

# The Dawn

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# **Highlights of Dawn**

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## **Trouble Still Plagues Spaceship Earth**

THAT magnificent vehicle, Spaceship Earth, rocketing along through the vast unknown at the incomprehensible speed of 65,000 miles an hour, continued in the year just past to be plagued with troubles during its year-long journey of 580,000,000 miles. Distressingly, the perplexed officers and crew, while aware that there is something seriously amiss aboard the ship, still seemed unable to diagnose the trouble, and thus have been unable to initiate satisfactory corrective measures. And their confusion has been communicated to their helpless passengers who, in turn, have themselves become fearful as to the fate of the vehicle.

Not that there was anything wrong with the manufacture of the ship itself. It was marvelously designed and flawlessly constructed by its Maker, who unconditionally guaranteed it forever against all defects of workmanship. It was precisely projected on its predestined course, and was holding perfectly to that course when it was turned over to the management of its crew. It was bountifully stocked with every provision needful for the sustenance and well-being of the crew and passengers all during the long journey—pure air and water, joyous light, food, clothing, shelter.

### **Starvation—in the Midst of Plenty!**

No, the trouble is not with the spaceship itself. The trouble is mainly with the officers and crew in charge of the ship, and to a lesser extent the fault also lies with the passengers on board. For instance, and unbelievable as it may seem, while most of those aboard are well supplied with food, others of their fellow passengers are suffering hunger—in fact, some

actually starving! There is an abundance of food aboard, but through unconcern for others, it is not being shared on an equitable basis.

And, even more incredible, the ample but limited supply of oxygen, upon which the life of each one on the ship depends, is being permitted to suffer contamination! Indeed, even the precious water and food supplies are heedlessly becoming polluted because of failure to take the simple precautions necessary to preserve healthful conditions within the ship. As a result, the passengers have become restive, frightened, and finally rebellious, as they observe the futile efforts of those in charge to avoid what seems like impending disaster to all.

Well, so much for the parable. At best, an allegory has but limited application. But if it has assisted somewhat in grasping the fact that, for better or worse, all mankind are in this situation together, it will have served its purpose.

### **“As a Man Thinketh in His Heart”**

As we daily scan the various forms of news media, our minds are endlessly bombarded, often visually and gruesomely, with evidence of man's inhumanity to man. We are confronted daily with man's selfishness, his cruelty toward his fellow beings, his avarice—indeed, his foolishness. We witness his almost total unconcern with the destruction of vital areas of the environment. On every side, nations and individuals are largely immersed in their own concerns, in efforts to improve their own well-being as nations or as individuals, with little or no thought for the consequences of their actions on their fellow pilgrims on this wonderful earth.

### **Our Shrunken Planet**

Trite as it may be to liken the planet Earth to a spaceship, the simile is not without merit. One astute observer some time ago referred to the world as a “global village.” And how like a village, in many respects, is the world today! For today in this world, which has been so strikingly shrunken by

jet planes, telephones, telegraph, and television, we are, in fact, all neighbors of one another. As in a small village, we all know pretty much what is going on about us, and all about each other. And again, as in a village, and more importantly, that which affects the well-being of one, inevitably affects the comfort and prosperity of all. Mankind is beginning at long last to sense that the destiny of any given nation is inextricably involved with the destiny of the whole world.

Well then, just what has been going on in the village of late? Clearly, little that is good. The year just past, for the most part, was but a continuation and intensification of the problems of the years that have gone before, the solutions to which continue to elude the best efforts of man. The media continue their dismal, endless accounts of crime, corruption in high places, and the quickening downward pace of immorality of every description. The worldwide spread of terrorism, often involving the murder of innocent people, seems completely beyond control.

Racism continues in South Africa, oppression and virtual slavery in Eastern Europe, and the near annihilation of helpless peoples in Afghanistan and Southeast Asia. Revolutions and near revolutions are numerous, bloody, and far-flung, involving nations all over the globe—Central America, Africa, the Middle East, the Philippines. In Argentina, people have disappeared without a trace because of their political beliefs, and others are tortured for opposing oppression in South Africa, Iran, the Philippines, and many other nations. Monetary inflation, with skyrocketing consumer prices, is growing, with the threat of worse to come. The financial structure of many of the less developed countries is jeopardized by top-heavy national debt and the burden of interest payments required to be made on those borrowings.

### **Peace, When There Is No Peace**

Appallingly—and superimposed on all the other difficulties—the confrontation between the superpowers has again be-

come ominous. Talks have broken off even as additional, more accurate and more devastating nuclear weapons are being deployed by both sides at relatively close range.

Unsettling as all this truly is, the situation most seriously threatening the peace and stability of the world, and possibly even civilization itself, continues to seethe, apparently out of control in the Middle East, as it has for so long a time. As the years go by, the ingrained national, economic, political, and religious factors that together comprise and complicate that awesome impasse, become stubbornly less amenable to any human solution. And in harmony with Bible prophecy, it is just here, in the Middle East, that the conflicting forces of evil seem destined to erupt into that final great battle of Armageddon which will complete the destruction of this present evil world, preparatory to the establishment in the earth of Christ's millennial kingdom.—Rev. 16:14-16

### **“Nevertheless, We . . . Look for a New” World**

But it is not our purpose or wish in this present discussion to dwell on the pervading problems of this present world which will inevitably lead to its destruction. Rather, we would recall a few of the many beautiful and explicit promises the LORD has given to us in his precious Word, that immediately beyond the present time of trouble there lies a glorious new world “wherein dwelleth righteousness.” (II Pet. 3:13) This glorious hope is not based on what man can or will do; it is based on what the Heavenly Father can do, and on what he has promised he will do. It is based on the solid rock of Christ, who redeemed the world of mankind by the voluntary sacrifice of his perfect life as a propitiation for sin.

Just what does the LORD God propose to do for the world of mankind? Far, far more than the human mind can comprehend! But he has revealed through his Word some of the broader aspects of his plans for blessing his human creation.

By their remarkable inventive genius, mankind, without

having intended to do so, have been drawn very closely together in a kind of physical sense; the nations are no longer really separated from each other by vast oceans, mighty mountain ranges, arid deserts, or ice-covered continents. But they are still far apart in those many aspects of life that really matter; they are separated by the selfish conditions of their hearts. As with neighbors in a village, which in truth they are, they know each other by name, so to speak; they are aware of their comings and goings, and of their problems or prosperities; but they do not truly love their neighbors as themselves.

An apt quotation was printed some time ago in one of our leading literary publications in which it was stated that what the world needs today is "a declaration of interdependence." Whether this was expressed as a serious statement, or tossed off as a casual cliché, is immaterial: the principle is sound—indeed, it is essential to the attainment by man of peaceful existence on this earth.

This concept of one world, under the rule of one government, is not new; it has long been advocated by thoughtful men who sensed that if man is to survive and enjoy the fruits of peace there must be universal cooperation between all nations and individuals. The defunct League of Nations was created in that fine spirit, but selfish national interests rendered it powerless, and finally destroyed it. The United Nations organization, similarly, is the product of this same noble ideal; but it, too, is having extremely difficult going, and for the same reason: the world has simply become too small a place to peacefully contain selfishly motivated peoples.

### **"Wherein Dwelleth Righteousness"!**

Attention to this fundamental requirement for world peace and human happiness will be the first order of business in the coming marvelous, new world. The Heavenly Father will install our Lord Jesus as the righteous, all-powerful ruler

over the entire earth, even as the Prophet Isaiah long ago foretold:

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it henceforth even forever. The zeal of the LORD of hosts will perform this.”—Isa. 9:6, 7

Associated with Jesus in that righteous reign will be the glorified church, his faithful, footstep-followers of this Gospel Age which is now drawing to a close.—Rev. 20:4, 6; Matt. 19:28; 25:31

In one of the most ancient and all-embracing promises to mankind found in the Bible, God declared to Abraham that he would bless “**all** the nations of the earth [emphasis is ours].” (Gen. 22:18) In order to receive the benefits of this promised blessing, **all** who are in their graves will be raised up out of the sleep of death. (John 5:25, 26; Acts 24:15) Under the terms of the New Covenant then in effect, there will be placed before resurrected mankind the grand opportunity to gain everlasting life on this restored planet Earth. But to obtain this priceless gift will require a profound change in the hearts and lives of mankind in that day. They will have to learn to love the LORD their God with all their hearts, and their neighbors as themselves.—Matt. 22:37; Acts 3:19, 23

The prophet explains God’s loving provision for man’s eternal happiness when Christ’s kingdom is established in the earth. He says:

“After those days, saith the LORD, I will put my law in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto

the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:33,34

In this manner, the LORD God of heaven and earth purposes to get to and remove the very essence of the problem! From the very beginning, all the troubles present in this tormented world may be laid to man’s failure to love the LORD his God with his whole heart, and his neighbor as himself! In Christ’s kingdom, all, who will, may know and love and obey Jehovah God, and gain everlasting, peaceful life. Sin, sickness, suffering, hunger, and wars will be abolished, and there will be no more death. Jehovah will dwell with mankind, and they shall be his people.—Rev. 21:1-5

This entire experience in the history of mankind will have provided an everlasting lesson in the need for all to know and to return to righteousness, to love and serve the LORD, and to love one’s neighbor as oneself. How comforting it is to know that He who is seated at the universal, eternal Command Module in the heavens, directing the course and destiny of Spaceship Earth, is wise, and powerful, and kind; and that every single one of its frail human cargo is precious in his sight, and safe in his loving care!

Long ago he promised to send a Savior who would redeem man from sin and the grave, and he did. He told the nation of Israel he would scatter them to the ends of the earth if they failed to keep his Word, and he did. He further stated he would regather his people, Israel, to the land of their fathers, and this remarkable event we have seen with our own eyes in our own day.

Why are we so sure these wonderful blessings shall, indeed, come to pass? Because they are the promises of Jehovah God—and what God has promised, that he will perform!

He foretold a time of trouble that would be unique in the history of the world—a time of trouble so awesome that

men's hearts would fail them for fear of the consequences of that time, and for which they would find no human solution. The Spirit-enlightened footstep-follower of our Lord Jesus discerns that the world is even now experiencing that foretold time of trouble.

Just as surely as Jehovah God's promises in these matters have been clearly fulfilled, just so surely will his promises for the blessing of all the families of the earth, during Christ's coming thousand-year reign, come to pass!

Our dear Heavenly Father has graciously assured their fulfillment in a most precious promise stated in his own loving words: "He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:5

Dear LORD, may thy glorious kingdom soon come!



