORD, but if he indicates his will to be otherwise, there should be no hesitancy in choosing the hard way; for thus we will be following in the Master's footsteps, and will be assured that we are walking in the light. Then we can claim that precious promise: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Ps. 32:8

The Father Loves

The pathway in which the LORD guides us will at times seem hazardous. We may find it flanked with enemies seeking to injure us. But we need not fear, regardless of how weak we may appear to be in the face of our foes. Peter wrote, "Who is he that will harm you, if ye be followers of that which is good?" (1 Pet. 3:13) The good which we endeavor to follow is the will of God, and it is the will of God that we walk in the footsteps of Jesus.

Jesus did nothing else but good, and no harm came to him. True, he was persecuted, his name was cast out as evil; he was falsely accused, given a mock trial, sentenced to death, and crucified; but no harm came to him as a new creature. These experiences were all permitted by his Father for his good, to test his worthiness and to train him for the high office he was to occupy in the Father's arrangement for the blessing of all the families of the earth.

And the same will be true with us if we, like him, follow that which is good. Our pathway will not always be strewn with roses. Enemies will try to oppose our progress. As we toil on we will experience weariness and pain; but as new creatures we will not be harmed. On this we can depend, for the LORD has promised it, and as the Apostle Paul wrote,

“The LORD is faithful, who shall stablish you, and keep you from evil.”—II Thess. 3:3

To realize that those experiences in life which perplex and hurt are not evidences that the LORD has deserted us, but is permitting them for our good, helps us to bear up under trial. But even so, we feel our weakness. Courage will falter at times, and we need to be on guard lest we become weary in well-doing. As a matter of fact, were we left to fight our battles alone we would be certain to fail. But the Father's love will not permit this, for he has promised, “Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.”—Ps. 31:24

How much, indeed, do we need the courage which the promises of God give to us. At times the deep waters of affliction threaten to engulf us, and the rivers of woe to overflow us. Peter writes that we should not think it strange when fiery trials are upon us. (I Pet. 4:12) It is at such times that we need to recall the reassuring promises of God: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.”—Isa. 43:2

Is It Worthwhile?

No one enjoys trouble. The thought of a carefree life without problems, perplexities, and trials is alluring. True, even in the world none fully attain to such a life; but we know that being a Christian, and sacrificing time and strength and means, as we lay down life itself in the service of the LORD, results in additional trials. So, at times, when the burden seems particularly heavy, we might be inclined to wonder whether or not it is worthwhile. And then the LORD reminds us of the glorious inheritance which will be ours if we continue faithful, that we will be made partakers of Christ if we “hold the beginning of our confidence steadfast unto the end.” (Heb. 3:14) What does it mean to be a partaker of

Christ? It means to live and reign with him; to share his glory, and with him to be a partaker of the divine nature. Jesus said: "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8:35) "Because I live, ye shall live also."—John 14:19

Paul wrote, "Being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7) "It is a faithful saying: For if we be dead with him, we shall also live with him." (II Tim. 2:11) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4

Our Future Work

Being co-workers with the LORD now is a great honor, and those who are faithful experience a peace and joy of mind and heart which the world can neither give nor take away. But there is a still greater field awaiting those who continue faithful in the present service—faithful even unto death. That future work will also be in association with Christ, reigning with him as kings and priests to bless all the families of the earth. If now we are among the favored few who have heard the call of God to follow in the Master's footsteps, and have received the assurance that if we present our bodies a living sacrifice, the LORD will accept us, and give us grace for our every time of need, then he is also saying to us:

"In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isa. 49:8,9

"I will preserve thee," saith the LORD. Let us never have any doubts about the keeping power of God, for he has

promised never to leave us, nor to forsake us! (Heb. 13:5) His is an abiding love and care for us even as it was for Jesus, who said, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27) One reason the Father loves us is that he purposes to use us together with Jesus in his kingdom. And for this glorious future reign, the Father is preserving us; preserving us, that is, if we continue faithful to him. Both to Jesus and the church the promise was made by God: "I will divide him a portion with the great [Jehovah], and he shall divide the spoil with the strong [those who are strong in the LORD and in the power of his might.]"—Isa. 53:12

