

a herald of Christ's presence

THE DAWN

"WHOSOEVER AMONG
YOU FEARETH GOD,
TO YOU IS THE WORD
OF THIS SALVATION
SENT."

Acts 13:26

December 1966

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Second-class postage paid at
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This Frustrated World

AS WE approach the end of another year the world finds itself in the same chaotic and distressed condition which prevailed at the beginning of the year. None of the problems which then faced the nations have been solved, while the acuteness of many of them has increased, and new problems have arisen. The war in South Viet Nam continues to escalate; there are now more than 300,000 American soldiers in that stricken country, struggling to prevent the soldiers of North Viet Nam from completely overwhelming the South Vietnamese army; and the end is not in sight. The Asian conference in Manila made little or no change in this outlook.

It is not strange that a little country like North Viet Nam continues to stand out against such overpowering odds, for in reality the powerful communist countries of Russia and China are supporting the North Vietnamese government in its effort to spread communism into South Viet Nam. Russia and China openly announce that they are supplying war material to their little communist neighbor, and in September Russia let it be known that she is supplying men to train North Vietnamese fighting personnel. It will be remembered by some that that America's first involvement in military affairs in South Viet Nam was to supply experts to advise and train the South Vietnamese soldiers.

So in reality what is happening in the Far East is not a small scale war between the North and South Vietnamese governments and people, but a struggle between mighty powers, some of which are determined to block a further take-over of small countries by the communists, while the great communist countries are equally determined to continue the spread of their

doctrines and control. There seems little likelihood that any of the great powers involved will back down from their position, and this means that the world might be facing the greatest carnage it has ever known.

The uncertainty of the future is affecting the normal course of the world in many ways. On the one side, increasing billions of dollars are being poured into the war effort by America alone. This tends to stimulate the economy of the country; but at the same time the cost of living continues to rise, and the government is threatening to impose additional taxes to prevent further inflation. The uncertainty as to just where all this will lead is reflected in the stock market, which in September suffered billions of dollars loss in values, although some of that has been regained. The world's outlook for the months and years ahead is not promising.

A Gloomy Sermon

The problems arising from the Viet Nam war are but a part of those which confront the world in these closing weeks of 1966. The annual report which U Thant, Secretary General of the United Nations, delivered to the General Assembly in September was referred to in an editorial appearing in the Washington Daily News as "the gloomiest sermon preached last Sunday" (September 18). The Daily News commented on U Thant's "sermon" in part as follows: "He began by saying, with profound understatement, that 'the international political situation has not improved,' and he went on to tick off a catalogue of mankind's leading woes: the war in Viet Nam, the conventional arms race, the nuclear arms race, aboveground nuclear tests by France and Communist China, underground nuclear tests by the United States and Russia, and the frightful threat of nuclear proliferation.

"And more: the unfinished business of de-colonialization, Rhodesia, apartheid in South Africa and Southwest Africa, the conflicts in Cyprus, the Middle East and along the India-Pakistan border, the 'poverty, disease, ignorance and lack of opportunity' that grips two-thirds of the world's people.

"And the unresolved problems with the UN itself: financial debts, disagreements on peace-keeping operations, and lack of 'universality,' meaning that Red China, embracing one-fourth or one-fifth of the world's population, is not a member.

"All these wretched conflicts and miserable problems were laid out by the man who is burdened with all of them. U Thant is right, and we felt the same contrition the Sunday worshipper feels when the preacher is shouting fire and brimstone."

Religion Failing Also

The general breakdown of religious authority and leadership in this chaotic world has continued throughout the year. The "death of God" philosophy has continued to gain momentum. While this is an extreme position, still in lesser degrees the traditional concepts of God, which have long held the people in awe, are no longer revered as they once were. The Ecumenical Council, called by the late Pope John for the purpose of making the Catholic Church more acceptable to the modern world, opened the door for a breath of free thinking among Catholic priests, bishops, and cardinals. In September, 1,200 top theologians of the Catholic Church met to "curb serious dissensions over modern church teachings. Pope Paul VI warned that the Roman Catholic Church was going through a grave hour." A published report of this conclave reads in part:

"In a letter to the theologians, the pope called for 'unity in important things' and asked them not to stray from traditional sacred church teachings in their interpretation of doctrines. Rifts between progressive and conservative elements within the church burst into the open at the recent Vatican Council and have widened since."

Another of the problems facing both the Catholic and Protestant Churches is the difficulty they are experiencing in recruiting young men for the ministry. Every major religious body has seen a serious decline in seminary enrolment over the last decade. The number of young people entering the religious services is not keeping pace with the needs and the demands of the exploding population. As one newspaper reported it,

"Many young people have gone to where the action is." This report continues:

"They are caught up in the exotic, fascinating field of science, of space technology, of advanced mathematics to operate and develop the new computers. The cry of money and prestige is out for those who are prepared to handle the new space centers and experimental laboratories, and the growing scientific teams of business, industry and education."—David Poling

Pike's Unbelief

Bishop James A. Pike, of the Episcopal Church, who upon his own request is now facing a trial for heresy, openly expresses his unbelief in most of the cardinal doctrines of the church. He outlines his difficulties by a series of questions which express some of the points of his unbelief. He asks: "If it does not seem that there ever was going to be, or is going to be a Second Coming. If there was not a special incarnation, and no virgin birth. If there was no ascension into heaven, no descent into hell—then, what can a man believe?"

The bishop answers this question by saying that his faith is based upon what he himself observes and reads about. "You look at the data," he said. "There is only one breadth, the secular. There is no supernatural. If something is true it is natural. If it is not natural, it is not true."

The presiding Bishop of the Episcopal Church, Rt. Rev. John F. Hines, was asked if he felt that a man of such radical theological views as those held by Bishop Pike ought to leave the church. He replied, "Someone with Bishop Pike's questioning mind is an asset to the life of the church. This can be damaging if it goes beyond certain limits. But I think the church would prefer to risk that damage rather than expel from its ranks a man whose search for truth leads him to radical views."

Not all Protestant denominations are as liberal as the Episcopalians. The Catholic Church is the one important exception, and even here the traditions which were once held so sacred are being questioned and, by many of its clergy, discarded. One of the great points of controversy in the Catholic

Church is the one which is centered around the relative importance of tradition and the teachings of the Bible, the inspired Word of God. This should be a healthy controversy. All professed Christians should learn to distinguish between tradition and the Bible, and should discard theories and teachings which are not clearly set forth in the Word of God.

What Can a Man Believe?

Bishop Pike raised a good question: "What CAN a man believe?" The time was when the churches as a whole believed that God wanted them to convert the world to Christianity before the return of Christ. The effort to do this has failed miserably, and failed to such an extent that the denominations are seeking to get closer together for mutual support against the assaults of a materialistic and largely atheistic world. They realize their impotency in dealing with the problems which face both the church and the world, and each year finds them less and less able to accomplish what they once believed the Lord wanted them to do.

So, in addition to Bishop Pike, those who are unacquainted with the pure teachings of the Word of God also have good reason to ask, "What can a man believe?" The Bible alone holds the answer to this question, and it is a clear and satisfactory answer to those who, in simple faith based upon reason, can accept the testimony of the Word of God. Bishop Pike spoke about the second coming of Christ. The Bible foretold also the first coming of Christ, the Messiah. The Bible and secular history both record the fact that Christ did indeed come, in the person of Jesus. This we can believe!

The Bible also indicates that the purpose of Jesus' first visit to earth was to give his life in sacrifice for the sins of the world, that all mankind might in God's due time receive an opportunity to believe on him and be restored to perfection of life. This great work is to be accomplished during Christ's second visit to earth. This is the precious truth set forth by the Apostle Peter in Acts 3:19-21. We quote:

"Repent ye therefore, and be converted, that your sins may be

blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Here we have one of the most important facts of divine revelation brought into focus for us, not by human deduction, or philosophy, but by the teachings of one of Jesus' inspired apostles. He has told us what it was that God caused all his prophets to write about, and he places the fulfilment of what they promised as following the second coming of Christ. Indeed, he makes it plain that it is for the accomplishment of this divine purpose that the plan of God calls for the second advent of Christ.

And what is that purpose? Peter describes it as the "restitution of all things." Peter had just been instrumental in healing a man who had been lame from the time of his birth, and he is explaining to those who witnessed this miracle that during Christ's second visit there will be a general restoration, or restitution. This great fact, he reveals, was spoken by the mouth of all God's holy prophets. Surely those who believe the testimony of the Bible will have no difficulty in accepting and rejoicing in that which was foretold by all God's holy prophets. How could any truth be more firmly established? This we can believe!

It is interesting to note the testimony of some of the prophets. In Isaiah 35: 6, 8, 10 features of "the times of restitution are brought to our attention. Here, for example, Isaiah tells us that "then shall the lame man leap as an hart." We are informed that the lame man restored to soundness of limb by Peter did leap and run. Isaiah also says that "an highway shall be there," and that "it shall be called The way of holiness." From the time of Adam's fall into sin and death mankind has been traveling over what Jesus described as a "broad" road which leads to "destruction." The promised "highway" is the return road from death. It will be over this road that "the ransomed of the Lord

shall return . . . with songs and everlasting joy upon their heads."

Paul explains that Jesus gave himself "a ransom for all, to be testified in due time." (I Tim. 2:3-6) All, therefore, are included in Isaiah's statement about "the ransomed of the Lord," and it will be when they return from death that the great truth concerning the atoning blood of Christ will be testified, or made known, to them.

Under Kingdom Laws

The blessings of "restitution" will be dispensed to the people during the time of Christ's rulership, or kingdom. The mistaken idea that Christ's kingdom was established at Pentecost was conceived back in the Dark Ages. For centuries the general belief was that the church-state kingdoms of Europe constituted Christ's kingdom, or Christendom, as it was called. Everybody now knows that this was a false conception, but the erroneous idea still prevails that the Lord wants his people to devote themselves to the establishment of his kingdom of peace in the earth at the present time. Since nothing worthwhile is being accomplished in the way of establishing peace, this viewpoint becomes another point of confusion, and often of doubt, in the minds of many.

In the plan of God the establishment of Christ's kingdom was to take place at his second advent, not at his first advent. When that kingdom is fully set up, it will be the channel of restitution blessings to all mankind. Living and reigning with Christ in that kingdom will be his faithful followers of the present age. (Rev. 20:4, 6) These are the ones for whom Jesus went away to prepare a place. (John 14:3) These are called to a "heavenly calling." (Heb. 3:1) They are promised an inheritance which is reserved in heaven for them.—I Pet. 1, 3, 4

These know that the confusion in the world today is but evidence of the breakdown of a social order which is soon to be replaced by the kingdom of Christ. They are not discouraged by what is taking place in the world, for they rejoice to know that Christ's kingdom, the remedy, for all earth's ills, is near.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon
Tuscaloosa WCFT-TV Channel 33
Sundays, 1:00 p.m.