### 1983 CONVENTION TAPES

The General Convention tapes for 1983 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Cassettes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished only on cassettes.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$3.00 each
60-minute cassette	\$2.00 each
Complete Convention	\$52.00

# International Bible Study Lessons

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LESSON FOR FEBRUARY 5

## I Am the LORD

**KEY VERSE:** "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isaiah 45:22

**SELECTED SCRIPTURE:** Isaiah 43:1-7

PROMISES are never more certain of fulfillment than the reliability of the one who made the promises. The LORD recognized that Israel in captivity and under duress needed some hope for the future, so he supplied them with many wonderful promises of a future deliverance and the rest of peace and prosperity of the kingdom. But in order to give the Israelites confidence in the promises, he made a point of calling their attention to his great works, his glory, and his power.

One of the outstanding examples of the principle stated above is found in Isaiah 42:5 and 6, "Thus saith the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit unto them that walk therein; I the LORD

have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, and for a light of the Gentiles." This text was directed to Jesus for his encouragement during his first advent.

The Heavenly Father realized that the three-and-one-half years of Jesus' ministry would be difficult, because his message was the Gospel of light which would be in opposition to all the forces of darkness under the control of the prince of this world, Satan. (John 14:30) It was the LORD'S purpose to assure Jesus that the same power that created the universe and the earth and all the visible things in it was going to be working on his behalf to help him accomplish his mission here on earth.

It was in this spirit that the LORD spoke to the nation of

Israel as recorded in our Selected Scripture, "Thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. 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. 43:1,2) The LORD states that he has called Israel by name, which is an expression implying that the LORD knew Israel's heart, the very essence of their being, and he loved them and called them for his own. They had the full assurance that the LORD would help and assist them to be obedient if only they would repent and show the proper heart attitude.

Notwithstanding all the past evidences of the LORD'S overruling in their affairs and the wonderful promises of blessings in the future, the LORD states, "Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. . . . I, even I am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest

be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches."—Isa. 43:22-28

Israel's first father who sinned was Adam, and as a result, all of his progeny, including Israel, suffered his penalty for sin which is death. The Apostle Paul expresses the matter in this way, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) When God gave the children of Israel the Law Covenant at Mount Sinai, he gave them the opportunity, if obedient to his laws, to be freed from the Adamic penalty of death (Lev. 18:4,5), and earn life. What the LORD is saying in this prophecy is that the Israelites, by their inherent inability to be obedient, forfeited this opportunity and therefore remain under the same general condemnation as the rest of the world. But he still holds forth the promise of a return to favor in the kingdom. "All Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11:26 □

## The Servant of the LORD

**KEY VERSE:** "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."—Isaiah 42:1

**SELECTED SCRIPTURE:** Isaiah 42:1-4; 49:5, 6; 53:4-6

AS MENTIONED in the previous study, the prophecy in Isaiah the forty-second chapter relates to Jesus. The first verse reads, in part, "I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." In Isaiah 61:1,2 the LORD in prophecy tells of anointing Jesus with his Holy Spirit. The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD." This was the commission the LORD gave Jesus to perform at his first advent. The reality of the anointing of Jesus at the time of his baptism by John the Baptist, is recorded in Matthew 3:16. "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John]

saw the Spirit of God descending like a dove, and lighting upon him [Jesus]."—John 1:32

The thought of the heavens being opened to Jesus is that of the spiritual heavens, the secrets of the LORD that had been previously hidden from past ages until the proper time. The mystery had to do with the development and implementation of the Gospel as promised to Abraham. (Gen. 22:15-18; Gal. 3:8, 16) The Apostle Paul wrote of these things, "To me . . . was this favor given, to announce among the nations the glad tidings, of the boundless wealth of the Anointed one; even to enlighten all as to what the administration of that secret, which has been concealed from the ages, by that God who created all things; in order that now may be made known to the governments and the authorities in the heavenlies, through the congregation, the much diversified wisdom of God, according to a plan of the ages which he

formed for the Anointed Jesus our Lord.”—Eph. 3:8-11, **Diaglott**

In order to carry out the important work of this commission, Jesus announced that the kingdom of God was at hand, in the sense that a work of preparation was beginning. This involved the opening of a new and living way, a heavenly calling, for those who were willing to follow in the footsteps of Jesus with the prospect, if faithful, of being associated with him in the kingdom, for the blessing of all the families of the earth. (II Tim. 1:9, 10; 3:7-12) Because of the LORD’S love for the nation of Israel, the first opportunity for this privilege was given to them. But because of their blindness only a remnant accepted, and so the message was directed to the Gentiles.—Rom. 15:8, 9; Acts 13:46

The Apostle Paul in II Corinthians the fifth and sixth chapters, describes the wonderful privilege of being called to the heavenly calling. In the second verse of the sixth chapter, he quotes part of the prophecy from Isaiah 49:8, saying, “For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of

salvation.” By using this scripture in this particular context, he was showing that its application relates specifically to those called to the heavenly phase of the kingdom. The part of the prophecy recorded in Isaiah reads as follows, “Thus saith the LORD, 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.” Some of our Christian friends use this text to support their belief that now, during this present time, is the day of salvation for the world. But the Scriptures teach that the world’s salvation will be in the next age, the kingdom. Now is a day of salvation for the footstep followers of Jesus, and those who are faithful will have a spiritual reward and the privilege of helping to establish the earth. Part of the mystery of God revealed at our Lord’s first advent was that the Christ is not one; it is composed of many members, of which Jesus is the head and his footstep followers members of the body. “As the body is one, and hath many members, and all the members of that one body, being man, are one body: so also is Christ.”—I Cor. 12:12 □

## Come to the Feast

**KEY VERSE:** "Seek ye the LORD while he may be found, call ye upon him while he is near."—Isaiah 55:6

**SELECTED SCRIPTURE:** Isaiah 55:1-3, 6-11

IN OUR lesson today, the LORD extends, through the prophet, a warm and earnest invitation to the nation of Israel to abandon their disobedient ways of the past, and accept the provision he has made for their salvation. Isaiah 55:1 reads, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Water, in the Scriptures, is a metaphor for truth. The thought is that the LORD is no respecter of persons and the invitation is extended to all who yearn for righteousness. These are described as those who thirst in Israel, and while this invitation was directed to the Jews at the time of our Lord's first advent, we know that it was later extended to both Jew and Gentile. "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:37, 38

The second verse reads, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The admonition to the Jews is that their dependence on the Law Covenant arrangement to attain righteousness and life has proven fruitless, and he asks the question, why do they continue to put their trust in it. We are reminded of the words of the Apostle Paul, "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [for a sin offering], condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3,4) The salvation being offered to the Israelites was a new and living way that was brought to light by Jesus holding forth the Gospel.—II Tim. 1:9, 10

Verses three and four, of Isaiah fifty-five, read, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people." The 'sure mercies of David' was a promise the LORD made to David: "He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. . . . My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever." (II Sam. 7:13-16) David is a type of Christ and therefore the promise concerns Christ's kingdom which will be an everlasting kingdom that will bring blessings to the Jews and the whole world of mankind. The angel, Gabriel, when speaking to Mary, said concerning Jesus, "He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32,33) It is important to note that Jesus is

the Son of God, but he was also a descendent of David through the genealogy of Mary.—Luke 3:23-31

But the LORD realized that the Israelites would not respond sufficiently to his invitation to become associated with the spiritual phase of this kingdom, so he caused the prophet to write, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near." (Isa. 55:5, 6) The Apostle Paul, speaking of this condition, wrote, "Even us, whom he has called, not of the Jew only, but also of the Gentiles. As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—Rom. 9:24-26

In the concluding verses, the LORD through the prophet assures Israel of his faithfulness as a covenant-keeping God, and holds forth the promises of rich blessings if they will only accept his invitation to the feast. □

## The Service God Seeks

**KEY VERSE:** "He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:8

**SELECTED SCRIPTURE:** Isaiah 58:5-11

OUR lesson deals with the LORD'S reproof of the Jews for their hypocritical, merely outward forms of worship. In his instructions to the prophet he states, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." (Isa. 58:1) The thought of crying aloud without restraint would seem to emphasize the LORD'S urgent concern regarding the condition of his people. Many of their fasts and other ceremonies were not of divine appointment and were observed simply as an outward form. Even so, the observances would have been acceptable to God if they had been conducted with the right heart attitude. But they were not truly humbled or sorry for their sins that had provoked the wrath of the LORD against them. They did not abandon their ways, and the object of their oblations was not

to the glory and favor of God, but rather was an expression of self-righteousness or ostentation.

The entire nation was involved in this hypocritical form of worship, a mere formalism, and yet they looked to the LORD for forgiveness and deliverance from their difficulties. In verse three, the LORD repeats their lament, "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors." That is, they exacted the full measure of hard labor from their servants or their usurious claims from their starving debtors. Then the LORD, in verse four, tells them, "Ye shall not fast as ye do this day, to make your voice to be heard on high." The LORD states he will not hear them under these circumstance.

God attempts to reason with his people. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?" In other words, could it possibly be supposed that the fast that the LORD approved was for a man to afflict his soul for a day, with only external appearance of sorrow and shame, and with only a show of self-denial, with no real repentance or reformation? In verses six and seven, the LORD answers his own questions. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

While these admonitions were directed to the nation of Israel, they apply equally well to all at any time who are endeavoring to be obedient and serve the LORD. The words of the Apostle James seem most appropriate for us. "Therefore discarding all

impurity and overflowing of malice, embrace with meekness that implanted Word which is able to save your souls. But become doers of the Word, and not hearers only, deceiving yourselves. For if anyone be a hearer of the Word, and not a doer, he resembles a man viewing his natural face in a mirror; for he viewed himself and went away, and immediately forgot what kind of a person he was. But he who looks intently into that which is the perfect law of freedom, and continues in it, not becoming a forgetful hearer, but a doer of its work, this man will be blessed in his deed."—James 1:21-25, **Diaglott**

The Apostle Paul explained to the Jews that just being a Jew by birth and being obedient to the letter of the Law was not sufficient to gain favor with God. It is the spirit of the Law manifested by proper works that constitutes an Israelite indeed. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2:28,29) And so, we too, if led by the Spirit, will find favor with the LORD.

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# **Christian Life and Doctrine**

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THE BOOK OF BOOKS—PART 16

## **The Revelation of Jesus Christ—Part 1**

REVELATION, the last book in the Bible, is often called the Apocalypse, which is its title in the Greek language. Written by the Apostle John, it was based upon visions given to him while a prisoner on the isle of Patmos. In the opening sentence of the book he describes what he is about to write as "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. 1:1

The Greek expression here translated signified literally means 'told in signs', indicating that the important lessons of this closing book of the Bible are set forth in sign language, or symbolisms. With few exceptions, however, the symbolisms employed appear in other books of the Bible; so it should not be too difficult to understand the important lessons this language is designed to convey as this closing book sums up and brings to a climax many of the themes of the Bible which we have already traced throughout the Old and New Testaments.