It is in keeping with this that Jesus promised, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." (Rev. 2:26) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

"That by These"

Yes, it is by these many promises of God that we are made partakers of the divine nature—by their encouragement, by their authority, by our own faithfulness to all the conditions attached to them, and by their inspirational power in our lives. As we press on toward the prize of the high calling we continually need the strength of which these promises assure us. There is no possible circumstance in our Christian experience in which God has not promised to be with us, and to supply our need.

Always, of course, it is essential to remember the conditions, to keep in mind the 'ifs'. This is true even when we seek the throne of grace to claim the promises, for it is only 'if' we abide in Christ, and his words abide in us, that we have the privilege of asking for what we need as new creatures in order that we may be directed and nourished as we

journey on in the narrow way of sacrifice. (John 14:13; 15:7)
But having complied with the conditions, how blessed are these words:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)”
—Heb. 10:19-23

Add to Your Faith

Our faith rests upon the promises of God, and if our faith is to be strong and increase, we will need always to be on the alert to meet the conditions of the promises. This will result in what Peter describes as adding to our faith other Christian qualities such as virtue, knowledge, self-control, cheerful endurance, piety, brotherly kindness, and love. For Peter explains (vs. 8), “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:4-8,11

But if, by virtue of the promises of God, we are to attain the divine nature, it will be necessary to give all diligence. It will not do to be halfhearted or part-time runners for the prize. We will not be able to divide our interests between the things of God and the things of the world, nor between the interests of the new creature and the interests of the flesh. Paul wrote, “This one thing I do.” (Phil. 3:13) This is the only approach to the Christian life which will result in victory, the only attitude of heart in which to be, if the

LORD is to make good his promises to us. We cannot afford to be too much concerned even about our temporal needs. The LORD knows about these, and promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33

What a blessed lot is ours! Truly the LORD has given us "good doctrine" (Prov. 4:2), so let us yield ourselves to its transforming influence, and thus be made ready for that abundant entrance into the kingdom, where "we shall be like him; for we shall see him as he is!"—1 John 3:2 ☐

For Your Newspaper

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half inches in one column.

February Special

On Sunday, February 17, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

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Answers to Test Your Knowledge Questions

(Questions on Page 31)

1. John the Baptist—John 1: 23; Isa. 40:3

2. The death of the firstborn.—Exodus, chapter twelve

3. True. The tribe of Levi was exempt because of their service to God.—Num. 1:45-53

4. “. . . but he that believeth that Jesus is the Son of God?”—I John 5:5

5. The divine plan of the ages is the arrangement God has made for carrying out his sovereign will for the human race, recorded in both the Old and New Testaments. Ephesians 3:11, **Diaglott**, specifically mentions it as a “plan of the ages.”

6. A bridegroom—John 3:29; a reaper—John 4:35-38; and a king—John 12:13-15. Only a remnant accepted him.—Rom. 11:5; 9:27

7. “Thou shalt not commit adultery.”—Exod. 20:14

8. b) is correct. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “The beginning of the creation of God.”—John 17:3; Rev. 3:14; I Cor. 8:6; Acts 1:8

9. Being found in fashion as a man, he humbled himself, and became obedient unto death,

even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.”—Phil. 2:8, 9

10. Yes. Hosea 13:14 reads: “O grave [**sheol**, hell] I will be thy destruction.” The word grave is translated from the Hebrew word **sheol**, which is the only word translated hell in the Old Testament.

11. It was not then due time. In Daniel 12:4 we read, “Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.” We are now living in that time.

12. Yes. This text teaches that God did not **give** a soul to Adam. The word soul means ‘a breathing creature’. (**Strong’s** Concordance) Every human being **is** a soul. No human being **has** an immortal soul. In fact, the term immortal soul is not found in the Bible.