ARIZONA

Phoenix KTVK-TV Channel 3
Sundays, 11:00 a.m.
Phoenix KTAZ-TV Channel 12
Fridays, 6:00 a.m.
Yuma KIVA-TV Channel 11
Sundays, 7:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs. Fri., 8:00 a.m.

COLORADO

Durango KREZ-TV Channel 6
Sundays, (Time to be announced.)
Grand Junction KREX-TV Channel 5
Sundays, (Time to be announced.)
Montrose KREY-TV Channel 10
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.

Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAU Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.
Columbus WCBT-TV Channel 4
Sundays, 7:30 a.m.
Meridian WTOK-TV
Sundays, 10:00 a.m.

MISSOURI

Springfield KYTV Channel 3
Sundays, 10:00 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBC-TV Channel 12
Sundays, 8:00 a.m.

TV BROADCAST

NORTH CAROLINA

Highpoint WGHP-TV
Sundays, 7:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 8
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

Toledo WSPD-TV
Sundays, 1:00 p.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OREGON

Eugene KEZI-TV
Sundays, 10:00 a.m.

PENNSYLVANIA

Erie WSEE Channel 35
Tuesdays, (Time to be announced.)

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

Greenville WFBC-TV Channel 5
Tuesdays, 6:30 a.m.

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.

Monahans KVKM-TV Channel 9
Sundays, 11:00 a.m.

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:30 p.m.

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WASHINGTON

Yakima KNDO-TV
Sundays, 11:30 a.m.

Richland KNDU-TV
Sundays, 11:30 a.m.

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.

A ONE-HOUR COLOR FILM FOR PUBLIC MEETINGS

The half-hour color film "Life After Death" has been lengthened into a one-hour version. A number of ecclesias have already used it with considerable success. Any class desiring to put on a special public meeting effort should make plans as far in advance as possible by writing to Dawn Film Service, 744 Faircourt Lane, Glendale, California 91203. For assistance in advertising, or when ordering public meeting tracts or letters, write to The Dawn, East Rutherford, New Jersey 07073.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:00 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany WEEB 1300 9:00 a.m.
Kingston WBAZ 1550 9:45 a.m.
New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont-Charlotte WCGC 1270 12:30 p.m.
Elizabeth City WGAJ 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
Cincinnati WNOP 740 9:10 a.m.
Columbus WBNS 1460 10:05 a.m.
Plaza WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.
Wagoner KWLG 1530 8:15 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WWVA 1170 9:30 a.m.
Pottstown WPAZ 1370 8:30 a.m.
Scranton WSCR 1320 10:00 a.m.
Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 and 5:45 p.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 p.m.
San Antonio KBOP 1380 7:15 a.m.
Sherman-Dennison KRRV 910 11:45 a.m.
Wichita Falls KWFT 620 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Seattle KAYO 1150 9:45 a.m.
Tacoma KMO 1360 9:45 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1770 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.
Corner Brook, Nfld. CFCB 570 10:30 a.m.
Dauphin, Man. CKDM 730 10:30 a.m.
Oshawa CKLB 1350 9:45 a.m.
Prince Albert, Sask. CKBI 900 10:30 a.m.
Vancouver CJOR 600 7:15 a.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR DECEMBER

4—"The Seventh Creative Day"

18—"The Savior of the World"

11—"God Has a Plan"

25—"Peace and Good Will"

LESSON FOR DECEMBER 4

Prophecies of Peace

MEMORY VERSE: "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 with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:7

ISAIAH 11:1-9

WHEN considering the Bible's prophecies of peace, it is important to realize that their fulfilment will be accomplished by "the zeal of the Lord of hosts," as pointed out to us in our memory text. Many earnest believers fail to take this into consideration, and they suppose that the only way lasting and universal peace will ever come to this earth is through human efforts.

There are many people of good will throughout the earth who are laboring diligently to establish peace. But God has his own peace plan, and when his due time comes he will "speak peace" to the nations. (Zech. 9:10) Then "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:1-4

Our memory verse speaks of a government of peace. This is Christ's kingdom. The angel Gabriel announced to Mary that her son

Jesus would sit upon the throne of David. This will not be a literal throne, made of gold, or other material. A throne is used in this prophecy to suggest rulership, a rulership typified by David's rulership over ancient Israel. In this rulership, David sat upon the throne of the Lord; that is, he represented the Lord as king of Israel. This arrangement came to an end with the overthrow of Zedekiah. The Bible shows that Jesus will be the antitypical David and that he reigns for the purpose of re-establishing the sovereignty of Jehovah, the Creator, throughout the earth.

"Of the increase of His government and peace," Isaiah wrote, "there shall be no end." It will continue to spread its sphere of influence until the whole earth is brought under its control, and when that is accomplished, there will be world-wide peace—peace among the nations, peace within the nations; yes, peace even within human hearts. Above all, there will

be peace between God and man—all men.

The fact that God's power will accomplish this grand design is further brought out in our lesson by the assurance that "the Spirit of the Lord shall rest upon him," that is, upon the One whom he has appointed to be the great King and "prince of Peace." The Spirit of the Lord resting upon this One who comes "out of the stem of Jesse" will give him "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." What a wise, just, and sympathetic Ruler he will be!

Because the Spirit of the Lord will be upon earth's new Ruler and Judge, and because he has been highly exalted to the divine nature, "he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears." This means that in the establishment of peace through a just rulership, there will be no errors of human judgment.

"With righteousness shall he judge the poor," and according to the marginal translation, he will "argue with equity for the meek of the earth." Those who wilfully transgress the laws of that kingdom of peace shall be destroyed from among the people; or, as Isaiah states it, the exalted Jesus will slay the wicked "with the breath of his lips."—ch. 11:4; Acts 3:23

Isaiah's description of wild and domestic animals dwelling amicably together, with a little child leading

them, is probably largely symbolic of the peace that will be established throughout the earth under the rulership of Christ. It is to be remembered, however, that when God created man he gave him dominion over the lower animals. All that man lost because of sin will be restored during the reign of Christ, including the dominion over the animals; so this prophecy may also have a literal fulfillment.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) In that "holy mountain" or kingdom of the Lord, nothing will be permitted to injure those who are faithfully serving the Lord; nor will there be any areas of the earth where the people will not be given a true knowledge of the Lord.

Nor will the knowledge of the Lord then be merely a superficial understanding of him. The Scriptures assure us that the Lord will write his law in the hearts of the people and that all shall know him, from the least unto the greatest.—er. 31:31-34

QUESTIONS

Will man ever be able to establish peace on earth by his own efforts?

What is the "government" referred to in our memory verse?

Why do we know that Jesus, as the great Judge in his kingdom, will deal justly and effectively with the people?

When will the knowledge of the Lord fill the earth?

Redemption Through Suffering

MEMORY VERSE: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."—Isaiah 53:5

ISAIAH 53:4-9, 12

THE birth of Jesus marked an important step forward in the plan of God for man's salvation from sin and death, but it is through his sacrificial death that life was provided for the sin-sick and dying world. The caption given to this lesson, "Redemption Through Suffering," does not convey the full thought of redemption. It was necessary that Jesus should die, not only suffer, if man was to be redeemed. As Isaiah foretold, he was "cut off out of the land of the living," and "poured out his soul unto death."

Psalms 16:10 speaks of Jesus' soul being "in hell." The Hebrew word here translated "hell" is *sheol*, meaning the death condition. Jesus' soul went into death, taking the sinner's place in death. Paul described this as "a ransom," or corresponding price, and he tells us that this ransom was provided for all, and that all will be saved from death that this great fact

may be made known unto them.—
I Tim. 2:3-6

"Who shall declare his generation?" Isaiah asks and then says, "for he was cut off out of the land of the living." Jesus died without children, so there is no generation bearing his name. However, in verse 10 we read, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "The pleasure of the Lord" is the restoration of Adam's children to life. These will be the "seed," or "generation," of the Redeemer, who because of his faithfulness was raised from the dead and highly exalted to the divine nature, that he might exercise divine power in the resurrection of the dead.

The high exaltation of Jesus in the resurrection is foretold in verse 12: "Therefore will I divide him a portion with the Great." The "Great" referred to here is none other than Jehovah, our Heavenly Father, the Creator of the universe. Prior to his coming to earth, Jesus

was the "Word," or "Logos," of the Creator, that is, his spokesman, or representative. He is still the Father's representative, and in his resurrection he was highly exalted to the throne of God, thus given a portion with the "Great."

Jesus referred to this in Revelation 3:21, which 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." Jesus did not occupy this high position on the throne of his Heavenly Father until after his resurrection. He attained this position through his faithfulness in suffering and dying for the sin-cursed world of mankind.

In the 12th verse of our lesson it is foretold that Jesus would divide his reward, referred to as "spoil," with "the strong." This is a reference to the faithful followers of Jesus. They are depicted as "the strong" because they are admonished to overcome the world and to "be strong in the Lord and in the power of his might." They are not strong in their own strength, but in the Lord, for he has provided an armor of righteousness for them.

One of the tests of faithfulness for the followers of the Master is their willingness to lay down their lives in sacrificial service, overcoming the world and the selfish spirit of the world. It was to these that Jesus said, in the text already quoted, "To him that overcometh

will I grant to sit with me in my throne." In effect, Jesus is here saying that he will divide his reward with his followers, the "strong" ones, the overcomers, just as Isaiah had foretold, even as the Father had fulfilled his promise in exalting him to a position on his throne, thus giving him "a portion with the Great."

John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Isaiah foretold that Jesus would be led "as a lamb to the slaughter." As we have seen, after his "slaughter" Jesus was highly exalted, and in Revelation 14:1 he is represented as being on "mount Zion." We are told that with him are "an hundred forty and four thousand, having his Father's name written in their foreheads."

We are informed that these are the ones "which follow the Lamb" into death and that they are a "firstfruits" unto God. These are the ones with whom Jesus shares his reward of exaltation and glory. But they are only a "firstfruits" of his redemption. Later there will be the general resurrection of all the dead.

QUESTIONS

Did Jesus' suffering alone provide redemption?

How will Jesus see his "seed"?

What reward did Jesus receive in his resurrection, and with whom does he share this reward?

Prophet of the Most High

MEMORY VERSE: "Behold, I will send my messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3:1

LUKE 1:67-80

JOHN the Baptist is the "Prophet of the Most High" who constitutes the subject of this lesson. In our memory verse he is referred to as the Lord's "messenger," who would be sent to prepare the way for Jesus; and this was the mission performed by John the Baptist through the message of repentance he preached in Israel prior to the time when Jesus began his ministry, and for a short time thereafter.—vss. 76, 77

Zacharias was John's father, and in his prophecy he refers to Jesus as "the dayspring from on high," the One who would come "to give light to them that sit in darkness and in the shadow of death." Zacharias also refers to God's oath-bound covenant to Abraham, that covenant in which he promised to bless all the families of the earth; and he shows that Jesus, whom John would announce, would be the messenger of that covenant, even as foretold in our memory

text. Zacharias indicates that all God's holy prophets had foretold the coming of this great messenger, this Messiah and King.