None of the Bible's books present the truths of the divine plan in the exact sequence in which they occur. It is important to bear this in mind as we examine the testimony of the Apocalypse. For this reason, our present study of the book will not be from chapter to chapter. Instead, we will endeavor to note the manner in which this Revelation of Jesus

Christ discloses the climactic fulfillment of the main prophetic themes introduced and partially developed earlier in the Word of God.

### **The Seed of Promise**

The opening chapters of the Bible tell of man's creation and of the Creator's design that he fill the earth with his offspring, and have dominion over it. The accomplishment of this was dependent upon obedience to the divine law. Our first parents disobeyed, were sentenced to death, and driven out of the Garden of Eden to die. "Dust thou art, and unto dust shalt thou return," was the penalty which fell upon them.—Gen. 1:27, 28; 2:17; 3:17-19

There was a serpent in Eden which beguiled mother Eve and, through her, induced Adam to disobey God's law. In Revelation 20:2 John speaks of "that old serpent, the Devil, and Satan." When pronouncing the sentence of death upon our first parents, the LORD said to that old serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15

Here is the first intimation from God that although man had transgressed his law and must die, he did not intend to abandon him, but would provide a seed that would crush the Adversary, and, by implication, deliver man from the result of the sin into which he had been led. God's statement to the serpent indicates, however, that there would be a great struggle in connection with the development of the promised seed, a struggle resulting from the enmity that would exist between the seed of the woman and the seed of the serpent. The whole Bible is designed to reveal the manner in which this seed is developed, and to record the many and various ways in which the enmity of Satan manifested itself in efforts to destroy God's seed.

In tracing the promises of God from book to book throughout his Word we have found that the seed of promise is none

other than the Messiah. We have also seen that those called out from the world during the present age to follow in the footsteps of Jesus are body members of the Messiah, the Christ. In Genesis 12:3 and 22:17, 18 we have God's promise to bless all the families of the earth through the seed of Abraham. Jacob prophesied the coming of this great one, referring to him as "Shiloh," saying that unto him would the gathering of the people be. (Gen. 49:9, 10) The Messiah was again promised by the LORD when he said to Moses, "I will raise them up a Prophet from among their brethren like unto thee."—Deut. 18:18

It was this Messiah to whom David referred when in the seventy-second psalm he wrote, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:7, 8) David again writes of the Messiah saying, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Ps. 110:1

In a prophecy of the birth of Jesus, Isaiah says that the government, the messianic kingdom, will be upon his shoulder, and that "his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6, 7) It is concerning this same one, the seed, the Messiah, that Isaiah writes, "The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD."—Isa. 11:2

The Prophet Micah refers to the Messiah as the "tower of the flock, the stronghold of the daughter of Zion." and prophesies concerning him, "Unto thee shall it come, even the first dominion." (Mic. 4:8) This same prophet also foretold that the Messiah would be born in Bethlehem.—Mic. 5:2

When Jesus was born, the angel announced to the shepherds, "Unto you is born this day in the city of David a

Savior, which is Christ [the Messiah] the Lord.” (Luke 2:10) When Jesus said to his disciples, “Whom say ye that I am?” Peter replied, “Thou art the Christ [Messiah], the Son of the living God.”—Matt. 16:15, 16

Jesus promised his disciples that they would share the glory of the messianic kingdom with him. Later, under the inspiration of the Holy Spirit, the apostles developed this theme in more detail. Paul explained that those who have “put on Christ”—that is, those who are true followers of Christ—are “Abraham’s seed, and heirs according to the promise.” (Gal. 3:27-29) Paul speaks of the church, the called-out class of the present age, as being the body of Christ.—Eph. 1:22, 23

### **The Seven Churches**

This messianic theme of deliverance is amplified in the Book of Revelation, where Jesus and his followers, the church, are presented as the rulers in that glorious kingdom, the channel of the promised blessing of all nations. In Revelation 1:12-17, Jesus, the Son of man, is shown standing in the midst of seven golden candlesticks. The explanation is that the “seven candlesticks . . . are the seven churches.”—Rev. 1:20

All symbolisms used in the Bible have a background of fact, so these seven churches in Asia Minor—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea—were actual congregations of that day. However, it is reasonable to believe that they are intended to be symbolic of the entire church of Christ as it has existed in the earth since its beginning at Pentecost. The LORD’S promises to these are inspiring, and confirm the fact that the faithful among them will share the kingdom glory with Jesus.

In Revelation 2:10, we read, “Be thou faithful unto death, and I will give thee a crown of life.” Chapter 3, verse 21, reads, “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." Another promise is, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: **even** as I received of my Father."—Rev. 2:26, 27

As **Jesus** indicates, he had received this promise from his Father, and now he makes it clear that the church will be partners with him in his kingdom, and with him will have power over the nations. This wonderful promise is found in Psalm 2:8,9. Here the Heavenly Father says to his beloved Son, "Ask of me and I shall give thee the heathen [Hebrew text denotes Gentiles, or nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

### **Christ's Return**

Throughout the entire Bible the establishment of the messianic kingdom is shown to follow the return of Christ. In Revelation 1:7 this is again promised, with the explanation that he will come "with clouds," and "every eye" will see him—that is, discern the fact of his return. The clouds are symbolic of the trouble and distress which would be upon the nations as the initial result of his return. But this is only a necessary preparation for kingdom blessing—the setting aside of the kingdoms of this world under the rulership of Satan and the dashing of them to pieces like a potter's vessel. After that will come the blessing of the people, for it will be "the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (Rev. 11:18) In this one verse, the consummation of the work of the entire thousand years of Christ's kingdom is described.

And in this work of the kingdom the called-out ones of the Gospel Age will share. Like Jesus, they will be raised from the dead, coming forth in the first resurrection to live and reign with Christ. (Rev. 20:4,6) Thus, through the promised seed, mankind will be blessed. In chapter twenty-one, verses four and five, this is revealed, and by faith we see mankind delivered from the result of original sin, and the earth filled with a knowledge of the glory of the LORD. Concerning this we read: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Thus we see that the great tragedy of disobedience which was induced by that old serpent in the Garden of Eden is not to have lasting evil consequences, for suffering and death are to end. We see also that this is to be accomplished through the promised seed, the messianic company composed of Christ and his faithful followers. Yes, this glorious divine victory which will result in the prevalence of righteousness and life throughout the earth is assured, yet it will not be without great cost to those who participate in it.

### **God's People Persecuted**

While the seed of promise will eventually bruise the serpent's head, the serpent and his seed have throughout all the ages been inflicting painful bruises upon the people of God. Satan is the prince of darkness, and the LORD'S people have been bearers of light, so the conflict between the two has been continuous. The deeds of darkness are evil and are exposed by the light; so the darkness hateth the light and the prince of darkness has opposed the bearers of light, and the foretold enmity has continued. Satan has not known just who this promised seed might be, so throughout the ages he has directed his opposition against all those upon whom God has

manifested his favor. The first evidence of this was the murder of righteous Abel.\*

Without exception, the servants of God from Abel to John the Baptist were persecuted. A re-reading of the eleventh chapter of the Book of Hebrews will help to impress this fact upon one's mind. In all those experiences we see the enmity of Satan manifested toward the people of God. Through their faith in God and his promises they endured; and, through them, the light of truth which God wanted revealed to the people, shone out and was the contributing cause of the hatred that was so cruelly manifested toward them.

The enmity of Satan was vehemently manifested toward Jesus, resulting in his cruel death upon the cross. The tools of Satan used to persecute Jesus were the religious leaders of that day, whom Jesus himself said were of their "father the devil," the seed of the serpent. (John 8:13, 44) After Pentecost these same opposers of the light vented their hatred against the disciples of Jesus, haling them into prison and putting them to death whenever possible.

This continuous and insistent campaign of Satan to destroy the seed of the woman is seen also in all the deceptions and erroneous doctrines which developed among the professed followers of Jesus. Paul prophesied a widespread apostasy which would develop in the church after the apostles fell asleep in death and, describing the system which would be based upon false doctrines as the "man of sin," he said that its coming would be "after the working of Satan with all power and signs and lying wonders."—II Thess 2:3-11

The truth concerning the efforts of that old serpent to thwart the plan of God to bruise his head also reaches its cli-

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\*NOTE: For information on the identity of the Devil and his opposition to God, see the booklet, "Your Adversary the Devil." Price five cents. Dawn Publications, East Rutherford, NJ 07073

mactic revealment in the Book of Revelation. In the messages to the seven churches, the trail of the serpent is manifested in Jesus's expressions of condemnation for various wrong doctrines and practices prevalent among his professed people. In the church at Ephesus there were those who professed to be apostles, but were not, the brethren having found them to be liars. In the church at Smyrna, there were those who "say they are Jews [spiritual Israelites, the called-out ones of this age], and are not but are the synagogue of Satan." To the Smyrna brethren Jesus also said, "The Devil shall cast some of you into prison, that ye may be tried."—Rev. 2:2, 9, 10

The church at Pergamos is said to dwell "where Satan's seat is." And Satan evidently had gotten his viewpoints into the minds of some of these brethren, for Jesus said, "Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel." Jesus said that they also had "them that hold the doctrine of the Nicolaitanes, which thing I hate." (Rev. 2:13-15) The error of Balaam was teaching for "reward" (Jude 11) It is believed that the Nicolaitane spirit is one of dictatorship. This is contrary to the spirit of Christ.

The great sin that entered the church at Thyatira was permitting "that woman Jezebel" to seduce the believers—not all of them, for Jesus indicated that there were those who had not thus known "the depths of Satan." (Rev. 2:20-24) In the church of Philadelphia there were also those of "the synagogue of Satan." (Rev. 3:9) In the Laodicean church some say, "I am rich, and increased in goods, and have need of nothing"—a boastful attitude of pride and self-sufficiency which is characteristic of Satan.

### **The Unholy City**

In these messages to the various churches, which in their composite application reveal the condition among the LORD'S professed people throughout the entire age, Satan's

cunning and unholy handiwork is clearly manifested. Later in the Book of Revelation a great counterfeit system of Christianity is shown to arise as a result of his efforts to destroy the seed of promise and the plan of God which is centered in the Messiah. This unholy thing is named "Babylon the great, the mother of harlots," and is shown as reigning over "the kings of the earth." (Rev. 17:5) John wrote concerning Babylon, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (vs. 6) Thousands of the LORD'S people were put to death during the Dark Ages by just such an unholy system.

While this woman herself was drunken with the blood of the saints, the Revelator informs us that the "kings of the earth" and the people of the earth were made "drunk with the wine of her fornication." (Rev. 14:8; 17:2) Wine is used in the Bible as a symbol of doctrine, or teachings. This unholy church system called Babylon taught and instituted the union of church and state. This was spiritual harlotry, because the followers of Jesus are espoused to him and, if faithful to their vows, wait for his return to be united with him in the kingdom which he establishes. But, through the union of church and state, the kingdom of Christ was allegedly established. This was a false claim, and the illicit union only led to wars and to bitter persecution of those who held loyalty to the true teachings of the Word of God.