13. Daniel 2:44. This is one of many prophecies which tell of the kingdom of God to be established on the earth, removing all other kingdoms, and which is the only hope for enduring peace and life-everlasting. ☐

Christian Life and Doctrine

An Overview of The Beast, Its Image, and Their Mark, in the Book of Revelation

THE Book of Revelation is composed of highly symbolic language. Much of the book deals with the development of God's true church down through the present age since the first advent of Jesus, and its preparation to share in the reign of the future kingdom of Christ. They are referred to in Revelation 14:3, 4, as one hundred and forty-four thousand who "follow the Lamb [Jesus]," who are "redeemed from among men being the firstfruits unto God and to the Lamb." In Revelation 15:2 they are spoken of as those who had gotten the victory "over the beast . . . and over his mark."

In opposition to those following the Lamb is Satan, symbolized by a dragon. (Rev. 12:9) Satan's principal human agencies are described in Revelation 13:1, 2 as a great "beast," and, in verses fourteen and fifteen, a likeness made of the beast called the "image of the beast." The various descriptive features of this beast, and by inference also its image, well identify a church-state system through which Satan (the dragon) promulgated the false doctrine of Christ's kingdom being established through their own human organization. "And the dragon [Satan] gave him [the beast] his power, and his seat and great authority."—vs. 2

It is written concerning the beast (the first church-state system): "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues, and nations." (vs. 7) How well this describes historically what resulted when christianity (so-called) ruled the Roman Empire for several centuries. Eventually rebellion and demand for reform caused the

severance of large protest movements in northern Europe. But aside from breaking away, they changed very little. Their doctrine of church ascendancy over state was much the same. They made a similar claim of representing the kingdom of Christ on earth. They tended to disfellowship and persecute those who would not recognize their authority, and in contradistinction marked with favor those who were supporters of their cause. (vs. 16) They were indeed an image (likeness) of the original beast.

The Greek word translated mark, in verse sixteen, is defined by Strong's Concordance of the Bible as meaning 'a badge of servitude.' This symbol of servitude is well represented in those who in the past and still today either actively (as a mark on the hand) or through mental consent (a mark on the forehead) render service to those systems that teach the theology of the church-state kingdom of Christ through existing ecclesiastical and civil governments of the earth. During the Dark Ages, and the later Reformation period, this concept was nearly universal and was forced upon the people of christendom. Those in disagreement were ostracized (could not buy or sell—Rev. 13:17), and strong measures were used to silence any public proclamation of religious or political tenets contrary to the interests of those in power.

In the fourteenth chapter of Revelation, verses eight through ten, these same symbols are carried over and updated in history into the time-frame of our day. Within the last century, the philosophies of the Middle Ages have been more and more losing credence with the people, and the objectives of the old orthodox theologies are slipping further and further from the grasp of those who still espouse them. In our era of liberality and materialism their voice has been reduced to but a whisper in world affairs, and the resulting dilemma and perplexity brought to the proponents of these old creeds is prophesied symbolically in Revelation 14:8-11. They see that in which their hopes are placed collapsing and

the portending destruction of what remains of the worship of the beast and his image. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

Revelation 19:20 speaks of the final end of these systems. Their doctrine of present governments representing the kingdom of Christ will, in the end, prove false. This verse calls it a deception which "deceived them that had received the mark of the beast and them that worshipped his image." The lake of fire burning with brimstone into which they were cast, well describes the total destruction which comes upon these ideologies and philosophies (not people) when the systems that support them completely fail.

Finally, Revelation 20:4 reveals who will be associated with the true kingdom of Christ reserved for the future Millennial Age. The rulers who will sit upon the thrones of that government are those who "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." All down through the age those of the true church, enlightened as to God's plan of the ages, have resisted paying homage to the vain, cruel kingdom philosophies of christendom and have looked forward to the time when Christ would return in power and great glory and set up his true kingdom of blessing and righteousness.