John the Baptist was the fore-runner of Jesus. The record is that "he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3:3) John's ministry was to the Jewish people—those who, through Moses, had entered into a covenant with the Lord. Their sins against God and against the terms of the Law Covenant had estranged them from God, and their repentance brought them back into harmony with him and into a proper attitude to accept Jesus as the Messiah.

Luke, quoting from the Old Testament, refers to John as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Luke 3:4; Isa. 40:3-5) Isaiah's prophecy that "the glory of the Lord shall be revealed" is further

interpreted by him in chapter 52, verse 10, in the statement that "all flesh shall see the salvation of God."

Multitudes went forth into the wilderness to hear John preach, but only those who were willing to repent were specially benefited by his message. He called the non-repentant "a generation of vipers" and asked who had warned them to flee from the wrath to come. This is not a reference to the wrath of God manifested in the traditional hell of fire; rather, John is calling attention, prophetically, to the impending destruction of Jerusalem and the scattering of the nation, which began in A.D. 70-73. This is the baptism of fire which was to come upon Israel.

Malachi 4:5,6 reads, "Behold, I [the Lord] will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." When John the Baptist began his ministry he was asked by leaders in Israel if he were this foretold "Elijah," and his answer was, "I am not."—John 1:21

Later, however, Jesus told his disciples that if they could receive it, John was Elias, meaning, we believe, that if his ministry had accomplished in their hearts the work of reformation foretold by Malachi, then to them he would be

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the foretold Elijah (or Elias, as it is written in the New Testament).

But Israel as a whole failed to reform under the ministry of John, with the result that the foretold "curse" came upon the nation in that great time of destruction and scattering in which the people were later engulfed. But this does not mean that the work of reformation and restoration will never be accomplished. The Emphatic Diaglott translation of Matthew 17:11 reads, "Elias indeed comes, and will restore all things." This is a reference to the work of Christ and his true church during the Millennial Age, when there will be "times of restitution of all things."—Acts 3:19-21

Meanwhile the church in the flesh has carried on a ministry of repentance, but this also has failed so far as the vast majority of the people are concerned. As a result, the world is even now suffering the "curse" of "great tribulation." (Matt. 24:21, 22) We rejoice that the time of genuine repentance and reformation is close at hand.

QUESTIONS

Who was John the Baptist, and what was his principle mission?

Was John successful in his ministry?

In what sense was John the foretold Elijah?

When will the full work of the prophetic Elijah be accomplished?

Born This Day . . . a Savior

MEMORY VERSE: "For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:11

LUKE 2:8-20

FOR centuries God's inspired prophets had been prophesying the coming of a great One who would bring blessings to Israel and to the whole world. He was foretold as the "Seed" of the woman, and the "Seed" of Abraham. (Gen. 3:15; 12:3) In Genesis 49:10 he is referred to as Shiloh. Isaiah describes him as the One who would be born to be "The Prince of Peace." (Isa. 9:6) Micah foretold that Bethlehem would be the place of his birth.—Micah 5:2

These are but a few of the prophetic references to the promised Messiah. Now the plan of God had moved forward with the announcement that the long-promised One was born. At last he had come—"Unto you is born this day in the city of David a Savior, which is Christ the Lord." On that night in Bethlehem was born One who was destined to be the greatest King and Potentate the earth has ever known; yet he was born in a manger.

Instead of arranging for the rulers and aristocracy of Israel to be there on such an important occasion, God had his angels make the announcement to a few humble shepherds who were watching over their flocks by night. On the other hand, Jesus is the only one of record whose birth was announced by the angels. This was an honor; and, doubtless, to Mary that barn in which she gave birth to her royal Son must have seemed like a palace, the palace of a king; for through the angel Gabriel she knew that Jesus was destined to sit upon the throne of David forever.—Luke 1:30-33

Many titles are ascribed to Jesus in the Scriptures. One of those used in the announcement of his birth is "Savior." He had come to save his people, yea, the whole world, from their sins. Death is "the wages of sin"; hence to be saved from sin means to be saved from death. (Rom. 6:23) No wonder the angel announced the birth of Jesus as being "good tidings of great joy," for the birth of Jesus will ultimately mean for mankind

that "there shall be no more death," no more pain, no more tears.—Rev. 21:4

A single angel made the announcement, "and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The birth of Jesus was to result in peace on earth, for he was born to be The Prince of Peace. A peace which has thus far resulted from the coming of Jesus is the peace which has been established between God and the dedicated followers of the Master. This has been upon the basis of their work-demonstrated faith.—Rom. 5:1

These also have enjoyed peace of heart and mind because of their faith in the promises of God, promises which they know have been ratified by the blood of Christ. This is "the peace of God" which rules in the hearts of those who are assured of the victory of God's cause in the earth, and who rejoice in his overruling providences in their own lives. Think of the peace which results from believing the promise that all things work together for good to those who love the Lord, and who are the called ones according to his purpose!—Rom. 8:28

The worldly church has the false notion that the Lord expects his people in the flesh to establish peace among the nations; and many wonder why more than nineteen centuries have passed since the birth of Jesus, and yet there is

no lasting peace. But in a prophecy of the birth of Jesus and a reference to the spread of his government of peace, the assurance is given that "the zeal of the Lord of hosts will perform this," meaning that God will accomplish his purposes in his own due time and way.—Isa. 9:6, 7

The expression "good will toward men" is often misquoted to read "peace among men," and sometimes "peace among men of good will." But this is not the thought of the text. The birth of Jesus was an expression of God's good will toward men in that he had sent a Savior to save them from their sins and from death. The establishment of Christ's kingdom will be another expression of God's good will toward men.

God's good will toward men will ultimately mean peace among and within nations, peace in communities, peace in the home, and above all, peace with God by reason of having been reconciled to him through faith in the redeeming power of Christ's blood, and through obedience to the laws of the messianic kingdom. Truly the birth of Jesus is meaningful both to the followers now, and to all mankind later.

QUESTIONS

In what sense was the birth of Jesus a step forward in the plan of God?

What peace do Christians enjoy today?

When will universal peace be established in the earth?

THE CREATOR'S GRAND DESIGN

Article XII

Hell Gives Up Its Dead

IN REVELATION 20:13 we read that "death and hell delivered up the dead which were in them." This is one of the ways in which the Bible describes the resurrection of the dead. The Apostle Paul, quoting an Old Testament prophecy concerning the resurrection of Jesus, wrote that he had "led a multitude of captives." (Eph. 4:8, margin) Here we have the dead described as captives, and their awakening as a release from captivity. Daniel 12:2 describes the dead as sleeping in the dust of the earth, and their coming forth as an awakening from sleep. Moses describes the awakening of the dead as a returning from destruction.—Ps. 90:3

According to the traditions of the Dark Ages, hell was a place from which there would be no return, an abode in which, moreover, there would be eternal suffering. But this is not in agreement with the Bible. As the Apostle John wrote, hell will deliver up its dead. (Rev. 20:13) This is a flat contradiction of the tradition that hell is a place of eternal torment. But to appreciate the full beauty of the Bible's teachings on this subject it is essential that we examine more of its testimony on the topic of hell.

Just what is the hell that is taught in the Bible? To answer this question satisfactorily it is important to know that the English word "hell" as used in the Bible is a translation of the Hebrew in the Old Testament and of the Greek in the New Testament. In the Old Testament, the Hebrew word from which hell is translated is **sheol**. This word appears sixty-five times in

the Old Testament. Thirty-one times it is translated "grave," thirty-one times "hell," and three times "pit." This variation of translation has helped to conceal what the Bible hell really is.

In Genesis 37:35 the word **sheol** appears for the first time in the Bible. It is used by the faithful patriarch, Jacob. His son Joseph had been sold into slavery in Egypt, and Jacob's other sons had deceived their father into believing that Joseph was dead. Mourning over the supposed death of Joseph, Jacob said, "I will go down into the grave unto my son mourning." Here sheol is translated "grave." Had it been translated "hell," as it is thirty-one times in the Old Testament, the reader would have known that Jacob, a faithful servant of God, expected to go to hell when he died, and from this he would also know that hell is not a place of torment for sinners, or for anyone else.

No Knowledge in Hell

In Ecclesiastes 9:10 this same Hebrew word sheol is again used, and is translated "grave," which in reality is the Bible hell. The text reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol, the Bible hell], whither thou goest." Here is a definite statement revealing that sheol is a state of unconsciousness, agreeing with the 5th verse of the same chapter, which informs us that "the dead know not anything."

The Prophet Job understood this, and in a period of extreme suffering asked the Lord to let him die. Job prayed, "O that thou wouldest hide me in the grave [sheol, hell], . . . until thy wrath be past." (Job 14:13) Suffering as he was, Job surely would not ask God to let him go to a place where he would suffer even more, and where his torture would last forever. No, Job wanted release from suffering, so he asked God to let him go to sheol, to hell.

According to tradition, hell is a place where God visits his wrath upon sinners, but in Job we have a righteous man asking to go to hell to escape God's wrath. What did he mean? The wrath of God here referred to by Job is the curse of death which came

upon all mankind through original sin. David referred to it as God's "anger," and assures us that it endures but for a moment, and added, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Knowing that God's wrath would not continue forever upon the human race, Job prayed for release from it until it was past. Job knew that then he would be restored to life. He said, "If a man die, shall he live again? All the days of my appointed time [in death] will I wait, till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Here we have definite assurance that those who go into the Bible hell do not remain there, that a time will come when hell will give up its dead.

Hell Destroyed

Hosea 13:14 reads, "I [the Lord] will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Here "grave" is again a translation of the Hebrew word **sheol**, the Bible hell. In this promise the Lord reveals his intention of destroying sheol. He promises to "ransom" the people from the power of hell. This is a reference to God's grand design of redemption through Jesus. The destruction of hell implies the release of its prisoners of death. This is brought about by virtue of the fact that Jesus took the sinner's place in death.

In Psalm 16:10 Jesus' soul is indicated as being in hell, and Jesus' own confidence is expressed that he would not be allowed to remain in hell. In the New Testament the Apostle Peter, speaking on the Day of Pentecost concerning the death and resurrection of Jesus, quotes this promise of Jesus' resurrection and uses the Greek word **hades** to translate the Hebrew word **sheol**. Thus we know that **hades** in the New Testament has the same meaning as **sheol** in the Old.

Jesus' soul, his being, went into hell (death, the grave) when he died. He went to hell to take the sinner's place in hell.

Isaiah describes this as a pouring out of his soul unto death. (Isa. 53:12) Thus he provided redemption, or a ransom from the power of death; and in God's due time this leads to a release of all mankind from death, or hell. Confirming this, Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) Jesus will use the keys of hell to unlock its doors and set its prisoners free.

Jesus forecast the opening of the gates of hell in a statement to Peter. He said to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) The "church," as we have seen in a previous article, is a company of faithful followers of the Master who are called out from the world to be associated with him in the future work of blessing the world. These are, together with Jesus their Head, the "Seed" of Abraham which will be God's instrument in blessing all the families of the earth.—Gal. 3:8, 16, 27-29

But the vast majority of the people to be blessed through Christ and the church are asleep in death. They are in the Bible hell. In order to receive the promised blessing of life they must be awakened from death. "The gates of hell" must be opened for them. Jesus has the keys of hell, and he, together with his church, will open the gates of hell and set its captives free. The "gates" will not prevail against the accomplishment of the divine purpose through the church. Hell will give up its dead.