Under another symbol, a system of government created by this unholy alliance is represented as a leopard-like beast. (Rev. 13:1-3) Space will not permit a detailed discussion of all that is represented by the various characteristics of this beast as John describes them. We call attention to the general lesson merely to trace further the extreme lengths to which Satan has gone in order to thwart the purpose of God, and to destroy his people. Concerning this beast we read, "It was given unto him [that is, permitted] to make war with the saints, and to overcome them."—Rev. 13:7

Four "beasts" are mentioned in the Book of Daniel, chapter seven. They represent, we believe, four kingdoms, or empires—Babylon, Medo-Persia, Greece, and Rome. The fourth of these beasts is shown with ten horns, and then a little horn is seen to grow up among the others, displacing three of them. Horns seem to be symbolic of ruling authority, or power, so these ten horns, and later the little horn, would picture various aspects of Roman rulership during the many centuries of its existence, the little horn being the last, and in control until the beast is "given to the burning flame."—Dan. 7:11, 26, 27

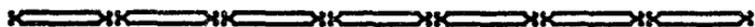
Of this little horn, Daniel wrote, "I beheld and the same horn made war with the saints, and prevailed against them." (Dan. 7:21) This is almost the identical language used by the Revelator to describe the persecuting activities of the leopard-like beast, so both seem clearly to symbolize a beast-like system of government which through the centuries continued to bruise the heel of the LORD'S elect people, those called to be saints, and who will eventually make up that messianic company which will rule the world in righteousness and bless all the families of the earth.

But this bruising is not fatal in the sense of destroying the seed. It is the heel that is bruised, and while the persecution of the saints throughout the age has been painful, it has served to test the faithful and to prove them worthy to live and reign with Christ. Besides, this persecution is not to go on forever. This is emphasized in Daniel's prophecy where we read that the prevailing of the Satan-inspired little horn against the LORD'S true people was to continue only "until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7:21, 22

The saints do not possess the kingdom by virtue of a military victory over the little horn, or beast—the church-state counterfeit of the kingdom of Christ. Rather, they continue to be bruised by the seed of the serpent until every member of

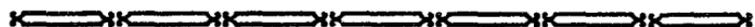
this foreordained company of called-out ones from the earth has proved his faithfulness even unto death. When the last one of these has thus proved faithful, and has passed within the veil, then, all being raised from the dead in the first resurrection, they will possess the kingdom, and will "live and reign with Christ a thousand years."—Rev. 20:4

It will be then that the tide of battle will be turned. Instead of that old serpent and his seed continuing to bruise those whom the LORD is preparing to be his channel of blessing to all mankind, they, exalted to the divine nature and to glory with Jesus, will be instrumental, first in binding him for a thousand years, and then crushing his head; that is, forever and completely destroying him that he may no more deceive and plague the people. □



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# **Christian Life and Doctrine**

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## **“Give Me Thine Heart”**

**“For I give you good doctrine, forsake ye not my law.”**

**“My son, give me thine heart, and let thine eyes observe my ways.”—Proverbs 4:2; 23:26**

JEHOVAH possesses infinite power to create and control the universe, but he does not use that power to coerce his intelligent creatures to obey him. Instead, he sets before them the opportunity of doing his will, and lets them make their own decisions. It was thus with our first parents in the Garden of Eden. It was the same with typical Israel, to whom it was said, “Choose you this day whom ye will serve.” (Josh. 24:15) It is in keeping with this principle that our Heavenly Father is dealing with the followers of the Master now.

But while our devotion to God is on an entirely voluntary basis, the Scriptures make it plain that in view of the marvelous things the LORD has done for us, he looks for and expects our love and devotion in return. As our texts indicate, he gives us the truth, good doctrine, with all that it includes and implies, and then he asks us to give him our hearts. When we give the LORD our hearts we give him our all, even life itself. This is what the Heavenly Father expects of us, and nothing short of full heart devotion will merit his well done at the end of the way.

God does not expect a blind, unintelligent devotion to him. He seeks a worship and devotion which is based upon the truth, a worship that is in Spirit and in truth. That is why he first enlightens those whom he invites to give their hearts to him. This enlightenment, while it continually increases as we study to show ourselves more and more approved unto God,

is, nevertheless, adequate even before consecration to constitute a vision of God's love, and to inspire us with a desire to know him better and to serve him faithfully. David declares, "God is the LORD, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar." Here, in the symbolic language of the typical sacrifices, our devotion to God is shown to follow, and to be the result of, our receiving the light.—Ps. 118:27

### **Isaiah Sees the LORD**

The Prophet Isaiah tells of having seen the LORD, and that he was "high and lifted up." (Isa. 6:1) The prophet was greatly inspired by this vision. In it he heard the LORD inquiring, "Whom shall I send, and who will go for us?" This is the question that our Heavenly Father puts to each one of us, when, through the truth, he permits us to see the beauties of his character, high and lifted up. This is the purpose of revealed truth. It is God's method of inspiring us with the desire and determination to lay down our lives in devotion to him. He does not coerce us into serving him, but if we are truly inspired by the vision our reaction will be like that of Isaiah, who replied, "Here am I; send me."—Isa. 6:8

If through the truth we see God in the beauty of his holiness, the effect upon us will be the same as it was upon Isaiah; that is, it will cause us to realize our own sinfulness and unworthiness. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." God knew that Isaiah was a man of unclean lips, but he wanted the prophet to realize it also. And he also wanted him to know that it was only because of the provision for cleansing by means of the coal from the altar, that he could render acceptable service to the God whom he saw so high and lifted up.

Is it not also thus with us? One of the first effects of the truth should be to make us realize our own sinfulness, that

we are members of a fallen and dying race, hence cannot of ourselves render acceptable service to God no matter how much we may be inspired to do so. Unless we learn this lesson from God's Word, he cannot use us in his service. But learning it, we also discover, even as Isaiah did, that God has made provision for our cleansing. With us that cleansing comes through the blood of Christ. The fundamental facts relating to it constitutes a part of the good doctrine which the LORD has given us.

What a marvelous provision! How humble it should make us, and thankful, too, that the God of the universe has not only inspired us with the desire to serve him, but has made provisions whereby, despite our imperfections, we can serve him acceptably. No wonder the apostle admonishes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Cor. 6:1) Yes, beloved, the fact that it is only by God's grace that we are permitted to devote our lives to him, is one of the most important things revealed to us by the truth. And this, in no small degree, should contribute to the inspiration to faithfulness that comes to us through the knowledge of God which the truth reveals.

### **Divine Authority**

While the truth inspires us with a desire to serve the LORD, there may be a question as to whether we have proper authority to aspire to such an honorable and exalted position. Surely we cannot take this honor unto ourselves. Not even Jesus assumed such honor. (Heb. 5:4) Here also, however, truth's vision reveals a further manifestation of divine grace. Not only does the LORD provide us with the robe of Christ's righteousness, enabling us to render acceptable service, but he also gives us of his Spirit to equip us for that service. One of the functions of the Holy Spirit in our lives is anointing, or authorizing us for his service.

Of Jesus and his body members it is prophetically stated, "The Spirit of the LORD God is upon me; because the LORD

(Continued on Page 38)

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Ketchikan	KTKN	7:30 a.m.	Winchester	WWKY 1380	10:30 a.m.
<b>ARIZONA</b>			<b>MAINE</b>		
Phoenix (Sat.)	KXEG	11:30 a.m.	Portland	WDCl-AM	9:45 a.m.
Nogales	KFBR 1340	9:15 a.m.	Portland	WDcS-FM	9:45 a.m.
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Tehachapi	KTPI	10:15 a.m.	<b>MONTANA</b>		
<b>COLORADO</b>			Kalispell	KGEZ 600	9:45 p.m.
Englewood	KQXI 1550	3:15 p.m.	<b>NEW JERSEY</b>		
<b>CONNECTICUT</b>			Salem	WJIC	9:45 a.m.
Groton	WSUB	8:15 a.m.	<b>NEW YORK</b>		
<b>FLORIDA</b>			Buff.-Niag. Fls.	WHLd 1270	12:00 noon
Jacksonville	WBIX 1010	1:15 p.m.	<b>OHIO</b>		
Orlando	WGTO 540	7:30 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Tampa	WFLA 970	10:15 p.m.	<b>OREGON</b>		
<b>GEORGIA</b>			Oaks Pk.-Portl.	KLIQ 1290	9:45 a.m.
Albany	WALG 1590	7:30 p.m.	<b>PENNSYLVANIA</b>		
Augusta	WHGI	10:45 a.m.	Allentown	WHOL 1800	10:45 a.m.
Vidalia	WVOP	1:00 p.m.	Philadelphia	WIBF (Wed.)	2:00 p.m.
<b>HAWAII</b>			Pottstown	WPAZ 1370	12:45 p.m.
Honolulu	KNDI	5:15 p.m.	<b>SOUTH CAROLINA</b>		
<b>ILLINOIS</b>			Charleston	WOKE 1340	7:06 p.m.
La Salle	WLPO 1220	9:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
Hammond	WXTA 1330	6:15 a.m.	<b>TEXAS</b>		
West Frankfort	WFRX 1300	9:15 a.m.	Fort Worth	KJIM 870	6:45 a.m.
<b>INDIANA</b>			Pearsall	KVWG 1280	8:00 a.m.
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

**VIRGINIA**

Richmond WGGM 7:45 a.m.

**WASHINGTON**Clarkston KCLK 10:00 a.m.  
Seattle KGAA 1460 8:15 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KAMT 1360 9:45 a.m.  
Yakima KUTI 980 6:45 a.m.**WISCONSIN**

Milwaukee WZUU 7:00 a.m.

**WYOMING**Cheyenne KSHY 1370 9:00 a.m.  
Sheridan KWYO 1410 12:00 noon**PUERTO RICO**

Aguadilla (Fri.) WABA 8:00 p.m.

**FOREIGN RADIO BROADCASTS****BRITISH WEST INDIES**

Grand Cayman RadioCayman 11:15 a.m.

**CANADA**Edmonton, Alta. CJOI 12:45 p.m.  
Lethbridge, Alta. CJOC 7:15 a.m.  
Vancouver, B.C. CJJC 800 9:45 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.  
Fredericton, N.B. CFNB 10:15 p.m.  
Corner Brook, Nfld. CFCB 570 12:15 p.m.  
Deer Lake, Nfld. CFDL-FM 12:15 p.m.  
Pt. au Choix, Nfld. CFNW 12:15 p.m.  
Pt. aux Basques, Nfld. CFGN 910 12:15 p.m.  
St. Andrews, Nfld. CFCV-FM 12:15 p.m.  
St. Anthony, Nfld. CFNN-FM 12:15 p.m.  
Stephenville, Nfld. CFSX 12:15 p.m.  
Hamilton, Ont. CKOC 7:00 a.m.  
Oshawa, Ont. CKAR 1350 7:15 a.m.  
St. Thomas, Ont. CHLO 10:45 a.m.  
Montreal, P.Q. CFMB 5:15 p.m.  
Prince Albert, Sask. CKBI 900 7:30 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.**CEYLON**

Radio Sri Lanka (Sat.) 9:45 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 11:45 a.m.