Virtually the entire span of the Gospel Age, beginning with our Lord's first advent, is encompassed in the few references cited above which contain these symbols. And in the sequence of their Biblical context it becomes apparent that the beast, its image, and its mark, and their power to oppress, are primarily in the past. Today they are fighting an ever-losing battle for existence, and will soon pass from history forever.

Viewing it thus, much of the other detail contained in these prophecies, which we have not touched on, falls into place and becomes understandable. □

Christian Life and Doctrine

The Tie that Binds

*"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."*

—Hymns of Dawn

THE words of this beautiful hymn strike a responsive chord in every Christian's heart, because it puts into words that which we, who have been begotten of the Holy Spirit, have realized in our hearts. We know that the song is true, because we have experienced the blessedness of its sentiments in our associations with the LORD and with the brethren. It is this blessed association in Christ, with all that it implies of sweet fellowship with the LORD and the brethren, that affords so much joy and happiness to those who have entered into its realities.

The quest for happiness is an underlying motive in the lives of all people. Everyone desires to enjoy life to the full. They like to be truly happy, but the peculiar part of it is that there are very few who really attain true and lasting happiness. The world's happiness depends upon attaining a certain goal, and if that goal is not reached, happiness is not realized. But it nearly always happens that even though the goal of success is in a measure reached, the happiness that was expected to accompany such success is not fully realized.

But this is not true of the Christian, because his happiness, being based upon membership in Christ, is something that is enduring. We can drink of the same fountain of happiness year after year, and still find that it satisfies our longings as nothing else can do. Not only do we realize and rejoice in the continuance of the blessings vouchsafed to us because of our association in the family of God, but we find that the causes of

our happiness are so entirely satisfactory that we have no desire for any change to be made.

God and Truth Unchanging

Our Heavenly Father, we know, is the same yesterday, today, and forever, and we love him for it. Our Lord Jesus, being the express image of the Father's person, is also unchangeable, and we rejoice in that, too. In neither the Father nor the Son is there any variableness, nor shadow of turning. Fundamentally, therefore, association with them, and with those called to be co-workers in the divine plan, can be maintained only by our being rooted and grounded in the unchangeable program in which we have been invited to be partners. The tie that binds must, indeed, continue to be a binding tie.

Perfection of knowledge cannot be attained while we are still in the flesh, and for this reason, therefore, we should expect to make progress; yet the LORD has made it very plain that he wants us to be settled in the truth, and not to be carried about with every wind of doctrine. The great fundamental truths concerning God and his plan are unchangeable. We learned these truths by divine grace, and proved them to be true. And it is these truths that constituted the basis of our joy in the LORD; and the basis also of our fellowship with him and with the brethren. Without these truths we would have had no real knowledge of the blest tie that binds our hearts in Christian love.

Certainly then, we have a responsibility in connection with the truth! If we feel a responsibility in safeguarding relatively unimportant earthly possessions, how much more alert should we be watching over our spiritual possessions—those possessions which are the source of our joy in the LORD. Nor should our interest in maintaining spiritual joys be a selfish one. Because we are members of the body of Christ, we should ever realize a deep sense of responsibility in safeguarding this community of interest. There is a blest tie that binds us to all the consecrated in Christ Jesus; and if that tie is to continue to

bind us, we must do our part in helping to keep it strong, and in helping to repair it for any who may temporarily have permitted it to become damaged.

The Apostle John says that it is only as we "walk in the light as He is in the light," that we have "fellowship one with another." (I John 1:7) We might properly think of the path of the just as the road that leads us to God, and to victory with Christ in the kingdom. God's own light of truth illuminates this road, and as we wend our way along it we get nearer to him and to the light that emanates from him, hence the pathway grows brighter. It does not mean that we are guided by a certain light for a time, and then, suddenly, that light becomes darkness, and a new light takes its place.