We are not here attempting a complete study of the hell subject as set forth in the Bible. For this we refer the reader to the booklet, "The Truth About Hell," which examines every text in the Bible in which the word hell appears, including the Parable of the Rich Man and Lazarus.* In this discussion we are merely calling attention to the fact that, according to the Bible, hell is the condition or state of death, and that the dead are to be restored to life, as clearly stated in Revelation 20:13.

*Obtainable from Dawn Bible Students Association, East Rutherford, New Jersey 07073, at ten cents a copy.

The Resurrection

It is this great feature of the divine plan that is described in the Bible as the resurrection of the dead. Paul said that there would be a resurrection of the dead, "both of the just and unjust." (Acts 24:15) He explains in I Corinthians, chapter 15, that Jesus was the "firstfruits" of the resurrection, and that as a result of his resurrection all mankind are to be brought forth from death. He said, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at his coming."—vss. 21-23

While Jesus is THE firstfruits of the resurrection, those who will be associated with him are here also described by Paul as a firstfruits class. In Revelation 20:4, 6 these are shown as coming forth in "the first resurrection" to live and reign with Christ a thousand years. Like Jesus, these also will be highly exalted to the divine nature, and to immortality. Herein is the hope of immortality as set forth in the Word of God. Man is not inherently immortal, but those who qualify to live and reign with Christ will be given immortality in the resurrection.

Paul mentions this in I Corinthians 15:53, saying, "This corruptible must put on incorruption, and this mortal must put on immortality." Obviously, if we possess immortality now, it could not be given to us as a reward in the resurrection. The promise of immortality is not made to all mankind, but only to those who follow faithfully in the footsteps of Jesus—those who "by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Rom. 2:7

Those who come forth in "the first resurrection" are among "the just" referred to by Paul in Acts 24:15. Another group of the just will be those ancient servants of God who lived and died prior to our Lord's first advent. These are often referred to as the Ancient Worthies. Paul mentions a number of them in the 11th chapter of Hebrews and shows that they will be made perfect in what he describes as "a better resurrection." (vss. 35,

40) These, as we have seen in a previous article, will be the human representatives of the divine Christ, made up of Jesus and his church.

The General Resurrection

Finally, in the outworking of God's grand design, when all the rulers and servants who will participate in Christ's kingdom are brought forth from death, including "a great multitude" referred to in Revelation 7:9, 10, and when the messianic kingdom is fully established and operative, the awakening of the remainder of the dead world of mankind will begin. This we might refer to as the "general" resurrection. The great work of the general resurrection will occupy much of the thousand years of Christ's kingdom.

One of the promises of the general resurrection is found in Isaiah 35:10. This text reads, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "The ransomed of the Lord" includes all mankind, for, as Paul wrote, Jesus gave himself "a ransom for all." (I Tim. 2:3-6) These will "return" from death, the Bible hell.

As "the ransomed of the Lord" return from death they will, as the text states, "come to Zion." Zion is one of the symbols of the kingdom of Christ which is used in the Bible, representing particularly the spiritual phase of the kingdom. In Revelation 14:1 Jesus and his faithful followers who will reign with him are shown together on Mount Zion. So, the ransomed of the Lord coming to Zion will mean their recognition of the messianic kingdom authority in the earth. It will be through their obedience to the laws of this kingdom that they will "obtain joy and gladness, and sorrow and sighing shall flee away."

Ezekiel 16:53 sets forth another assurance pertaining to the general resurrection. This promise mentions the people of Sodom and of Samaria, as well as those Israelites who did not qualify for the "better resurrection." We quote, "When I shall bring again their captivity, the captivity of Sodom and her

daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." Here is one of the many instances in which the awakening of the dead is likened to the freeing of captives from a prison. In this case the great prison is the condition of death, which is the Bible hell.

In Jeremiah 48:47 the Moabites are assured that in "the latter days" they will be brought forth from their captivity in death. In the last verse of the next chapter a similar promise is made to the Elamites. Both the Moabites and the Elamites were ungodly people and are among the "unjust" spoken of by Paul who are to be resurrected from the dead.—Acts 24:15

"The Latter Days"

In the two promises just mentioned, we are informed that the resurrection is to take place in "the latter days." The reference here is to the time when the grand design of the Creator for the restoration of the human race to life is being brought to a consummation. In the New Testament, Martha, the sister of Mary, used a similar expression when referring to the time of the resurrection. Her brother Lazarus had died, and Jesus said to her that he would live again. Martha replied, "I know that he shall rise again in the resurrection at the last day."—John 11:24

In John 5:28,29 Jesus gives us another promise of the resurrection: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good [the just], unto the resurrection of life; and they that have done evil [the unjust], unto the resurrection of judgment." (Revised Version) Here it is indicated that in the resurrection the unjust will be judged. We will discuss the judgment day in our next article, but here we wish merely to note that those who have done "evil" are not awakened from death to be tormented.

Our Only Hope

No other religion in the world except the religion of the Bible holds out the hope of the resurrection of the dead. One

very good reason for this is that all other religions teach that death is not a reality. If as the claim is, there is no death, then there could be no resurrection of the dead, for no one is dead. The Bible, on the other hand, presents the truth that death is a reality, and that mankind is dying because of sin.

"The wages of sin is death," wrote Paul, but "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) This "gift" of life through Christ reaches the people through a resurrection, and except for this resurrection, all the dead would remain in death. Paul stated it very emphatically when he wrote, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15:16-18

We are thankful for the many assurances of the Bible that there will be a resurrection of the dead; that hell will give up its prisoners of death; that those held in captivity to death are to be released. These assurances should be of great comfort to all who have lost loved ones in death—and who has not been bereaved in this way?

Think of the mothers who have lost their children in death. The Bible gives us a special promise concerning these. We quote: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17

Here the condition of death, the Bible hell, is described as "the land of the enemy." Paul refers to death as an "enemy," an enemy which is to be destroyed by the reign of Christ. (I Cor. 15:25, 26) How good to realize that all the prisoners of death will no longer be incarcerated behind its darkened and gloomy walls,

that the children, and all mankind, will "return" from this "land of the enemy"!

"There is hope in thine end," the Lord said to mothers whose children have died. While our beloved dead are now missed and lamented, this is not the "end" for them, for we are given a hope that they shall "come again to their own border." They will cross over the border from the land of death to the land of the living, which, as far as mankind in general is concerned, the young and the old, will be here on the earth as humans. The young will then mature, and the old will renew their youth. Eventually the willing and obedient of all mankind will be restored to the original perfection lost through the sin of our first parents, with pain and death no longer afflicting them. This is the glorious prospect held out to us in the Bible concerning the sin-sick and suffering world. And what a glorious prospect it is:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word: love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache nor a pain, not any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—"The Divine Plan of the Ages"

The Christian's Need of Patience

THE virtue of patience is a very essential quality of the Christian character. In the New Testament the word "patience" is usually a translation of a Greek word which means "cheerful endurance." It is not so much the thought of maintaining calmness in the face of unexpected and temporary difficult experiences as of enduring cheerfully the constant stresses and strains which test the faith and devotion of all who endeavor to walk faithfully in the footsteps of Jesus. Jesus, speaking of the difficulties which would come upon his people at this end of the age, said that "he who shall endure unto the end, the same shall be saved."—Matt. 24:13

Hebrews 10:36 reads, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Doing the will of God as the apostle here states would seem to refer to our original dedication to the Lord and to the doing of his will. This consecration of ourselves to the Lord and to his service was essential in order to become followers of the Master. But the genuineness of our stand for the Lord has to be tested, and the test of our faithfulness is in our ability to endure—"cheerfully endure"—whatever experiences the Lord's wisdom deems best suited to accomplish his work of grace in our hearts.

Paul explains that patience, or cheerful endurance, will enable us to "receive the promise." Obviously the thought here is the fulfilment of the promise. In this instance "the promise" referred to seems more particularly to be the Lord's assurance of the return of Christ and all that this will mean for those who suffer and die with him that they may live and reign with him. This is suggested by the next verse, which, beginning with the meaningful word "For," continues, "yet a little while, and he that shall come will come, and will not tarry."—vs. 37

The Messiah

The Lord's people throughout all the ages of God's plan have been subjected to the test of endurance while they waited for the fulfilment of the messianic promises. The coming of the Messiah and his work on behalf of humanity is the very heart of the divine program; yet many generations of the Lord's people who have had faith in this divine program have suffered and died while waiting for the fulfilment of God's promises.

When Jesus came at his first advent his disciples had high hope that his kingdom would soon be established. But their hope was dashed when he was taken from them and crucified. Later they learned that his death had been necessary so that mankind could be redeemed from death. They learned also that, although he had returned to heaven, he would come again, and that it would be at his second coming that their hope would be realized. But this entailed further waiting, and further tests of their endurance, as they continued their service of the Lord in the face of opposition from the world, the flesh, and the Devil.

We believe that now the Lord has returned. Paul referred to the entire period between the Lord's first and second advents as "a little while"; so from the divine standpoint our waiting for the establishment of the kingdom has not been long. But it seems long at times; so today, as in the past, the Lord's people "have need of patience" as they wait for the outworking of the divine plan.

"Perfect Work"

James wrote, "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:3, 4) The Greek word here translated "perfect" means complete. We will need to endure all the experiences which come to us as followers of the Master in order to be complete, or well rounded-out Christian characters.

A similar thought is suggested by Paul in Romans 5:3, 4, which reads, "We triumph also in afflictions, knowing that affliction

works out endurance; and endurance approval; and approval hope." (Diaglott) The thought is that apart from affliction our endurance would be less called upon; but when we triumph in our afflictions by enduring them in the spirit of faith and trust in the Lord, this leads to his approval. We had his approval when we entered the narrow way of sacrifice, but we needed to be tested; and if we are passing those tests by cheerfully enduring whatever experiences the Lord may permit, we have a basis for a "hope which maketh not ashamed."—vs. 5

Job's Patience

James wrote, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:11) Yes, those who endure are in a very happy, blessed position. Paul speaks of the followers of the Master as those who "by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Rom. 2:7) In the present age those who patiently endure, and thus prove worthy of their calling, are to be rewarded with "glory and honor and immortality"; while those in preceding ages were given the hope of "a better resurrection" as a stimulus to their faithfulness in patient endurance.—Heb. 11:35

Job was one of these, and in his experiences we have a wonderful illustration of what it means to endure. Job was a faithful servant of God. We are told that he was "perfect and upright, and one that feared God, and eschewed evil." (Job 1:1) Satan charged that Job would curse God if the blessings he was enjoying were withdrawn from him; and the Lord allowed Satan to bring terrible afflictions upon Job as a test, including the loss of his health. Satan hoped that he would induce Job to curse God.—Job 1:6-2:8

Although Job became distraught and asked God to let him die that he might be at rest, he did not lose faith in God, nor did he curse God, as Satan charged that he would. Job's test was

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even more severe because he did not understand why God was permitting so much evil to come upon him. This is frequently true of the Lord's people even now. If we could always understand why we suffer, the test of our endurance would not be so great. But here faith enters into our tests—faith, that is, to believe that our Heavenly Father, who is infinitely wise, knows what is best for us.