Whakatane DXX 6:45 a.m.

**NIGERIA**

Ondo State (Wed.) OSBC 2245

**PANAMA**

Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**

Manila (Sat.) DWXX 9:15 p.m.

**SOUTH AFRICA**

Joubert Park (Wed.) SWAZI Music Radio 11:30 a.m.

**SPAIN (Spanish)**

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

**TONGA**

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

**URUGUAY (Spanish)**

Montevideo (Sat.) Ra o El Espectador 810 1:30 p.m.

**VIRGIN ISLANDS**

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

**SPANISH LANGUAGE U.S. RADIO BROADCASTS****ARIZONA**

Nogales KFBR 1340 9:00 a.m.

**CALIFORNIA**

Wasco KWSO 1180 7:45 p.m.

**FLORIDA**

Coral Gables WRHC 8:45 a.m.

**TEXAS**

San Antonio KUKA 1250 8:45 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:

<b>CALIFORNIA</b>		<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Chico	KMPN-10	Cedar Rapids	KTS, 19	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	<b>OHIO</b>	
<b>FLORIDA</b>		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	<b>MISSISSIPPI</b>		Zanesville	WHIZ-Sunday
Jacksonville	17	Jackson	WAPT	<b>TEXAS</b>	
<b>GEORGIA</b>				Lubbock	KCBH
Albany	WTSG, 31	<b>MISSOURI</b>		<b>WEST VIRGINIA</b>	
	Sunday, 9:30 a.m.	Springfield	KOLR	Logan	12-Monday
Atlanta	WATL	<b>NEW MEXICO</b>		<b>GUAM</b>	
<b>ILLINOIS</b>	Champaign-	Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
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
<b>ALABAMA-8:00 a.m.</b>		Englewood	35	<b>GEORGIA-9:00 a.m.</b>	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
<b>ARIZONA-7:00 a.m.</b>		Longmont	29	Decatur	27
Phoenix 17, 30, 31, 38, 42		Parker	28	<b>IDAHO-7:00 a.m.</b>	
Tucson	37	<b>CONNECTICUT 9:00</b>		Boise	18
<b>ARKANSAS-8:00 a.m.</b>		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	<b>ILLINOIS-8:00 a.m.</b>	
<b>CALIFORNIA-6:00 a.m.</b>		West Haven	32-S	Belleville	24
Alhambra	48	<b>DELAWARE-9:00 a.m.</b>		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	<b>FLORIDA-9:00 a.m.</b>		Sunnyside	38
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles 14, 23, 30,		Florida City	18	<b>INDIANA-9:00 a.m.</b>	
44, 48, 50, 56		Fort Lauderdale	25	Hammond	22
Mountain View	34B	Fort Myers	9	Indianapolis	5
Palm Desert	33	Kendall	33	Lafayette	5
Sacramento	25	Key West	5	Munster	31
San Francisco	21	Madison	4	New Haven	10
Tulare	23	North Miami Beach	12	<b>IOWA-8:00 a.m.</b>	
Ukiah	47	Orlando	28	Dubuque	22
<b>COLORADO-7:00 a.m.</b>		Pompano Beach	32	Sioux City	23
Cortez	2	Sarasota	4	Waterloo	R(31)
Denver	20				

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
<b>KANSAS-8:00 a.m.</b>		<b>NEW JERSEY-9:00 a.m.</b>		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	<b>SOUTH CAROLINA-9:00</b>	
<b>KENTUCKY-9:00 a.m.</b>		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	<b>NEW MEXICO-7:00 a.m.</b>		<b>TENNESSEE-8:00 a.m.</b>	
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	<b>NEVADA-6:00 a.m.</b>		<b>TEXAS-8:00 a.m.</b>	
<b>LOUISIANA-8:00 a.m.</b>		Las Vegas	21	Arlington	41
Lafayette	7	<b>NEW YORK-9:00 a.m.</b>		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
<b>MASSACHUSETTS-9:00</b>		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
<b>MARYLAND-9:00 a.m.</b>		Syracuse	17	Hitchcock	31
North Brentwood	A-22	<b>NORTH CAROLINA-9:00</b>		Houston	22, 31
<b>MICHIGAN-9:00 a.m.</b>		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	<b>OHIO-9:00 a.m.</b>		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	<b>VIRGINIA-9:00 a.m.</b>	
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
<b>MINNESOTA-8:00 a.m.</b>		Youngstown	0	Richmond	11
Alexandria	UHF34	<b>OKLAHOMA-8:00 a.m.</b>		Staunton	8
Richfield	34	Tulsa	10	<b>WASHINGTON-6:00</b>	
N.W. Minneapolis	56	<b>OREGON-6:00 a.m.</b>		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
<b>MISSISSIPPI-8:00 a.m.</b>		Salem	26	Yakima	16
Lafayette	12	<b>PENNSYLVANIA-9:00</b>		<b>WISCONSIN-3:00 a.m.</b>	
Meridian	7	Aston	3	Ashwaubenon	31
<b>MISSOURI-8:00 a.m.</b>		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
<b>NEBRASKA-8:00 a.m.</b>		<b>RHODE ISLAND-9:00</b>		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	<b>WYOMING-8:00 a.m.</b>		<b>PUERTO RICO</b>	
Omaha	29	Douglas	7	San Juan	24

(Continued from Page 31)

hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”—Isa. 61:1-3

The anointing of the Spirit came first upon Jesus, and each one of his followers receives it in turn, as he is inducted into his body. The Apostle John says, “The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27) From this we learn not only that we come under the anointing which Jesus received, but also that in authorizing us to be co-workers with Christ, God also gives us the necessary knowledge in order that we may be workers “that needeth not to be ashamed.”—II Tim. 2:15

This twofold thought of the anointing or authorization for service is well illustrated by the present-day custom of issuing diplomas of competency to physicians and others when they have successfully completed a course at college. Such diplomas are certificates of authorization to serve in the particular field to which they apply. These certificates, however, also give assurance that certain knowledge has been acquired. So it is with the anointing of the Spirit, for it indicates that by God’s grace we have acquired certain necessary knowledge in order that we may serve acceptably and efficiently.

Here, then, is a further provision of God’s grace. He has given us a diploma authorizing us to represent him, and to be

co-workers with his Son. It is difficult to grasp the magnitude of divine grace that is manifested in such a provision as this. Anyone would properly prize very highly a diploma of efficiency he might receive from one or more of the world's outstanding centers of learning, such as Harvard, or Yale, or Oxford. But think how much more wonderful it is to possess a diploma authorizing us to represent the God of the universe! Such is the provision of the Spirit's anointing. Thereby we have been made "stewards of the mysteries of God," and "it is required in stewards that a man be found faithful."— I Cor. 4:1, 2

### **Spirit Begetting**

The vision of truth which we have received reveals that the principal part of our work for God will be after we have finished our sacrificial course this side of the veil. From this standpoint, our present service is somewhat in the nature of an apprenticeship, by which we are being prepared to share in the future work of the kingdom. Faithfulness now involves the sacrifice of our flesh and its interests, a complete sacrifice, in fact, even unto death. It also means the giving up of our hope for restitution. In lieu of this, God begets us by his Spirit to a new hope of life.

The begetting of the Holy Spirit is the beginning of a new life, and is a further manifestation of divine grace by which we are provided with all things necessary in order to render acceptable service to our Heavenly Father. Like other functions of the Holy Spirit, the begetting power reaches us largely through the Word of truth. Not only has the Father made provision for this beginning of a new life in us, but in his Word is all the necessary spiritual food by which the new creature is nourished and enabled to grow in grace and knowledge and strength, until it is finally ready for birth into the glory of the Father's presence.

Here again, God's grace goes far beyond our comprehension! To begin with, we were members of a dying race, the fallen and condemned children of Adam. But we are cleansed

through the blood of Jesus and begotten to a new nature, and if faithful will one day be taken into the immediate family of God on the divine plane. All of this is not because we have anything of value to offer to the LORD, but because of his provision for us—a provision ample to enable us to attain such heights of glory. Can anyone who grasps the import of this truth consider it commonplace, or treat his opportunity with indifference?

### **Sealing of the Spirit**

God's gift of the Holy Spirit also seals us. In Ephesians 1:13, the apostle speaks of being "sealed with that Holy Spirit of promise." This is a lucid statement of what the sealing of the Spirit implies. It is a further function of God's power, reaching us through the Word of truth. It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are hundreds of divine promises by which we are sealed or guaranteed success and victory. These promises cover every possible need of the Christian, and leave no room whatever for doubt that if we do our part God will see us through to glory. But we must do our part; God expects that of us.

God's promises assure us that when we sin, "we have an advocate with the Father" (1 John 2:1); when we are weak, his strength will make us strong; when our enemies attack us, he is greater than all our enemies; when we lack wisdom, he will supply us liberally; when we need spiritual food, he will give us bread; when we need correction, he will chastise us for that purpose; if we are tired and discouraged, he will be to us as a refreshing rock in a weary land; when we need protection, he will be to us a fortress; if we are prone to worry, he assures us that the very hairs of our head are numbered; if we are concerned about our material needs, he bids us to take no thought for the morrow, for he knows our needs and will supply them in harmony with what his wisdom sees best. Yes, beloved, God has sealed us with all these wondrous assurances; yea, he guarantees that all

things will work together for our good if we love him, and are the called according to his purpose.—Rom. 8:28

Viewing, therefore, all that God has done for us in giving us the good doctrines of the truth, we realize that there is something he can properly expect of us, which is that we give him our hearts. We might hesitate, and properly so, to offer ourselves to him if he had not made every provision whereby such an offering could be used to his glory. But having made every necessary provision for our justification, and for the anointing, begetting and sealing of the Spirit, we are placed in a position whereby we have “somewhat to offer” (Heb. 8:3), and he expects us to make the offering.

### **“My Son, Give Me Thine Heart”**

The LORD'S invitation to give him our hearts is in reality an invitation to give him our all. The heart, symbolically speaking, is the seat of affection. So, if we set our affections upon God and the doing of his will, it means that everything we hold dear will be devoted to him. It means that we will live and die for him; that we will sacrifice for him and serve him. Our flesh may endeavor to sidestep the issue of sacrifice, but if our affections are wholly set upon things above, if we have truly given our hearts to the LORD, we will gladly and faithfully carry out the terms of our consecration, knowing that such is but our reasonable service.