But the true light from God should and does grow brighter; not because the LORD changes it, but because we grow in appreciation of it. It is this that the Scriptures speak of as growth in grace and knowledge. As the pathway leads to God, true progress therein implies that our increased appreciation of the light is in reality an increased appreciation of him and of his will for us. Increased knowledge does not necessarily represent true progress in the narrow way.

Progress in the light—which is the knowledge of God—might be likened to one's approach to a mountain. At first the bare outline of the mountain is discerned, but as we get nearer, its outline becomes sharper, and some of the details of shrubbery, etc., become apparent. But it is still a mountain—a mountain that has remained the same, irrespective of how clearly we may have been able to comprehend its details.

What joy was ours when God gave us the truth, and through it we began to know the unknown God! For the first time the glorious attributes of his character stood out before us in bold relief, and our whole beings cried out to him in grateful adoration and whole-hearted devotion. We realized, too, that nothing short of full devotion to the one who had now revealed himself to us could justify us in expecting to continue in the

light. So the truth brought responsibility, a responsibility that could be discharged only through the sacrifice of all that we had and were, in the service of our glorious God. We were glad to accept that responsibility, and rejoiced in every opportunity we had of showing forth the praises of him who called us out of darkness into his marvelous light.

St. Paul says of Christ that he is "made unto us wisdom, and righteousness, and sanctification, and redemption [deliverance]." (I Cor. 1:30) This is the divine purpose of giving us a knowledge of himself and of Christ. It means that we are to follow in the Master's footsteps, and become like him. This leads to righteousness, and to sanctification. Sanctification is the full setting of ourselves apart, by God's help, to the doing of his will. Our joy in the truth when we first found it, should become deeper and more constant as we yield ourselves ever more fully to its sanctifying power in our lives. We rejoiced in the privilege of consecration, and our joy in the LORD can be maintained only to the degree that we now carry out its terms.

This is true of every consecrated child of God, and because it is true, we all should share the same joys, being bound in this one community of interest—an interest in doing the Father's will which is inspired by the knowledge of his own dear self which he has so graciously revealed to us. How blessed indeed, therefore, is the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above.

Love is the inspiration of our fellowship! The Heavenly Father himself set the example of love by sending his only begotten Son to die for both the church and the world. Jesus emulated the example of the Father by willingly laying down his life, and commanded us that we should love one another as he loved us. If we love one another as Jesus loved us, it means that we will gladly lay down our lives for the brethren.

Thus seen, the tie that binds is more than merely a tie of words, or an interchange of thoughts, however blessed these may be when in harmony with the LORD'S will. If we maintain

this tie unto the end, it will be upon the basis of our willingness to lay down our lives for each other.

Do we realize how utterly empty our lives now would be without the LORD and without the truth, and its associations and privileges? Do we appreciate the fact that the greatest joys of our lives have been because of our contact with the truth? Do we realize that the sweetest friendship and fellowship we have ever enjoyed is our friendship and fellowship with our Heavenly Father and with Jesus, and with the brethren, all of which have been made possible through the truth? Should we not, then, be more than ever on the alert that nothing be permitted to stint these joys—that no earth-born clouds be permitted to hide the Father's face, or to hinder the freedom of our fellowship with the Son and with our brethren? ☐

BOUND VOLUMES OF THE DAWN
MAGAZINE NO LONGER AVAILABLE

We are sorry to advise that there are no longer any bound volumes of The Dawn available for any year. Notice will be given when the 1984 bound Dawns are ready. ☐