Job Accepted Loss

When Job's riches and family were taken away, he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21) Certainly this was far from cursing God, as Satan had said Job would do. Later, when Job lost his health, his wife said to him, "Curse God, and die." He replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:9, 10

Three of Job's friends visited him, and later a fourth. The three friends, with many words and worldly philosophy, endeavored to convince Job that he was suffering because he had committed some gross sin which he was seeking to hide. Perhaps they meant well. Presumably they thought that if they could induce Job to confess his sin and ask for forgiveness his afflictions would be removed.

But the viewpoint of Job's comforters gave him no comfort, for he knew that he had not sinned wilfully against the Lord, and that he had nothing to hide. One of his comforters said to him, "Who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—Job 4:7-9

Job knew, however, that this was not always true of the wicked during this time of the reign of sin and death, for he said, "Wherefore do the wicked live, become old, yea, are mighty

in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them." (Job 21:7-9) Job's family had been taken away, his houses had been destroyed, and he had lost his health; but the "rod of God" was not upon the wicked in this manner, for many of them prospered. Why should he be called upon to suffer in such a severe manner? This lack of understanding on Job's part increased his burden.

Job knew, furthermore, that even though the wicked speak out against God and openly refuse to serve him, he seldom visits any special punishment upon them. "They send forth their little ones like a flock," he observed, "and rejoice at the sound of the organ. They spend their days in mirth [margin], and in a moment go down to the grave [without, necessarily, a long period of sickness]. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"—Job 21:11-15

Job had been a careful observer of human experience. He had noted that God allows each individual to go through whatever experiences develop naturally during this time when all mankind are under the death penalty because of original sin. He said, "One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them."—Job 21:23-26

God's Supervision

Job's children had died; his flocks had been destroyed or stolen; his home had been burned down; his wife had turned against him, and he had lost his health. Probably during his lifetime he had noted that some of these experiences had come to others, irrespective of whether they were wicked or not. So he knew that he could not find the reason for his suffering so bitterly simply by studying the things which were happening to him.

Job's faith enabled him to believe that God was dealing with him in some special way, but he was unable to discover that way. He said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered forever from my judge."—Job 23:3-7

By faith Job knew that if he could find the Lord he could reason with him and learn the meaning of his experiences. And how determined was his search for God! He continued, "I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (vss. 8, 9) But Job did not lose his faith and confidence. He could not find the Lord, but he added, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—vs. 10

Yes, the Lord knew where Job was, that he was maintaining his integrity through great trial, that his experiences would be richly rewarded, and that ultimately he would "come forth as gold." What a comforting thought this is for all the Lord's people! We are frequently at a loss to know just why certain experiences come to us, but God knows. This was Job's firm conviction. He could not find God regardless of where he looked for him; but, as he explained, "He knoweth the way that I take"; that is, he knows where I am, and he is ever near to strengthen me in my time of great need.

Job's Triumph

And Job did "come forth as gold"—he maintained his integrity before God, and through his experiences he became better acquainted with God. After a long discussion by the would-be comforters, God spoke to Job and asked him many questions calculated to remind the faithful prophet how little he really

knew concerning his Creator and how the mighty works of creation had been brought into existence.

From these questions, to which Job did not know the answers, he would realize that he should not question the ways of one so wise and powerful as the Creator. The result of these questions, in conjunction with his own bitter experiences, opened Job's eyes to a clearer perception of the Creator than he had ever enjoyed before. He now realized more than ever how truly great God is, and he said so. We quote: "I know that thou canst do everything, and that no thought can be withholden from thee." And again, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:2, 5) Job had not cursed God as Satan had said he would; and now, having endured his great trial, he had learned to know his Creator as never before. Besides, he was rewarded with another family, as well as with health and wealth.

How Manifested

Job's patience in trial was manifested by the fact that he did not turn against the Lord. There are other ways by which our patience is demonstrated. One of them is in our continued zeal for the truth and its service. When we had that "first-love" enthusiasm for the Lord and his truth, it seemed that nothing was too difficult to undertake in his service. We delighted to attend the meetings of his people, and we rejoiced in every opportunity we had to bear witness for the truth. True, we had difficult experiences; but we did not mind, for we counted it all joy to share in the privilege of filling up that which is behind of the sufferings of Christ. We knew that it was only if we suffered and died with Christ that we would have the privilege of living and reigning with him.

Do we still have that enthusiasm? Have we cheerfully endured through the years, so that today we have more love and zeal for the Lord, the truth, and the brethren than at the beginning of our walk in the narrow way? In his message to the church at

Thyatira the Lord said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) Why should this not be true with us?

Since we first did the will of God by making a consecration of our all to do his will, he has continued to deal with us in a marvelous way. He has guided and helped us in our every time of need, so that our faith in him should have increased; and with this increase of faith there should be a quickening of our zeal. And this will be true if we do not become weary in well doing. If we find our zeal lagging, it might indicate that we are not cheerfully enduring the tests which our Heavenly Father permits to come upon us.

Fruit with Patience

In Jesus' Parable of the Sower he mentions the seed that is sown by the wayside, the seed that is sown on stony ground, that which is sown among thorns, and finally that which is sown on good ground. Jesus explains that the seed sown by the wayside is carried away by the Devil, who takes the seed out of the hearts of those who are just receiving it. Jesus continues, "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation [testing] fall away."—Luke 8:11-13

"That which fell among thorns," Jesus continues, "are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (vs. 14) The stony-ground Christians, and those who permit the cares of this life to destroy their zeal, both fail to endure. The reasons are different, but the result is the same—they fail to bring forth fruit to perfection. Neither of these classes permits patience to have a completing work in their hearts.

But it is different with "good-ground" Christians. Jesus explains that "the good ground are they which in an honest and

good heart, having heard the word, keep it, and bring forth fruit with patience." (vs. 15) How important it is, then, that we continue patiently to endure whatever tests the Heavenly Father permits! Constancy is a rare virtue. Even in little things there is such a tendency to commence an undertaking with enthusiasm, and then in a short time to begin to "cool off" and lose interest. Let us watch that this tendency does not lead us to becoming indifferent to the greatest undertaking ever given to man; that is, to make one's calling and election sure to a place in the spiritual phase of the kingdom to live and reign with Christ a thousand years.

Let us, then, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:1-4

The Hebrew brethren, to whom Paul addressed his epistle, seemingly were not manifesting the spirit of cheerful endurance which was necessary to make their calling and election sure; so Paul endeavored to revive their zeal. He wrote, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:32-35

Yes, the Hebrew brethren had endured much, and in the beginning had taken the spoiling of their goods joyfully. But it

was not enough merely to start out with enthusiasm. They needed patience to continue. As with the church at Thyatira, all the consecrated should be increasing in patience and zeal and love. The Hebrew brethren in the beginning had suffered many things, but they had "not yet resisted unto blood," as Jesus did. They had not gone all the way in the narrow way of sacrifice and suffering. So they were encouraged to "look unto Jesus," and from his example gain new impetus to "run with patience" the race that was set before them.

This is true of each one of us. Regardless of what our first-love enthusiasm might have been, it is not our first love that will prove us worthy of joint-heirship with Christ, unless it is maintained and increased. And this can be true of each one of the Lord's people individually upon the basis of patient endurance. May we all continue to look unto Jesus, and to all the faithful examples of the past, and guard well our own heart condition to make sure that it is "good" and "honest," and is therefore the proper soil in which to "bring forth fruit with patience."

WEEKLY PRAYER MEETING TEXTS

DECEMBER 1—"Thou shalt love thy neighbor as thyself."—Matthew 22:39 (Z. '99-72 Hymn 312A)

DECEMBER 8—"If the world hate you, ye know that it hated Me before it hated you."—John 15:18 (Z. '01-300 Hymn 149)

DECEMBER 15—"The Lord is my Shepherd."—Psalm 23:1 (Z. '02-365 Hymn 12)

DECEMBER 22—"If a man therefore purge himself, he shall be a

vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—II Timothy 2:21 (Z. '02-319 Hymn 198)

DECEMBER 29—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:6 (Z. '02-71 Hymn 70)

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Getting Ready to Move

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—II Cor. 5:2

AT SOME time or another possibly many of us have asked ourselves, "Am I ready to die?" With the Christian this question might properly be rendered, "Am I ready to move?" Are we, as new creatures, preparing ourselves for the fulfilment of that "blessed hope," when we shall be changed from this earthly home to our new home in heaven? (Titus 2:13) If called upon tomorrow to finish our earthly course, would we feel that we have "fought a good fight" to the best of our ability, and "kept the faith," "having done all" we could in the service of our great Master?—II Tim. 4:6-8; Eph. 6:13

True, we don't like to overestimate our faithfulness. However, we are admonished to continually view ourselves from the standpoint of the progress we are making. Jesus warned us along these lines, saying, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21:34

This taking "heed to ourselves" should become more and more a part of our preparation to move. If we would judge ourselves, we would not need to be chastened as much by God; and by constant watchfulness we should attain the goal of perfect love. (I Cor. 11:31; Heb. 12:8-11) In a great effort to keep us from reaching this goal of perfect love, Satan is devising most treacherous schemes in these last days. We are well-informed in The Scriptures of how he is trying to misdirect and change the minds of the true saints of God. Paul wrote, "For we are not ignorant of his devices."—II Cor. 2:11

In Revelation 3:14-22 there is a message to our period in the history of the church. In this message lukewarmness is shown

to be one of these deceptions. This coolness regarding the Lord is the result of too much ease and a feeling of self-reliance. The feeling of men today seems to be just such an attitude: "I have need of nothing." Certainly for the world this is bad enough, but the Lord forewarns that this spirit can spread among the true church, and there its influence is doubly bad. Our Lord states, "I would thou wert cold or hot"; that is, that we should be either altogether against or completely for the Lord and the truth. When the Christian does fall into this condition of "having need of nothing" he becomes "wretched, . . . poor, . . . and naked" in the Lord's eyes. Such a state is an abomination to our Heavenly Father, and anyone remaining in this attitude of heart is not appreciative of the Lord's favor, and no longer worthy of it.

We have seen this in the nominal church systems, hence their being cast off from God's favor. Their spirit has been, "I am rich, and increased with goods, and have need of nothing." (Rev. 3:17) Thus, not valuing the spirit of Christ, the spirit of sacrifice, mystic Babylon fell from God's favor and was "spewed out" of his mouth. Though we often apply this Laodicean message to the nominal church, it would be well for the true followers of Christ to take heed of its warnings as individuals. Such application will keep us from becoming Christians in name only. Because we are enjoying a level of existence and culture which is above the fondest dreams of man a hundred years ago, it is a constant warfare to stay close to the Lord and not let the peaceful skies of temporal prosperity take us away from our spiritual aspirations.