The reasonings of our flesh are often very subtle, and we need to be constantly on guard lest we be induced to leave the narrow way of sacrifice. It may be suggested that to give our hearts to the LORD means merely to assume a reverential attitude toward him, and to be appreciative of what he has done for us. We may be led to believe that we can give our hearts to the LORD and keep everything else for ourselves. However, the genuineness of our heart devotion to God is demonstrated by the degree to which our time, strength, and means are actually used in his service.

It wouldn't cost us much merely to entertain a kindly

feeling toward the LORD, and occasionally give an expression of our love for him. We can't say to the LORD that we will give him our hearts, but will do as we please with our time: for the giving of our hearts to the LORD means also the giving to him of our time, all of our time, not merely a part of it.

It is well, therefore, that we daily keep check of how we are using our time; especially with the thought of noting how much of it we are devoting to our own interests, to satisfy the desires of the flesh. If we have truly given our hearts to the LORD, it means that all of our time belongs to him. True, it might not be possible to use all of our time in the direct service of the LORD in the sense of being engaged in tract distribution or preaching the Gospel, or serving the brethren, for the LORD accepts the consecration of our time subject to prior mortgages that may be upon it.

We are to make proper provision for those justly dependent upon us. We are to provide things decent in the sight of all men. The LORD expects us to meet these obligations, and looks upon the necessary time, strength, and means devoted to such purposes as being devoted to him. This makes it possible for each follower of the Master to be a full-time servant. What a wonderful provision this is, yet we should be careful that we do not misconstrue its meaning to give us liberty not to devote any of our time directly to the LORD. Here again is where we will need to be on guard against the cunning and misleading sophistries of the flesh.

### **Our Strength**

After more than six thousand years of downhill travel, the human family, generally speaking, is in a very decrepit condition. Being members of the fallen race, we do not have a great deal of strength with which to do anything. The LORD knows this, but at the same time, in asking us for our hearts, he expects that what strength we do have will be freely devoted to his service. After we have used a considerable

portion of the little strength we have in providing for those dependent upon us, there is even less that can be devoted directly to the LORD—so little, in fact, that there is often a temptation not to use it at all.

One of the greatest temptations of the flesh is to take life easy. The new creature needs continually to combat the reasonings of the flesh along this line. "I'm too tired to go to meeting tonight," or, "I'll not bother to make that radio call today," or, "I'll take a rest this evening instead of making preparation to serve the class next Sunday," etc. These are but examples of how the human mind will attempt to discourage the new creature from using his strength directly in the LORD'S service.

### **Talents**

Through the LORD'S astonishing provision of grace, we have certain talents we can use for him. Some have one, Some have more. But whatever our talents may be, the LORD expects them to be used in his service. We are not to reason that because we cannot serve in the same manner as others, we have no way of serving the LORD. "What is that in thine hand?" is a question that the LORD is asking of all those who have given their hearts to him.

We have already mentioned the talent of time and the talent of strength, but there are many others. Nearly all of us have at least a small amount of influence. It may be quite circumscribed, limited perhaps, to a small circle of relatives or friends; but it is a talent we can use to the LORD'S glory, if we will. True, it often happens when one sees the vision of truth, that his own people turn against him, and his name is cast out as evil. Yet, among friends and relatives there is occasionally one, perhaps more, who will listen to the truth when presented by one who is near and dear.

In the faithful use of our talent of influence, we are quite liable to lose whatever reputation we may have among our friends; but this is the privilege we have of walking in the

footsteps of Jesus. Of him we read that he “made himself of no reputation.” (Phil. 2:7) If our hearts are truly given to the LORD we will gladly make ourselves of no reputation among men.

The money talent also comes under the jurisdiction of the heart. We cannot say to the LORD, “I’ll gladly give you my heart, my time, my strength, my influence, but let me keep my money.” Some find it easier to use their money talent than almost any other. It is true, nevertheless, that often the most crucial test of the sincerity of our consecration is to transfer our affection from the mammon of unrighteousness to the true God. We are to exhort one another to love and to good works, and we should be glad to be reminded of all the various ways in which we can prove our heart devotion to God.

### **The Little Things**

The Scriptures lay great stress upon the little things we are able to do for the LORD. Perhaps that is because none of us is in a position to do anything but what is little. Surely we do not want to be in the class who claim God’s favor because of the great and wonderful works they perform for him. (Matt. 7:22) Special attention is called to the widow’s mites, and may we not apply the principle here involved to any of the little services we can render?—Mark 12:42; Luke 21:2

The widow’s two mites are not mentioned because they were merely mites; but because they represented the utmost that the widow could do. If our utmost along any line is equal to four mites instead of two, the LORD will expect the four mites. Whether our offering is of time, or strength, or influence, or whatever it may be, it will be acceptable to God only if it represents our all.

The man of the parable who learned of a valuable pearl buried in a field, sold all that he had in order to purchase that field. The purchase price was all that he had, whether it was much or little. So with us. We have learned of a pearl of great

price, the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) We can obtain that pearl if we are willing to give up all that we have for it, no matter how little our all may be. And no matter how many talents we have, we cannot hold any of them back for ourselves, and still have enough left to buy the field.

The price of joint-heirship with the Master is all that we have. Inasmuch as the Heavenly Father has made every provision whereby we are able to give our all in an acceptable manner, he expects this of us. Shall we not, then, strain every nerve to respond to the divine invitation, "My son, give me thine heart!"



## 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 19, "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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# Christian Life and Doctrine

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## Blow the Trumpets

GOD instructed Moses to make two trumpets of silver for heralding forth messages to the host of Israel. Different trumpet blasts were to be sounded by the sons of Aaron, the priests, for assembling the people, for beginning their journeys, and for celebrating joyful occasions such as the annual festivals; they also sounded at the beginning of each month. Even though the sounding of the trumpets was mandated for the first day of each month, the Scriptures cite the beginning of the seventh month as a very special time. Israel's new civil year commenced on this day. In Leviticus 23:24, God told Moses, "Speak unto the children of Israel saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets an holy convocation." This date, coming in the fall of the year, is identified with Israel's Feast of Trumpets. Aside from the fact that a new year was just beginning, there is not much written in the Bible that might help us understand the full meaning of this celebration.

The Books of Ezra and Nehemiah each recount events in Israel immediately after their return from seventy years' captivity in Babylon. The Prophet Nehemiah, in chapter eight, verses one to twelve, specifically describes Israel's first observance of the beginning of the seventh month, after returning to their homeland. The Temple had been rebuilt and the new wall around Jerusalem was finished. We can

envision the throng as they gathered together before the Water Gate, calling on Ezra, the priest, to read from the Book of the Law which the LORD had given them. To fully appreciate their request, we must call to mind the afflictions suffered during their recent period of captivity by the idolatrous Babylonians. For seventy long years, Israel had been forbidden to worship with their various celebrations the true and living God.

Verses three and five of Nehemiah's record describe how "the ears of all the people were attentive" as Ezra read to them, and he "opened the book in the sight [margin, eyes] of all the people." In gratitude, the congregation bowed their heads and worshiped the LORD. Certain of the Levites assisted the people to understand, carefully explaining to them what had just been read out of the book. Suddenly, the people began to weep, partly, no doubt, in appreciation of a renewed acquaintance with their God; perhaps also stricken with grief as they became aware of the sins they had committed while in Babylon.

The people were told not to weep, because "this day is holy unto the LORD your God." Then Ezra said unto them, "Go your way, eat the fat, and drink the sweet and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD; neither be ye sorry; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."—Neh. 8:9-12

Nehemiah's dramatic account surely points forward in type to the far grander New Year's celebration promised for all nations in that thousand-year kingdom for which we all pray so fervently. At Pentecost, when Peter spoke of "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he had in mind that same New Year's day. And it does indeed picture a

truly happy new year for all the world. Associated with Israel's special day, they celebrated the Feast of Trumpets—a picture of God's glorious new day—his kingdom.

In that day, the books shall be opened unto all people and they will, for the first time, hear and fully appreciate God's merciful and loving plan. When Paul wrote to Timothy (I Tim. 2:4) he declared that same message, saying that God "will have all men to be saved, and to come unto the knowledge of the truth." These words agree so well with those spoken by Nehemiah: "So they read in the Book of the Law of God **distinctly**, and gave the sense, and caused them to understand the reading." (Neh. 8:8) **All** will hear distinctly—meaning, the Word of God will be rightly divided and interpreted for mankind. (II Tim. 2:15) God's purposes will be clear and his will for mankind well defined.

When the Israelites understood the words out of God's law, their rejoicing hearts moved them to lend encouragement to others by telling them, "They went their way to eat, and to drink, and to send portions, and to make great mirth because they had understood the words that were declared unto them." This, in a way, pictures what will take place in God's kingdom, as was also reported by John in Revelation 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." See also Revelation 21:4, 5.

Psalms 81:1-5 makes a veiled reference to the blowing of the trumpet "in the new moon, [first day of the month] in the time appointed, on our solemn feast day." David then adds that this was a law and an ordinance which God gave to Israel, and was ordained in Joseph for a testimony or witness, when Joseph "went out through the land of Egypt where he heard a language which he understood not." This curious scripture leads us to investigate just what Joseph did when he went out through the land of Egypt. It is said that the Scriptures are their own interpreters, and we surely find this truism applicable in this instance.

The old and familiar account of Joseph is recorded in the Book of Genesis, where chapter forty-one recounts Pharaoh's well-known dream of seven fat, well-fed cattle which came up out of the river to feed in a meadow. Then seven ill-fed, lean cattle followed them, only to eat the fat ones. A second dream involved seven full, good ears of corn growing on one stalk. Seven thin, drought-infested ears sprang up after them and devoured the seven good ears. None of Pharaoh's magicians or wise men were able to interpret his dream, but, in God's providence, Joseph was released from prison to appear before Pharaoh and reveal the dream. Joseph said that he could explain the meaning of the dream to the ruler, but he made it clear that it was by the power of God that the interpretation was made known. Joseph said the two dreams were one; that is, they related to the same subject, and that God was revealing the dream so Pharaoh would know what God was about to do. The seven fat cattle and the seven full ears of corn represented seven years of plenty, to be followed by seven years of famine, as shown by the seven lean cattle and the wind-blasted ears of corn.

Because God used Joseph to deliver the prophetic message to Pharaoh, the king rewarded Joseph with the position of first in command over all the land of Egypt. Joseph was invested with jewels and fine linen and given the honor of riding in the chariot immediately behind the ruler himself. Pharaoh called Joseph by a new name, an Egyptian name, Zaphnathpaaneah. Interestingly, some authorities explain this name to mean 'abundance of life'; others say, 'food for the living'. As an additional honor, the king also presented Joseph with a wife, Asenath. Then, "Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls."—Gen. 41:47

Certainly this must be one of those lessons Paul had in mind that was "written aforetime for our learning." (Rom. 15:4) The account portrays Pharaoh and Joseph as types of

Jehovah and Jesus respectively. We remember that Jesus came to John the Baptist at the river Jordan when he was thirty years of age, and note that Joseph was also thirty years old when he stood before Pharaoh, king of Egypt.