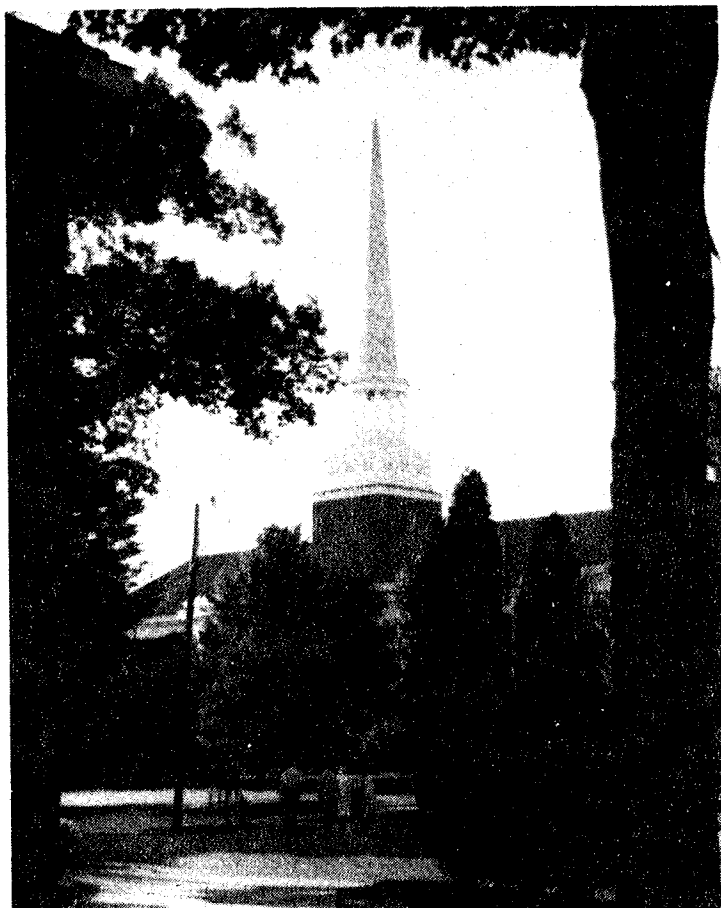
1985 Memorial Supper Date

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m. on Thursday, April 4th.

We have a complete Memorial service for isolated brethren or for any who care to have it on cassette. It may be purchased for \$3.00, or sent on loan. Please request early. ☐

Talking Things Over

1985 General Convention Bulletin



GOODRICH CHAPEL, ALBION, MICHIGAN

Plan Early!

DAYS seem to fly by so fast, and even though still six months away, the General Convention will be here before we know it! We are reminding you of this fact so that you can begin early to make your plans for attending. Albion College, in Albion, Michigan, is preparing to host us with their usual warm hospitality during the week of July 27th through August 1st. The General Convention Committee has already laid the groundwork for a profitable and inspiring program, and will meet again at the end of March to finalize the arrangements. All in all, these plans are going well; how about yours?

It takes a lot more than a college and a program to make a convention; it takes you! Thinking back over past conventions we realize that the memories that have lingered the longest and have been the most beneficial are those of the love and sweet fellowship which the brethren brought and shared there.

We are excited at the prospects of all this happening again, and we know you are too. ☐



ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England HP3 3ED

Encouraging Letters

Devoted to the LORD

Dear Friends: I heard your broadcast recently, and must say it was very educational. I gave my life to the LORD a year ago, and things have never been the same. Please send me your booklet, "The Truth about Hell." May the LORD richly bless you. Your brother in Christ.—NY

Renewed Interest

Gentlemen: Years ago, from your radio broadcasts, I sent for booklets that I have taken out to re-read: "God and Reason," "Why a Man Dies," "Chosen People," and "Creation." There are many other books and booklets listed in the back of these booklets. It is now approximately thirty years since I received them. Are your publications still available, and at what prices? I would appreciate a list of them. I have never forgotten what your words told me. However, refreshing my mind has brought forth some details forgotten, and new questions have arisen. My added understanding and observation of world events has renewed my interest in further knowledge of these last days. Hoping you can help me gain further information, I am, Sincerely.—IN

Seeking the LORD

Dear Sirs: I just happened to turn on the channel where your program was being shown. At first I didn't know what it was! But I guess it was meant for me to see. I was overwhelmed by it. There should be more of that type of program on television. I am a freshman at a university. I would like some day to help the world with some of its problems. I really don't know how, but I want to believe that with my desire to do what I know is right in God's eyes, I can be of assistance in the building of what, in his eyes, is righteous. I would like to have you send me any brochures that will help me, lead me, and teach me the ways to make me a better person in God's eyes. May God be with you always. Sincerely yours.—OK