Persecution Changes

A query of possibly many of the "feet members" of the church has been, "Just how does the Lord view and judge us?" Whereas the Early Church had great trials of faith by both mental and physical persecutions, such trials are no longer prevalent among most of earth's societies; in fact, many of the people today believe that "every religion has its good points." Let us not be deceived by an absence of physical persecution! Though these outward demonstrations against the truth have ceased, for the

most part, there are still trials, though they have changed in form. For "all that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3:12

The type of persecution is not mentioned, and it has changed. In the beginning of the Gospel Age there were trials of whippings, stonings, being burned at the stake, and even being thrown to the lions. But now we have come to a period where none of these are in effect. Just what, then is the test upon the church? Our adversary knows that human nature desires and craves ease and comfort. Here the test presents itself. Are we willing to sacrifice these natural and un sinful cravings the better to know and to serve our Heavenly Father? Do we let the atmosphere of worldly drunkenness and pleasure all about us take our minds from the service of the Lord? During such a period of comparatively favorable circumstances which the flesh loves to enjoy, are we willing to deny ourselves, take up our cross, and follow the Master?—Matt. 16:24

We might answer, "If ever called upon to be executed by a firing squad, for the sake of the truth, I would gladly face the guns rather than deny the Lord." But when such exacting tests are not our lot, do we fulfil these heroic statements by the daily laying down of our lives serving the brethren and the truth? Do we use such precious times of rest and ease in preparing ourselves for the eventual move from our human existence to the divine? Though we sometimes wonder at the way Peter denied our Lord when asked if he knew him, let us beware lest we do likewise, denying him day by day in the neglect of little things.

Yes, the temptation to satisfy the flesh can be just as much a test of our faith as being forced to face a firing squad. For when we begin to put trust and confidence in ourselves and our temporal condition rather than in our Heavenly Father, the new creature is on dangerous ground.

In II Corinthians 5:6 Paul speaks of this fleshly satisfaction as being "at home in the body," and shows that whenever we

feel satisfied, or in harmony with conditions around us, we are "absent from the Lord." If, as in our text, we are groaning and desiring to be "clothed upon" with our house "which is from heaven" we could not be fully satisfied with this present home, but be anxious to move. When we realize that we are but dust and this "earthly house of this tabernacle" is only a tool of the new creature, we can see why the Lord would not have us remain contented with a society in which fallen man delights. But, to the contrary, he would have us separate ourselves from the people of the land, and learn of his ways and do his will. We know that the Creator is not in harmony with "this present evil world," therefore how could any of his new creation be in sympathy with it? (Gal. 1:4) We can see why the Apostle John admonishes us, "Love not the world, neither the things that are in the world."—I John 2:15

Spiritual Building

As the world increases in population, and as families grow, the natural human desire is to stay in this life by preserving and protecting all the fleshly and earthly interests. This is noticed in advertisements such as, "Save for the Future of Your Child." Air raid shelters and other normal means of self-preservation are all a part of the saving means invented by this generation. These things are not wrong, but we mention them to contrast the preparation the world makes for this life with that which the followers of Jesus make for their future life.

With the Christian the main thought is not how to save and protect this human life, but how to "spend and be spent" in the service of the Gospel; not how to plan to be saved from war, but how to die daily in the Christian's warfare. Jesus summed up this thought when he said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."—Luke 9:24

This does not mean that we should expose ourselves to the destructive power of a bomb if and when it should be dropped, or never save enough money as a reasonable means of existence

during times of unemployment, or for some other unforeseen need. But it does mean that the general spirit and motive of the world should not control the Christian's thinking. The Christian, realizing the needs of the present time, should provide things needful and honest in the sight of all men, but his love should not be for these temporary, earthly interests. In a word, we might say the Christian does not build his life around this life, but builds and constructs this life around Christ. Paul certainly had this thought in mind when he said, "For me to live is Christ, and to die is gain."—Phil. 1:21

We haven't seen our new home yet, but we can catch a glimpse of it as through a "glass, darkly [margin, Gr. **in a riddle**]." We know that eventually to live in this habitation of glory we need, in the meantime, to store up treasures in heaven. These treasures will be fully realized when we finish our earthly pilgrimage and reach that new country. There the place which Jesus promised to prepare will be awaiting us. (John 14:2,3) Yea, what a groaning desire we should have for this "most holy" condition!

A Moving Comparison

No doubt most of us have had to "pull up stakes" at some time in this life, and journey to a new place of abode. We might draw a crude and simple analogy from such an experience by comparing it with our spiritual experiences. In the world, when someone moves from one house to another, or to a new city, it sometimes indicates that there was some dissatisfaction with the environment. There is always some reason, business or otherwise, for leaving the old surroundings. Sometimes something occurs to stir up and encourage the idea of heading for a new location. It might be the lease expiring in the present place, or the building being demolished, or any reason that might encourage this desire for a change. But unless there is this desire or "call," the person might become so immobile and stationary he would never want to move into a new community or neighborhood.

Certainly, as we look back at the beginning of our Christian walk, we can see a drawing toward the Lord. It could have been

that the lease of life was short and almost up, enkindling a desire to know why we were placed here on earth and what our great Creator's plan was for us and all who lost their lease on life through Adam. Or it could have been the frailties of the human body that caused us to crave a more perfect place of abode. The demoralization of the finer and nobler human qualities is often a great question among thinking people. But whatever the reasons prompting the desire for a change, we can be sure the Lord used these to draw us to himself. How glad we were when we learned of the place reserved for us in one of our Father's mansions, if faithful!—John 14:1-4

As those who are born into pleasant surroundings and great wealth cannot appreciate them nearly as much as those who were brought up in more modest conditions and who, through industry and self-improvement, have risen to the highest level of human attainment; so too, the Christian who was born into a family of consecrated parents perhaps will not appreciate the truth as much as the one who has searched many years for the "pearl of great price." This precious truth was certainly an incentive to move, and when we saw the "high calling" and what a wonderful selection the Lord has made for us to have a better home, there was great rejoicing! How grand the neighborhood and heritage the Lord has provided for his children!

Thus, when we were drawn and saw some of the length and breadth and height and depth of the love of God and Christ, we took a lease, as it were, on this new home. (Eph. 3:18, 19) The condition of lease was a full consecration unto death, and the down payment was the sacrificing of this mortal body. (Rom. 12:1) We now have a deposit on our heavenly home, and God's acceptance and terms of the lease are shown to us by the seal of the Holy Spirit.

Preparation

Though the terms are set and the covenant is sealed, we still cannot just walk into the new dwelling place and possess it without first thinking how we will furnish it. This calls for interior decoration. Our adviser is Jesus, and he sets forth what type of

furnishings should be placed in the new home. We have full confidence in him, knowing that whatever he chooses for us is the right choice. Let us watch, however, that we always desire interior and not exterior decoration, which would be only the outward adornments of love, unselfishness, and humility. This type of decorating will be of no value on moving day. The Psalmist wrote, "The King's daughter is all glorious within." (Ps. 45:13) As we study and "learn of him" we find the most beautiful designs and patterns which will thoroughly furnish our characters for the kingdom home.

As often is the case when a new house is bought, new furnishings are also bought to match the style, so, too, it is with the new creation which is being prepared for a heavenly home. None of the old broken-down constitution from Adam's posterity will be found in the "new city." (Rev. 21:9-10) "This is the will of God, even your sanctification." (I Thess. 4:3) A setting apart and discarding of the old will is the only proper way to prepare ourselves for the great move. We soon realize that there are many possessions we have which will be of no value in the new home. Before we move, the fallen cravings, or "possessions," of the flesh: lust, selfishness, envy, and all the rest of the "works of the flesh" must be "put away."—Gal. 5:19-21

The preparation to move takes place during this lifetime, though in a sense we have already begun our journey from our old house. We should now be looking for and desiring "a better country" where we will find "a building of God, an house not made with hands." (II Cor. 5:1; Heb. 11:16) In order to realize such desires we must think of the packing to be done. But instead of packing the old possessions, we fill our minds with the new furnishings which we buy to match the new home.

If we were to move some material belongings of great value, such as an expensive painting or chinaware, we would pack it very well and protect it from any damaging or jarring action. So, we might ask ourselves, Are we as concerned with our priceless spiritual goods as we are with many of our material

belongings? Do we watch and pray lest we enter into some jarring temptation which might damage the fruits of the Spirit? Do we wrap and keep ourselves in the love of God? How careful we should be! Remembering Jesus' promise: "He that keepeth my Word to the end shall be saved," let us consider the things relating to the new mind with the greatest concern until finally we reach our destination beyond the grave.

Unlike modern moving companies of today, who for a price will pack and prepare your valuables before you move, the Lord requires us to do our own preparing for that great "change." How sad that so many people have been blinded into thinking that just going to church once a week and giving money to their pastor will ready them for the move into the kingdom! There is only one way to reach that kingdom, and that is the true preparation of our Christian character through rendering by love and zeal, a dedicated service to and for the Lord.

As a decorator, when considering fabrics for various color schemes, has to go out into the sunlight in order really to see how the colors blend, so also it is necessary for us to see the colors, the characters we are building, in the light of present truth. Two colors in a dim light may seem very compatible with one another, but when moved under a brighter light they may be seen to clash harshly. We must ever see ourselves in the right light, the sunlight of God's Word, and thereby learn whether we are making real progress.

Our getting ready to move can cost much to the flesh, but our adviser assures us, saying, "I counsel thee to buy of Me gold tried in fire, that thou mayest be rich, and white raiment, that thou mayest be clothed." (Rev. 3:18) Surely, if we resolve to continue this journey, as strangers on earth, we will some day, after reaching the new home, look back and praise the way our God has led us, even though it may have cost us all things else!

—Contributed

Letter From Britain

CONFIDENCE

THE year 1966 has been an eventful one for Britain, probably more so than the majority of Britons realise. To a maritime nation such as ours, the seamen's strike of early summer was a major blow to the national economy. Confined as we are within the limitations of our narrow, sea-girt borders, such a situation as that which obtained in May and June was fraught with all the elements of major disaster, and only the final prevalence of moderate counsel prevented such a disaster's befalling us.

As it is, the effects of this and other eruptions of discontent have posed political problems which even the astute Mr. Harold Wilson and his Cabinet colleagues are finding extremely difficult to resolve. Probably the most acute of these problems, and the most dangerous, is that of confidence—or lack of confidence—not in the Labour, Conservative, or Liberal parties as such, but in the nation's ability to survive and prosper under conditions im-

posed by a world which increasingly decrees that the strongest go to the top and the weakest to the wall.

Like everyone else, the British people live largely on credit, which, by world standards, is another name for confidence. If other people's confidence in our ability and integrity fails, we are finished, as is any other nation. This "crisis of confidence" was never more dramatically demonstrated to the British mind than at the outbreak of the first World War in August 1914, when the unprecedented spectacle of a "run" on the Bank of England was witnessed in London, the very heart of financial integrity.