In Genesis 41:53-57 we read: "The seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all land; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

This passage seems to illustrate the fact that the church is presently being called out of the world in preparation for the work of assisting Jesus to feed mankind with the pure Word of truth, for a thousand years. All during this Gospel Age, bread is figuratively being stored for the blessing of all the families of the earth in God's kingdom. Who among us has not witnessed the worldwide famine for the hearing of the Word of God? As man's situation grows more desperate, his cry will ascend to God who is a merciful God, a God who promises to hear man's cry of distress, and throw wide open the kingdom gates for their help. Divine authority will be granted to the great deliverer who will draw all men unto himself and satisfy their hunger with life-giving food.

An expanded account, telling how Joseph fed the vast numbers of people during the famine, is recorded in Genesis 47:13-26. We read: "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they

bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands. Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

“And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth

part; except the land of the priests only, which became not Pharaoh's."

Observe in this graphic description how the people of earth, illustrated by the Egyptian landowners, gradually divest themselves of former earthly desires and ambitions. That important point is brought out in verse nineteen, where the people give their all in consecration to God (pictured by Pharaoh), entreating Joseph to buy them and their land for bread and they would be servants to Pharaoh. Verse twenty takes us to the end of the Millennial Age, when all the willing and obedient, having completed their journey up the highway of holiness, are now made perfect. We read, "Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's." Again, in verse twenty-five, they said to Joseph, "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants."

Verse twenty-two seems to express another aspect of this typical story of Joseph. It reads, "The land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands." The word 'priests' is rendered 'princes' in the margin. Since the Ancient Worthies are elsewhere styled "princes in all the earth," they accurately fit the description of those who sold not their lands. Rather than selling their land at this time, they had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them. The portion assigned the princes suggests the position of authority they hold in the earthly phase of God's kingdom. Verse twenty says the earth is God's, and in his kingdom these faithful servants of old will enjoy the privilege of overseeing his arrangements. There they will stand out as perfect examples and teachers. The rest of mankind, by selling their land for bread, are

represented as overcoming former interests in this present evil world.

How well Psalm 98 expresses the jubilation of the people of earth when they hear the sounding of the trumpets on this festive New Year's day! According to some sources, the ninety-eighth psalm was sung at the dedication of the Temple, a ceremony typically foreshadowing the establishment of God's kingdom on earth. Hear the beautiful harmony of the silver trumpets as this joyous psalm is sung: "O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the king. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

Note well, it is the priests who are to sound the trumpets! John the Revelator assures us (Rev. 20:6) that "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." May we be found worthy to attain a position in that glorious priesthood designed by God for the blessing of all the families of the earth—all to the honor and glory of his holy name! □



# Test Your Knowledge

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## How Many of These Bible Questions Can You Answer?

1. Do the day of judgment and the millennial reign of Christ cover the same period of time? Cite scriptural proof.
2. Is doomsday a scriptural term?
3. Upon what theory is the expression, crack of doom, based?
4. According to the Bible, will the earth be destroyed?
5. In connection with what four great events is hyssop mentioned?
6. (a) Are we living on the same earth as those who lived before the Flood? (b) If so, what world came to an end at the time of the Flood?
7. (a) Before God's will can be done in earth as it is in heaven, what must happen to the godless and selfish social order of our day? (b) What will the present and future trouble accomplish for the ultimate good of the human race?
8. (a) Who is the ruler of "this present evil world [Greek, age]"? (Gal. 1:4) (b) Who will be ruler of the new world, or order of things?
9. Are all men given this high calling to a heavenly reward of immortal life?
10. Should the day of judgment be thought of with dread as a day of doom, or eagerly anticipated as a day of blessing and happiness?
11. Why was the serpent, thus lifted up in the wilderness, made of brass? What did this signify?
12. What is the true meaning of meekness? Is it akin to weakness of character?
13. John 12:47,48 reads, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (a) Why did Jesus not judge the unbeliever when he was upon the earth? (b) What time is referred to by the expression, 'the last day'?

(Answers on page 61)

# Encouraging Letters

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## Needs Comfort

Dear Sirs: Please send me your booklet, "Hope Beyond the Grave." We lost our beloved mother several weeks ago, and we need to understand better what has really happened. I would really appreciate having several of these booklets to give to my sisters and my brother. Thank you.—PA

## Trying to Understand

To Whom It May Concern: I saw your television broadcast about death this morning at 6:00 a.m. My boyfriend—someone I loved very much—was killed by another's hand a couple of days ago. He was only twenty-nine. I am having a very hard time trying to understand. Until I saw your program I felt very depressed; after seeing it, somehow the program seemed to have moved something deep down within me, and I would appreciate it if you could send me two "Hell" booklets. Thank you!—CA

## Bible Brings Faith and Hope

Gentlemen: The Dawn has meant so much to our family. The daily newspapers and modern books carry articles on evolution and other items which

raise doubts in one's mind. Your interpretation of the Bible brings faith and hope in these days of trouble and strife. Please send a subscription to The Dawn to each of the five friends I have listed. May God bless your work! Kindest regards.—NY

## "Comprehensible-Unlecturing"

Dear Sirs: I am very excited about your radio program. My baby daughter got me up early, so I turned on CKLW, thinking I'd hear music, and your program was on. I was ready to change stations, when I listened to what you were saying. To my amazement I was very much interested, and I enjoyed a religious talk program for the first time in my life. I have made it a point to listen to it ever since. Would you kindly send me the following booklets: "Our Lord's Return," "God's Plan," and "The Truth About Hell." I would also appreciate any other booklets you can send. I would like to catch up on the programs I've missed. Thank you for such an interesting and easily comprehensible, unlecturing program! I find it very enlightening, and I'm going to tell my family and friends about it. Gratefully.—MI

### **“To the Glory of God”**

Dear Friends: Please send me a copy of your booklet, “The Truth About Hell.” I know it will be to the glory of God, and shed light on the subject, that we may have an answer for every man that asks. Thank you!  
—CA

### **“Good Teaching”**

Dear Sirs: I have been listening to your ministry very regularly, and am very much interested in your good teaching. I’ll be very thankful if you can send me that booklet entitled, “Our Lord’s Return.” God bless you richly. Yours truly.—NY

### **A Curious Listener**

Gentlemen: I hear your radio program. Please send me a selection of booklets so that I can learn more about your work and your teachings. Your consideration will be most appreciated. Thank you.—TN

### **Bible Brings Hope**

Gentlemen: The Dawn has meant so much to our family. The daily newspapers and modern books carry articles on evolution and other items which raise doubts in one’s mind. Your interpretation of the Bible brings faith and hope in these days of trouble and strife. I en-

close my check, for which please send The Dawn to the six names enclosed. May God bless your work.—NY

### **Longs for God’s Kingdom**

Dear Sirs: Enclosed find my check for a two-year renewal of The Dawn magazine. I surely don’t want to miss one issue of it! I enjoy reading it because it is so easy to read and understand, especially an older person like me, and gives one the hope and encouragement needed, who longs for God’s righteous kingdom to come. May the Heavenly Father bless all the publications of the Dawn, and its workers. Yours in hope.—MI

### **Has Learned Many Things**

Gentlemen: I would like a copy of the four booklets I have listed. I hear your program each Sunday morning, and I have learned so many things I did not know. I really like to hear you tell about everything! Thank you, and may God bless you and all of your staff.—OH

### **Tracts for Elderly**

Dear Sirs: The Dawn magazine is so much help. I attend a class of juniors, and we have enjoyed studying “The People of the Bible.” I would appreciate having some tracts, as I work with the elderly in a nursing home.—WV

### **Grandfather Comforted**

Gentlemen: I am writing regarding a booklet you recently sent to my grandfather. My grandmother passed away, and the booklet you sent was called, "Hope." He said that it helped him more than anything. We, the family, are grateful, and thank you very much. At such a time, no matter what you try to say, it is always wrong, but it sounds as though your booklet said everything right. I have a friend who lost her husband about a year ago, and who is still sorrowful and has questions. If you could send me a copy of the booklet to give to her I would be grateful. Thank you again for helping my grandfather so much.—AL

### **Sunday School Lessons Used**

Dear Brothers: Enclosed is a list of Christian people who would like to receive *The Dawn*. I enclose my check to cover subscription costs, and a small donation. *The Dawn* has been arriving at my home for some three years. Your weekly Sunday School Lessons are based on the same series as those used in our church. But I find much information in yours which is not found in our lesson material. *The Dawn* always gives me perspective and insight that I can use in preparing my lesson for the week, and our class is

much richer because of it. God bless you. Yours in Christian fellowship.—FL

### **A Follower of Christ**

Dear "Frank and Ernest": I do listen to you every Sunday morning before I go to church. Your program comes on at a good time here. I am thankful I can hear it. I would appreciate copies of the booklets, "Hope" and "God and Reason." I am also interested in "Why God Permits Evil," as I am now separated from my wife and child, and would appreciate any encouraging booklets you may suggest. Your messages are very sincere and rewarding to a follower of Christ. Thank you, and may God richly bless you.—AL

### **Encouragement in Sorrow**

Dear Sirs: Would you please send me your booklet, "God and Reason." Your little booklet, "Hope," gave me a lot of encouragement during my deepest sorrow when I lost my husband.—FL

### **"Quite Intrigued"**

Dear "Frank and Ernest": God bless you richly! I am quite intrigued by your frank and earnest answers on Sunday morning radio. I am a Christian, and would very much like a copy of your booklet, "When a Man Dies." Yours in Christ.—NJ

### **Seeking Knowledge**

Gentlemen: Please send me the "Return" booklet. Also, if you could send me literature on the doctrines of God, Christ, and salvation, I would be most appreciative. Thank you.—PA

### **Wants More**

Dear "Frank and Ernest": On my way to church this morning I happened to hear your broadcast on radio. I was very much interested in the things you were saying. Please send me two of your booklets on "When a Man Dies," and I would like to find out more concerning the things you were teaching. In His Love.—NJ

P.S.: I didn't get around to mailing this letter all week, and I just heard your broadcast again. Now I would also appreciate a copy of the "Creation" book. Thanks again!