After Twenty-five Years

Dear Sirs: I was fortunate to read some of your Dawn magazines twenty-five or more years ago. They belonged to a friend of mine who has long since passed away. Are you still publishing The Dawn? If you are, kindly place me on your mailing list, and bill me for a five-years' subscription. Yours sincerely.—NY

Reasonable Explanations

Dear "Frank and Ernest": I love to listen to your program—you have such reasonable explanations for everything, when the whole world seems so unreasonable. Please send me your booklet, "God's Plan for the World." Thank you.—NY

"Intrigued" by Answers

Dear "Frank and Ernest": I just caught the last five or so minutes of your broadcast this past Sunday morning when I was awakened by my clock radio. However, what you were saying so intrigued me, because it was answering some questions that I had been asking our minister recently, and also had a bearing on conversations I had been having with my husband for some time. Please send me the "Plan" booklet. I will make a point the next several weeks of listening to your program, and I feel perhaps there will be more that I can learn. Thank you!—Canada

Wants More!

Dear Mr. "Frank and Ernest": I have been listening to your Sunday radio program for the past year, and have enjoyed it. It's a great program, and because of it I have learned quite a lot about the Bible that I did not know pri-

or to hearing it. Could you please send me the booklets, "When a Man Dies," and "God's Plan," and the latest booklets you are offering. Yours appreciatively.—NY

A God of Love

Dear "Frank and Ernest": This evening, as I returned from walking the dog, I spotted the enclosed piece of paper lying in my flower-bed. It was soggy, but still readable. And what a joy to read it! How true that the idea of endless torment in hell is a tradition that has come down to us from the Dark Ages. It is a truth God revealed to me that had a very dramatic effect upon my walk as a Christian. Please send me the booklet, "When a Man Dies," and any other literature or tapes available. God's blessings on you, whoever and however many you are! Yours in Him.—MI

Scriptural Education

Dear "Frank and Ernest," Yesterday I heard you discussing the Scriptures on the radio, and I would like you to know that it was a lot of scriptural education for me; I really enjoyed it. Please send me a copy of the booklet, "God and Reason." Thank you so much! In the name of Jesus. —NY □

How to See God and Live

**"I have heard of thee by the hearing of the ear;
but now mine eye seeth thee."—Job 42:5**

TO MOSES, God said, "Thou canst not see my face: for there shall no man see me, and live." (Exod. 33:20) It is not out of harmony with this that Job declares he did "see" God. In these two seemingly contradictory statements we have a revealing illustration of how the term see is often used in the Scriptures when the thought is that of comprehension or understanding. In telling Moses that no man could see him and live, God meant a literal beholding of his being, as we see one another; but it was not in this literal sense that Job saw God.

The story of Job and his experiences is one of the most interesting and enlightening portions of the Bible. He was a man of wealth, enjoyed good health, and was blessed with a lovely family. One after another these treasures were taken from him. With his wealth gone, his health impaired, his family killed, and his wife against him, Job said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26

The latter day here referred to prophetically by Job is the final day or age in the divine plan of salvation. It is the thousand-year day of the restitution of all things. At that time Job will be restored to life upon the earth as a human being and in his flesh will see God. But he will not see God literally. A later expression by Job—that of our text—explains what the prophet had in mind by seeing God. He had heard about God, but when God reasoned with him, he said, "Now mine eye seeth thee." The thought here is that of discernment and appreciation.