Outside the bank was a queue of people stretching for some quarter of a mile or more along Threadneedle Street, all waiting, in a state of apprehension, to change their Bank of England notes into gold. The scene inside the bank was probably the most amazing ever witnessed within those usually dignified precincts. Thousands upon thousands of sovereigns and half sovereigns were being brought up from the vaults to satisfy the demands of customers who, temporarily at least, had lost confidence in the ability of the bank to meet its commitments. The situation was saved only by a government moratorium, leading to the intro-

duction of the paper currency we have today—a symbol of confidence, if ever there was one.

Now, fifty-two years later, the spectre of “no confidence” again rears its ugly head, and on a much larger and more dangerous scale than ever before. Increasingly, over the past twenty years or so, our political leaders have encouraged a policy of inflation—sometimes called expansion—which has resulted in a series of “spending sprees” with our people’s money; and this, if allowed to continue, could terminate only in national bankruptcy.

So the government applied the brake by means of a “squeeze,” or restriction of credit facilities, and a “freeze,” or standstill order on prices and incomes, the object being to restore confidence abroad by demonstrating our determination to “pay our way.” And now, as the year draws to its close, the situation in Britain is aptly summed up by Prime Minister Wilson in the phrase, “a crisis of confidence.”

“When Ye See These Things”

It may be asked, “What has all this to do with the Christian’s way of life?” The answer must be, “A very great deal!” True, the church of God is a people set apart, sanctified and consecrated to his service. But such separation does not imply isolation.

When our Lord said that his disciples were in the world but were not “of” it, even as he was “not of the world” (John 17:14-16), he was expressing a vital truth, a truth which has been sadly misapplied by many of his followers in the years since his first advent.

The monastic life of seclusion from the world and its affairs is not the real life of faith and dedication. “Let your light so shine before men,” said the Master, “that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16) This cannot be done by physical, mental, and moral isolation, as is clearly demonstrated in our Lord’s own life of complete devotion to a people who, as a nation, could neither hear nor understand his mission, but to whom he was sent as to “the lost sheep of the house of Israel.”

Today, signs of our Lord’s presence and of the end of the age are becoming increasingly manifest to those who watch the trend of national and international affairs, which, it is significant, become more and more difficult to control with each passing phase of trouble. Even amongst nations which are at peace and on so-called terms of friendship, the strain of jealousy and mistrust is painfully in evi-

dence. Great powers such as the United States, Russia, and China are openly and dangerously at variance over problems which affect the very survival of mankind, while other governments look on helplessly as tension mounts and crisis succeeds crisis as "travail upon a woman with child."—I Thess. 5:3

Our Lord, in his great prophetic discourse of Matthew 24, pointed to these world-shaking events as signs of his second presence. It is, in fact, by virtue of these unmistakable "signs of the times" that we are able to confirm the chronological findings of earnest Bible scholars pointing to the times in which we live as the closing days of an era and an assurance that a new age of righteousness and peace is near at hand.

With this picture in mind, the child of God cannot disassociate his life from events which are happening all around him, nor can he fail to understand something at least of the spiritual significance of those events. He can, and should set his light "on a candlestick," and so witness to his faith that others may be encouraged and comforted by what they see. Jesus said, "I am the light of the world." He also said, "Ye are the light of the world," thus indicating a partnership in witness and worship in which

it is our great privilege to participate.

Job, in defending his own integrity, says, "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; . . . this . . . were an iniquity . . . for I should have denied the God that is above." (Job 31:24, 28) This, of course, is as true of us as it was of Job. If we put our trust in worldly wealth, if we say to the fine gold, "Thou art my confidence," we are severing our links with God and, by implication, denying his ability to help us. How important it is that we "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."—Heb. 2:1; 3:14

"In Quietness and Confidence"

The experiences of God's typical people Israel provide a never-failing source of instruction for the church at this end of the age. Faithlessness, loss of confidence in divine provision, arrogant self-sufficiency, and obstinate refusal to heed prophetic warnings were characteristic of the majority of this people. "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee." (Jer. 44:16)

It would seem inconceivable that the Lord's people in this time of supreme favour and enlightenment should display similar flaws in character. But DO we always walk in the Lord's ways? DO we always hearken to his words? Only by so doing can we have that quietness of spirit which comes from trustful acquiescence in the leadings of divine wisdom and the bounteous provision of a love which never fails, an eye which never sleeps, and a faithfulness which is "new every morning." How true the words of the hymn: "Great is thy faithfulness, O God my Father; there is no shadow of turning with thee!"

Well did the Prophet Isaiah, as the mouthpiece of Jehovah, warn a rebellious people and plead with them to remember their covenant and retrace their wayward steps. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. 30:15) This appeal and promise to Israel of old has become a beacon of joy and of hope to spiritual Israel. How many troubled hearts have been quieted by the realisation of our Heavenly Father's abiding love and complete trustworthiness! How true it is of us, as it was of them, that "therefore will the

Lord wait, that he may be gracious unto you, . . . that he may have mercy upon you Blessed are all they that wait for him."—Isa. 30:18

Yes, he waits for US, for he cannot bless us unless and until we are ready to receive his blessing. But if "in quietness and in confidence" we wait for HIM, how much richer are the blessings bestowed! If we come to him and wait, he will certainly come to us and bless us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

Hearts at Rest

In John, chapter 14, our Lord comforted his disciples and reassured them in preparation for the tremendous events which were ahead. He had spoken of leaving them and of going away to make ready a place for them. He had openly indicated that his death was imminent, and he knew that the impact of his words upon their minds must be violent and disturbing. If ever they needed the quietness and confidence of an assured faith, they needed it then. So he said to them, "Set your troubled hearts

at rest." (John 14:1, N.E.B.) You believe what I have told you about my Father; now maintain your confidence in me, for I am "in the Father, and the Father in me."—vs. 20

The betrayal, the trial, the crucifixion, were testings of faith such as none had hitherto been called upon to bear. "Set your troubled hearts at rest"—how timely was this admonition, for the disciples then, and for us today! "I am with you alway," Jesus said to his disciples. (Matt. 28:20) "I will never leave thee nor forsake thee," the apostle reminds us that the Lord said to Joshua. (Josh. 1:5; Heb. 13:5) How these reassurances have blessed the Lord's people throughout the age and are still blessing them! How they quiet the fretful spirit, ease the apprehensive mind, calm the fear of what might be, and erase the dismay of what is! It is as though Jesus were saying to us, Set it all at rest; do not allow these disturbing thoughts to rob you of that quietness and confidence

which alone can give strength to the weary heart and bring peace to the troubled mind.

Today, again, in the changing panorama of God's great and wonderful purposes, the scene darkens with the shadows of severe and crucial testing. The work of destroying Satan's counterfeit kingdom is already far advanced. The final confrontation of the Adversary with God's mighty powers must of necessity bring suffering to those who preach the Word and proclaim "good tidings unto the meek; . . . liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1

Let all, then, who name the name of Christ and acknowledge with joyful thanksgiving the supreme love and majesty of our gracious Heavenly Father, find peace and comfort in the full realisation of the Master's gentle words, "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."—John 14:27

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God's Unspeakable Gift

THROUGHOUT the professed Christian world December is the month in which the birth of Jesus is commemorated. Actually, however, Jesus was not born in December, but in the early part of October. This is very apparent when we take into consideration the length of his ministry, and when it ended. It is generally agreed by all students that Jesus' ministry was three and one-half years in length, and the Bible shows clearly that it was terminated with his crucifixion at the Passover time in the spring of the year.

Jesus began his ministry when he was thirty years of age. (Luke 3:23) Since the three and one-half years which he served reached to the spring of the year, they must have begun about the first of October. However, the important thing for us to know and to appreciate is the fact that Jesus was born; the exact day on which this occurred is relatively unimportant.

One of the customs of this season is the giving of gifts. It is appropriate at any season of the year to present gifts to our friends. Perhaps few stop to consider that Jesus himself was and is the greatest gift conferred upon man. The Apostle Paul wrote, "Thanks be unto God for his unspeakable gift." (II Cor. 9:15) The Greek word translated "unspeakable" in this text is one which means "indescribable," or that which cannot be put into words. How true this is of Jesus! While there is much about him that we know, we will never, this side of the veil, be able to understand fully all that Jesus means, either to the church or to the world.

The birth of Jesus was, in reality, a means to an end, a step by which the beloved Son of God was made flesh, or became a man. The divine purpose in his becoming a man was that he might give his humanity for the life of the world. So God's

unspeakable gift was not the babe Jesus, but "the man Christ Jesus; who gave himself a ransom for all." (I Tim. 2:3-6) It is this which is referred to in that wonderful text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

A Gift of Life

God's gift of Jesus was in reality a gift of life to the world, for through him, and because he gave his flesh for the life of the world, all mankind will eventually have an opportunity to believe, obey, and live forever. (John 6:51) Through Jesus the world will be given an opportunity to be restored to perfect human life, and to live on the earth forever. To those of this age who are following in the footsteps of Jesus there is promised "glory, and honor, and immortality."—Rom. 2:7

The followers of Jesus at the present time are given peace with God; that is, through the merit of Jesus' sacrificial death they are released from adamic condemnation and are thus no longer alienated from God through wicked works. (Rom. 5:1) Through Jesus we also receive instruction and encouragement, as daily we endeavor to walk in his steps.

The gift of Jesus was an expression of God's love, and we are admonished in the Bible to be like him. To be like him we must learn to know him. Jesus is referred to prophetically as being "altogether lovely." (Cant. 5:16) In Proverbs, where Jesus in his prehuman existence is personified as Wisdom, we find him saying of his Heavenly Father, "I was daily his delight, rejoicing always before him."—Prov. 8:30

Jesus was the delight of his Father because of his intense desire to please him through obedience to his will. This trait of Jesus' was exemplified when, at the age of twelve, he said to his mother in the temple, where she had gone to search for him, "Wist ye not that I must be about my Father's business?" (Luke 2:49) His whole attitude toward his Heavenly Father is beautifully expressed in that prophetic prayer, "I delight to do thy will, O my God: yea, thy law is within my heart."—Ps 40:7

Christlike Obedience

Are we endeavoring to be like Jesus in our obedience to our Heavenly Father? Some aspects of the divine will are difficult to follow, and far from pleasing to the flesh. It was not easy for Jesus to give himself to die on the cross; and it is not easy for us to follow in the sacrificial footsteps of Jesus; but this is one of the things involved in our being like him. It is one of the ways in which we show our appreciation of that "unspeakable gift."

Jesus was humble. Through the power of God he was able to perform mighty miracles, yet he did not take any credit to himself. He humbly said, "My Father is greater than I." (John 14:28) And again, "I can of mine own self do nothing." (John 5:30) Jesus' humility was costly, for he "humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8

Jesus invited his followers to learn of him, saying, "for I am meek and lowly in heart." (Matt. 11:29) This quality of the Master's character was beautifully described by Peter when he wrote, "When he was reviled, [he] reviled not again; when he suffered, he threatened not; but committed himself unto him that judgeth righteously." (I Pet. 2:23) If Jesus had not been meek and lowly he could not have endured the trying experiences which were inflicted upon him by his enemies.