### **Wishes More Understanding**

Dear "Bible Answers": I was watching your television program this morning, and you offered a booklet called "God and Reason." Please send me a copy. I am trying to learn the Word of God, but more important, I wish to understand much more. I pray that your program will continue, and that many will learn more about the Lord and our Heavenly Father. Sincerely, your brother in the Lord.—CA

### **Newly Interested**

Dear Sirs: I heard your program this morning for the first time. I am much interested in the booklet you mentioned, "When a Man Dies," as I lost my sister less than two months ago. I have a lot of questions that the booklet may help me to find the answers to. Thank you.—MI

### **Seeking Help**

Dear Sirs: Please send all current and past booklets that I need to get myself straight. I also know of other folk who could use this information to get things straight in their lives as well! May God always bless you! —CA

### **Needs New Supply**

Sir: Approximately six years ago I requested and received an ample supply of "Hope" booklets, which I have distributed to every single family that this funeral home has served since that time. I have also supplied this community upon request (which has been often) with this wonderful little booklet. This booklet has been well received and accepted in this community, so much so that I am herewith requesting another order of at least 3,000 to 5,000 copies. We would also like some copies of your booklet, "God and Reason."—Sincerely. —S.C.

### **Creation Interests Him**

Dear Friends and Fellow Workers in the Lord! I heard you on the radio Sunday, and wish to have the "Creation" book, which you said was free. I was also glad to hear what you had to say about the time people were put on the earth, and about how long it has been. I want to learn more of the way they progressed. Thanks a lot! As ever, in Him.—KY

### **Subscribes for Missionaries**

Dear Friends: We are a group of missionary women, and we would like to have *The Dawn* to study. Will you please send twenty copies, for which I enclose a money order, for one year, to the address given herewith. I have been receiving *The Dawn* for two years and am introducing it to others, as I find it very interesting to read. Sincerely.—CT

### **Three Generations Helped**

Dear Sirs: Please send me the nine publications I have listed. Our family has enjoyed *The Dawn* for many years. My grandfather, parents, and now my family—have found it very helpful in our Bible studies. We thank you for the enlightenment provided by your publications. Sincerely.—MN

ENCOURAGING LETTERS

### **"Thought-provoking"**

Gentlemen: Please send me a copy of your "God's Plan" booklet. I listened to your "Frank and Ernest" program on the radio last night coming back from Florida, and I found it very enlightening and thought-provoking. Thank you for your efforts!—GA

### **A "Devoted Fan"**

Dear Sirs: Am sending herewith cost to continue my subscription to your wonderful magazine. I was first introduced to your magazine by our daughter, who gets them at her place of employment. I started to read one of the issues, got the address, and became one of your devoted fans. This was six or eight years ago. Keep your magazine going as it is! I get better sermons from it than I often do when attending church. Thank you so much for the deep sense of personal love and closeness that you folk inspire in a great many of us followers of God. Ever sincerely thankful for your magazine.—OH

### **Inspired**

Dear Sirs: I listened to your program this morning, and I enjoyed it. It really inspired me. I would like you to send me the booklet, "God and Reason." I sincerely thank you.—FL

### **Truth Travels Far**

Dear Brothers: It is my greatest pleasure to inform you that I am interested in your teachings, and would like you to send me a copy of the book, "The Book of Books." My correct postal address is given above. You may want to know how I came to see this book, and your address.

Well, it happened one Sunday when I sat beside a brother in a bus and he was reading "The Book of Books." He told me that I should write you. Please let me know the cost of this book. I look forward to hearing from you, and to receiving the book. Yours in Christ.—Nigeria

### **Now Praising God**

Dear Sirs: Thanks a lot for your books, "Behold Your King" and "The Creator's Grand Design." I have never in my life read any books like these two books before. They are an eye-opener to me. I was never happy with God, and I never wanted Jesus to come. Why? Because I believed God was going to destroy many people in hell-fire. Oh, I felt so sad! I asked God why he created man in the first place. Man did not ask to be created. You, God, created him, and now you are about to destroy the work of your hands. I really hated God, and was afraid of telling my pastor. But thanks be to God you have

shown me the truth, and the love of God is just wonderful. Since I read your books I have been praising God, and I love him now. I see his goodness everywhere. May his name be praised evermore! Send me more of your books and booklets, urgently! May the LORD richly bless all of you.—Nigeria

### **Needs Consolation**

Gentlemen: Thank you so much for your booklet, "Hope." I just received it. I decided I would send for your booklet, "God and Reason." "Hope" is a beautifully written message, and I know it will help me so much in understanding and accepting the loss of my precious daughter just before her twenty-second birthday. Thanks so much. I am anxiously awaiting "God and Reason." Sincerely.—FL

### **Learning a Lot**

Hello, "Frank and Ernest": I am really learning a lot from your programme that comes over Radio Cayman on Sundays. It is very interesting to listen to. I heard you mention a booklet entitled, "Paradise Without Pollution," so I would like to have a copy of it. I also ask that you pray for me and my family. May God bless you both. Your friend in God.—B. W. I. □

# Answers to Test Your Knowledge Questions

(See page 54 for Questions)

1. Yes, the millennium means a thousand. It is stated in Isaiah 26:9 "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." This work will take one thousand years.—Rev. 5:10; 20:4, 6

2. No; the word doom or doomsday is not found in the Bible. It is used in creedal theology.

3. The theory that in one twenty-four-hour day the dissolution of nature will take place, including the destruction of the earth.

4. No. Ecclesiastes 1:4 reads, "The earth abideth forever," and the LORD through Isaiah tells us that the earth was not created in vain but to be inhabited. Jesus said the meek would inherit the earth.—Isa. 45:18; Matt. 5:5

5. Hyssop was used in connection with the **Passover** (Exod. 12:22); it was used by Moses to sprinkle the **Book of the Law** and the people (Heb. 9:19); and was given to Christ, our **Passover**, on the cross. (John 19:29) It was also used in connection with the

ceremony of burning the red heifer outside the camp of Israel.—Num. 19

6. (a) Yes, we are. (b) The world that perished was the godless social order of that day. Read Genesis, chapters 6, 7, and 8. The Greek word translated world is **kosmos**, and means 'order'. It does not refer to the planet Earth itself, because the earth survived the Flood.

7. (a) Before Christ's kingdom can come, our present social order or world must come to an end. (b) The present trouble is preparing the way for the final cataclysm, thus making ready for a new world under the reign of Christ.

8. (a) In John 14:30, our Lord calls Satan "the prince of this world," and Paul calls him the "god of this world." (II Cor. 4:4) (b) Zechariah 14:9 reads, "The LORD shall be king over all the earth; in that day shall there be one LORD, and his name one."

9. No. "For ye see your calling, brethren that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the

foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence."—I Cor. 1:26-29

10. Psalm 98 tells the people of "all the earth" to be joyful "before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

11. The word translated 'brass' is better translated 'copper'. Copper represents the perfect humanity of our Lord, who was our ransom, a corresponding price for Adam's perfect humanity, lost through disobedience.—

I Cor. 15:21,22; Rom. 5:19; I Tim. 2:6

12. Meekness means humility, being free from pride or arrogance. It takes strength of character to be meek. It results from a proper appraisal of one's self when compared to the standard, Jesus.

13. (a) It was not then the due time to judge the world. Paul in Acts 17:31 said, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained [Christ Jesus]." (b) 'The last day' is another expression used to designate the day of judgment, or the one-thousand-year day of Christ's reign.—John 6:39,40,44,54; Acts 3:19-23; I Cor. 15:25,26 □



## Weekly Prayer Meeting Texts

**FEBRUARY 2**—For if ye live after the flesh, ye shall die.—Romans 8:13 (Z. '95-8 Hymn 337)

**FEBRUARY 9**—Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.—Psalm 116:7 (Z. '95-250 Hymn 347)

**FEBRUARY 16**—Through honor and dishonor, through evil report and good report: as deceivers, and yet true; . . . giving no offence in anything, that the ministry be not blamed.—II Corinthians 6:8,3 (Z. '01-314 Hymn 312)

**FEBRUARY 23**—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.—Psalm 32:8 (Z. '02-251,249 Hymn 91)

# Speakers' Appointments

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## 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.

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<b>G. JEUCK</b>		<b>L. POST</b>	
Middletown, NY	February 26	Sayville, NY	February 5
		<b>J. TATE</b>	
<b>K. NAIL</b>		Philadelphia, PA	February 19
Berwick, PA	February 5	Pottstown, PA	19

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## Obituaries

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

Brother George D. Meharry, Spokane, WA—December 10. Age, 85.  
Brother Stanley W. Jeuck, Orlando, FL—January 2. Age, 57.

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

### BRITISH SPEAKERS' APPOINTMENTS

#### F. BINNS

Yeovil	March
Barnsley	March

#### R. ROBINSON

Bury St. Edmunds	March
Barnsley	March

# Conventions

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

**ROCKLAND (NY) BIBLE STUDENTS, February 5**—Bear Mountain State Park, NY. Overlook Lodge, Intersection Rtes. 6 & 9W. Mrs. Dawn Shallieu, 137 Roselle Ave. W., Roselle Park, NJ 07204

**DELAWARE VALLEY BIBLE STUDENTS, February 12**—Hugh Carcella Community Center, 920 Trenton Rd., Fairless Hills, PA. Barbara Green, 291 Oaktree Dr., Levittown, PA 19055  
Phone: (215) 949-2283

**SACRAMENTO, CA, February 16, 19**—Plaza Sierra Travelodge, 2600 Auburn Blvd. Mrs. E.F. Lankford, 6000 19th Ave. 95820  
Phone: (916) 457-0569

**CHICAGO, IL, February 26**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016  
Phone: (312) 824-8916

**DETROIT, MI, February 26**—Redford YMCA, 25940 Grand River, Detroit. Frank Nemesh, 2183 Babcock, Troy 48084  
Phone: (313) 649-6588

**ALL-FLORIDA CONVENTION, March 3-5**—Holiday Inn, West 49th St. at Palmetto Expressway, Hialeah. Reservations must be made with secretary by February 15. Leonard Wesol, 3590 SW 91st Ave., Miami 33165  
Phone: (305) 226-8455

**FULLERTON, CA, March 10, 11**—YWCA, 321 Pomona Ave., Fullerton. Carol Herz, 2130 Hillsboro Ave., Los Angeles 90034

**NEW ORLEANS, LA, March 10, 11**—Sheraton Inn, Gulfport, MS. Mrs. Dorie Buel, 214 Magnolia Dr., Pass Christian, MS 39571  
Phone: (601) 452-4351

**ALBUQUERQUE, NM, Pre-Memorial Convention, April 6-8**—Mrs. T. M. Thomassen, 402 Bryn Mawr SE, 87106  
Phone: (505) 268-8170

**FRESNO PRE-MEMORIAL CONVENTION, April 6, 7, 8**—Wonder Valley Ranch. Registrar: Shirley B. Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703  
Phone: (209) 255-1712

**DETROIT PRE-MEMORIAL CONVENTION, April 7, 8**—Armenian Cultural Center, 22011 Northwestern Hwy., Southfield. Mr. Frank Nemesh, 2183 Babcock, Troy 48084  
Phone: (313) 649-6588

**BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2**—Albion College, Albion, MI

**INTERNATIONAL CONVENTION, August 11-17**—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272  
Phone: (213) 454-5248