On the basis of what Job had heard concerning God, he had served him faithfully. But through his trials and by virtue of the LORD'S message to him as recorded in chapters thirty-eight to forty-one, he now felt that he really knew God, that he could see or understand the glorious attributes of his character. In this Job was a prototype of the experience of the entire human race. All mankind lost the blessings of life through the fall, but God provided a Redeemer—the Redeemer in whom Job put his trust. Just as Job experienced a restoration of health and of possessions, so all who lost life in Adam will have an opportunity to be restored to life through Christ. Then, like Job, having benefited from the experience of evil, all the restored of mankind will see God in the effulgence of his character and rejoice in his salvation.—Isa. 52:10; 40:5; Rev. 15:5; 5:13



Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of the Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

P. HATGIS		San Diego, CA	25
Sayville, NY	February 24	Victorville, CA	26
G. JEUCK		Fresno, CA	28
Sacramento, CA	February 15-17	Palo Alto, CA	March 1
N. KASPEROWICZ		L. B. POST	
Middletown, NY	February 24	Sacramento, CA	February 15-17
G. PASSIOS		Fresno, CA	18
Berwick, PA	February 10	San Luis Obispo, CA	19
E. K. PENROSE		Palo Alto, CA	20
Sacramento, CA	February 16, 17	Chico, CA	21
Upper Lake, CA	19	Upper Lake, CA	22
San Francisco, CA	21	J. TATE	
San Luis Obispo, CA	22	Philadelphia, PA	February 17
Los Angeles, CA	24	Pottstown, PA	17

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.

CORRECTION: Sister Jozefa Piekut, Detroit, MI—November 17.

Age, 96.

Sister Eileen (Lee) Byrer, Bigfork, MT—November 25. Age, 70.

Sister Vivian Anne Zembik, Prince Albert, SASK—November 29.

Age, 42.

Sister Lois R. Arns, St. Paul, MN—December 5. Age, 65.

Sister Elaine Tivador, Detroit, MI—December 10. Age, 44.

Brother Tiphon Schmeleff, Tucson, AZ—December 28. Age, 98.

Brother Joseph Kubala, Chicago, IL—December 30. Age, 92.

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

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

SACRAMENTO, CA, February 15-17—Sierra Inn Travelodge, 2600 Auburn Blvd. Mrs. E.F. Lankford, 6000 19th Ave. 95820
Phone: (916) 457-0569

OKLAHOMA CITY, OK, February 16, 17—Westside YMCA, 3400 N. Mueller, Bethany. Faye Savage, 1213 Warren Pl., Oklahoma City

DELAWARE VALLEY BIBLE STUDENTS, February 17—Hilton Inn Northeast Philadelphia, 2400 Old Lincoln Highway, Treves, PA. Barbara Marshall, 291 Oaktree Dr., Levittown 19055
Phone: (215) 949-3876

ALL-FLORIDA CONVENTION, March 2-4, Howard Johnson's Executive Center Hotel, Highway 50—Interstate 4, Orlando. Reservations must be made by February 15. Write or call: Ernest Kuenzli, 330 Jasmine Rd., Casselberry 32707
Phone: (305) 831-2098

NEW ORLEANS, LA, March 9, 10—Best Western Seaway Motor Inn, I-10 & U.S. 49, Gulfport, MS. For reservations: Mrs. W. C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571
Phone: (601) 452-4351

DETROIT PRE-MEMORIAL CONVENTION, March 23, 24—Armenian Cultural Bldg., Northwestern Hwy. at Southfield Fwy., Southfield, MI.

Mr. Robert Gorecki, 4093 Justin Ct., Bloomfield Hills 48013

NEW YORK, NY, March 24—Rutherford Woman's Club, Montross & Fairview Aves., Rutherford, NJ. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956
Phone: (914) 634-5876

FRESNO PRE-MEMORIAL CONVENTION, March 29-31—ECCO Conference Center, Oakhurst, CA. Reservations must be made before March 15th. Mrs. R.E. Wilson, 2103 North Price #112, Fresno 93707
Phone: (209) 255-2241

ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 29-31—University of Albuquerque, St. Joseph's Place NW. Mrs. T.M. Thomassen, 402 Bryn Mawr SE 87106
Phone: (505) 268-8170

WILMINGTON, DE, Pre-Memorial Convention, March 30, 31.

SAN FRANCISCO, CA, May 24-27—Asilomar Convention. Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1.