Compassionate

When Jesus saw the great needs of the people of Israel he was filled with compassion for them. He healed the diseases of many; he even raised some of their dead. And he realized that, more than anything else, they needed help in their understanding and service of God. He noted that "they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36) We are again reminded of Jesus' compassion in connection with the death of Lazarus. We are informed that, as he stood at the tomb of this beloved friend and felt the sorrow that was bearing down upon the family, he wept.—John 11:35

Jesus was also zealous. He was consumed by the zeal of his Father's house. (Ps. 69:9) As quoted in John 9:4, Jesus said,

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Jesus also said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) At the close of his ministry Jesus said to his Heavenly Father, "I have finished the work which thou gavest me to do." (John 17:4) And in doing the work which the Father gave him to do, Jesus preached to the one woman at the well as faithfully as to the multitude.

Abiding Love

Jesus' love for his Heavenly Father, for his brethren, and for the world in general was genuine and abiding. Concerning his brethren the record is, "Having loved his own which were in the world, he loved them unto the end." (John 13:1) This "unspeakable gift" of God's love gave himself in love unto death, even the death of the cross. As we "look unto Jesus" we do indeed see a wonderful gift of divine love both for the church and for the world.

Let us appreciate this gift more and more, and endeavor to be like Jesus in all things—in obedience and devotion, in prayer, in loyalty to the Word, in meeting temptation, in humility, in submission to the Father's will, in compassion, in zeal, and in love. May we, as Jesus did, give our all, all the time, even unto death. And we have the assurance that if we are thus faithful, as Jesus, the Father's "unspeakable gift," was faithful, we will by-and-by be associated with him as a channel of blessing for all mankind.

Christian giving is not a seasonal matter, but a continual giving of ourselves and of all that we have, in order that others may be blessed, and the name of the Lord glorified. If we have gained this viewpoint of the birth of Jesus and what it means in the divine plan, we can be truly thankful. And we are thankful—thankful that the eyes of our understanding have been opened to the glorious truths of the divine plan. As we stand at this ending of another year and the approach of the new year, 1967, may it be with greater determination to have the will of God done in our consecrated lives.

LETTERS OF APPRECIATION

The Treasure of Truth

"Much Beloved Sirs: It is now more than two years since I received the Greek Dawn, and I confess that I have changed completely. I am very poor, but if you had given me one thousand dollars I would not have been benefited as much as I have been with your booklets and your monthly magazine. Earthly treasures can be lost, but the knowledge of the truth remains forever. I acknowledge the grace of God for the truth and for your zeal and sacrifice in dispensing the truth."—Macedonia

Now Knows About the Soul

"Dear Sirs: It is now a year and a half since I received the Greek Dawn, and I enjoy reading it, as I have also enjoyed the booklet, 'Hope Beyond the Grave.' I am a retired banker, and what I have learned about religion at the university is all tradition. The 'Highlights of Dawn' which you publish depicts the real facts concerning the world. Your booklet has made it clear to me that the soul dies. If you have a booklet concerning the trinity please send me one and I will willingly pay the cost."—Crete

A New Faith

"Dear Sirs: Please send me the little book, 'The Day of Judgment,' as mentioned at the close of your

TV program this morning. I can't begin to tell you how much your program means to me. I have found a new faith and way of life through our Lord Jesus Christ."—California

Knew It Was Correct

"Dear Friends: Again I want to thank you for your personal interest in me, especially the prompt manner in which you answer my letters, and your loyalty to the Word of God. One Sunday morning a few years ago I was listening to a Gospel Music broadcast. At the finish, 'Frank and Ernest' was presented. I knew at once that this was the type of Bible interpretation that was correct. I have not missed a program since."—Kentucky

The Kentucky State Fair

"We are enclosing a list of names of those who requested the booklet, 'God Has a Plan.' While we sold more books last year, we feel that the large framed diorama pictures were an exceptionally good attraction that led to a better witness through personal conversation than anything we had in the past. We could have sold the pictures many times. We greatly appreciate all the help we received from the Dawn in planning our booth. It all helped to make it a success."—Louisville, Kentucky

Out of Darkness

"Dear Friends: Thank you very much for your booklet, 'Christ's Thousand-year Reign.' It is a very wonderful publication of Bible facts, full of meaning, and scriptural truths are beautifully explained. It brings us out of ignorance and darkness into clear understanding and God's wondrous light. Kindly send me 'Armageddon, Then World Peace.' Yours truly."—Ceylon

Helps with New Building

"Dear Brothers in Christ: We of the Beloit Ecclesia wish to express our desire to help the Dawn in the rebuilding of what was lost by fire. We are sure that the new building will be more desirable than was the old one. As we are individually tried and tested "as by fire" and thereby strengthened and renewed, so it is with the rebuilding of property destroyed by fire, for it usually results in there being a more beautiful, stronger, and more useful structure than before."—Beloit, Wisconsin, Ecclesia

Appreciates Tape Service

"Dear Brethren: Thank you so very much for the Dawn Recorded Lecture Service. I have been greatly blessed by the lectures, and was happily surprised at the beautiful singing on the tapes. Besides, my husband, my mother, and one sister are enjoying the lectures. In grateful appreciation to our Heavenly Father for his keeping power of love, I pray for his continued blessing on you dear brethren at The Dawn office, the pilgrim brothers, and all who love the Lord Jesus Christ."—Michigan

The Bible Made Simple

"Dear 'Frank and Ernest': Praise God for making the Bible simple and real to people who do not understand the holy Word. Though I have never seen you, it is a wonderful experience for me to hear you talk about the Scriptures. You are all often in our prayers here in Durban."—South Africa

NEW BUILDING NEARLY COMPLETED

We are glad to report that the contractor's work on our new building is now nearly completed. There is considerable work to be done on the inside by the brethren, and this is progressing nicely also. We are already doing our shipping and mailing from the new building, and other aspects of the work will be conducted under the new roof shortly. We appreciate the co-operation of the brethren, through their prayers, and otherwise; and it is our hope that the use of the new building will result in better service to the brethren, and more effective proclamation of the truth to all who may have hearing ears.

Added Words

John 5:25 reads, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." How could it be said that a time "is coming" and also "now is"?

The words, "and now is," do not appear in the older Greek manuscripts. Manifestly, they were added by a copyist. The text presents one of the Bible's promises of the resurrection of the dead, which in the divine plan was not due to take place until the return of Christ.

The Witness Work

Do you go from door to door with literature? How do you spread the Gospel?

We believe that every footstep follower of the Master is commissioned by the Holy Spirit to bear witness to the truth of the Gospel in whatever way he may have the opportunity. Going from house to house with the message in printed form is one of these ways, holding public meetings is another. A witness can also be

given effectively by means of radio and television, and these media are being used. Personal witness is a great blessing to those who participate in it. The general witness by means of radio and television has to be supported financially, and this offers an opportunity for co-operation in the ministry.

A Glorious Hope

Should Christians grieve over the death of their loved ones?

It is natural that Christians should experience grief when their loved ones die. Jesus wept when his friend Lazarus died, even though he knew that he would awaken him from the sleep of death. (John 11:35) If we are enlightened by the truth of God's Word, our grief will not spring from fear as to what has happened to our deceased friends. We will know that they are not being tortured in fire, even though they may not have been believers. We will know that they are asleep in death, awaiting the resurrection. As Paul wrote, "Ye sorrow not, even as others which have no hope."—1 Thess. 4:13

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER Catawissa, Pa. Dec. 11	R. J. KRUPA Allentown, Pa. Dec. 18	LEO POST Sayville, N. Y. Dec. 11
G. M. JEUCK New Haven, Conn. Dec. 11 Waterbury, Conn. 11	L. P. LOOMIS Baltimore, Md. Dec. 18 Philadelphia, Pa. 18	C. A. SMITH New London, Conn. Dec. 18
ARTHUR H. KRUMPOLT Boston, Mass. Dec. 25	R. E. MITCHELL Paterson, N. J. Dec. 4	C. R. WEIDA Gettysburg, Pa. Dec. 3 York, Pa. 4

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS Duquesne, Pa. Dec. 4 Monessen, Pa. 25	GENE JEZUIT Saginaw, Mich. Dec. 18	FRANK NIEMCZAK Adrian, Mich. Dec. 18
DAVID A. BRUCE San Diego, Calif. Dec. 11	LEONARD JEZUIT Gary, Ind. Dec. 18	RAY RAWSON Saginaw, Mich. Dec. 4
JOSEPH FENCHAK, JR. Connellsville, Pa. Dec. 4	RUSSELL L. JURD Fresno, Calif. Dec. 11	GILBERT L. RICE Riverside, Calif. Dec. 18 Ontario, Calif. Dec. 18
EARL L. FOWLER Bakersfield, Calif. Dec. 11	DANIEL KAZIAK Chatham, Ont. Dec. 18	R. S. SEKLEMIAN San Jose, Calif. Dec. 18
G. HOMER HAMLIN San Luis Obispo, Calif. Dec. 4	HENRY KWOLEK London, Ont. Dec. 11	GEORGE TABAC Minneapolis, Minn. (Fillmore) Dec. 4
JOHN G. HULL, JR. Covina, Calif. Dec. 18	EDWARD G. LORENZ Santa Ana, Calif. Dec. 11 Fullerton, Calif. 18	J. I. VAN HORNE E. Liverpool, Ohio Dec. 11
GEORGE O. JEUCK Miami, Fla. Dec. 11	ADAM MISKAWITZ Beloit, Wis. Dec. 4	IRWIN WYSOCKI Steubenville, Ohio Dec. 18
	D. J. MOREHOUSE St. Louis, Mo. Dec. 18	HOWARD YOUNG Connellsville, Pa. Dec. 18
	ARTHUR NEWELL Aurora, Ill. Dec. 4	

CONVENTIONS

MINNEAPOLIS, MINN., Dec. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Dec. 11—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Dec. 11—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

MINNEAPOLIS, MINN., Dec. 18—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

WINNIPEG, MAN., Dec. 25, 26—441 Sherbrook St. Mr. Barry Kuly, Box 6, Group 9, R.R.1, Winnipeg, Man.

CHICAGO, ILL., Dec. 31, Jan. 1, 2—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

PHOENIX, ARIZ., Dec. 31, Jan. 1, 2—I.B.E.W. Hall, 5818 N. Seventh St. Mr. Lloyd Gaddy, 415 E. Euclid.

LOS ANGELES, CALIF., Jan. 29

"Ye shall be witnesses unto me . . . unto the uttermost part of the earth."—Acts 1:8

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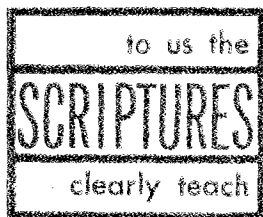
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him. I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14. Gal. 3:29.

That sometime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:3, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every gracer to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-20; Isaiah 2:5.