

# The Dawn

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## HIGHLIGHTS OF DAWN

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### Armageddon, the Climax of History



**I**N A GENERAL way, those who are at all acquainted with the Bible think of the Battle of Armageddon as being a final and decisive struggle of the nations, a struggle from which God and his principles of righteousness will emerge victorious. This is true. And undoubtedly the present chaotic state of the world, with the distress of nations resulting from two global wars and many more localized wars in a generation, are the preliminary skirmishes, so to speak, which are rapidly moving toward the climax culminating in the battle which the prophecies of the Bible describe as Armageddon.

Armageddon is a Hebrew word signifying the hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain

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of Esdraelon, commanding an important pass into the hill country. This locality was the great battleground of Israel on which were fought many of the famous battles of Old Testament history. This ancient battleground has recently come into prominence again, because the children of Israel once more are fighting their enemies on, and near, this ancient site. This time it is not the Amalekites, nor the Hittites, nor the Jebusites, who are their enemies—but the Arabs. The Jews are fighting to retain possession of the land which God gave to their fathers—the land which, according to the promises of God, is to be theirs as an everlasting possession.

It was the nature of the battles fought at Armageddon by the ancient Israelites that gave this name its prophetic significance and importance. There was a great fact concerning these battles that has not been true since, with respect to the battles fought by any of the nations of the earth. This fact is that God took a hand in them. When the Israelites were victorious, it was because their God had helped them. When they were defeated, it was because God saw that they needed to be punished or to learn a lesson of trust in him, and not to depend upon their own strength.

It was at Armageddon that Gideon and his little army of 300, frightened and defeated the huge army of the Midianites. In this instance the Israelites did practically no fighting. They simply followed the strategy outlined for them by the LORD and led by Gideon. Their enemies became extremely frightened, and in their confusion destroyed one another as they took flight. In the prophecies concerning the larger, antitypical Armageddon struggle with which this present Gospel Age will end, we are informed that, similarly, God will turn every man's sword against his neighbor. In other words, the selfish nations of the earth will all but destroy one another, and thus the way will be open for the LORD to establish his rulership over the earth. Christ will emerge victorious from that

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struggle, and ultimately be recognized as "King of kings, and Lord of lords."—Rev. 19:16

It was on the ancient Armageddon battlefield that King Saul was defeated by the Philistines. In this instance, God permitted Israel to meet defeat because of their sin and that of their wicked king, Saul, who had been rejected by God. Also at this same place, King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel.

However, God did not always permit his people to be defeated at Megiddo. When they were faithful to him he fought for them, bringing them victory over their enemies. So, whether in defeat or in victory, God took a hand in the conflicts of his people on that ancient field of Megiddo. For this reason it typically represents the last great struggle of mankind under the reign of sin, when the nations will learn that Jehovah is LORD. In the providences of God, this battle will result in the complete routing of all the forces of sin and unrighteousness. From it will emerge the kingdom authority of the divine Christ.

While the Scriptures use the term 'Armageddon' only once (Rev. 16:16), they abound with allusions to this prophetic struggle which brings the "present evil world" (Gal. 1:4) to an end. The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to it as "great tribulation, such as was not since the beginning of the world to this time," and adds, "no, nor ever shall be [again]." (Matt. 24:21) In this same connection, Daniel declared that God's representative, Michael, which means 'Christ', "shall stand up, the great prince which standeth for the children of thy people [Israel]." He will 'stand up' for the salvation of God's people and for the rectification of error and wrong. He will stand for the establishment of righteousness and truth. He will bring to the world of mankind the great kingdom of God which has been preached from the days of Abraham.—Gen. 12:2,3

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The Apostle Peter indicated that the antitypical Armageddon will be a great 'conflagration' in which the present self-seeking institutions of earth are swallowed up. (II Pet. 3:7,10) Elsewhere in the Scriptures this devastating time of trouble is pictorially represented as a 'storm', as a 'whirlwind', as a 'fire' which will consume everything evil. In the prophecy of Revelation pertaining to Armageddon, we are told that in preparation for this final struggle of a selfish and dying world, the nations of earth are gathered, or united. (Rev. 16:16) Joel's prophecy refers to the same assembling of the nations and describes it as a gathering into the "valley of decision." (Joel 3:14) It will be a warlike gathering in which the nations beat their plowshares into swords, and their pruning hooks into spears. This is an apt symbol of the manner in which the nations have been, and are even now, diverting so much of the natural resources of the earth into the sinews of war. The verdict to be rendered in this 'valley of decision' will be one of condemnation against all selfishness and sin. These prophecies indicate that all nations will be weighed in the balances and found wanting in those qualities of righteousness, justice, and truth, which would make them suitable to participate as co-rulers with Jesus in his kingdom, which will replace them.

The Jews will, according to the prophecies, be prominently associated with the final phase of the great Armageddon struggle. The Scriptures indicate that before this battle occurs, God's ancient people will be securely settled in the Promised Land. They will suddenly discover that a mighty armed force from the north, joined by satellite nations from other countries, have attacked them. It will be then, according to the prophecies, that God will fight for his people as he did in the days of old. It will be then, that the great power of God will be demonstrated in his exercise of kingdom authority over the Jews in Israel and over the Gentile nations throughout the whole earth. While the Battle of Armageddon is not yet in progress, it

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is well for us to focus our attention on what is occurring in and around Israel. Prophecy is being fulfilled before our very eyes, and from that Holy Land, the holiness of the kingdom of Christ will soon be manifested by the blessing of all mankind with joy and everlasting life.

The Apostle Peter prophesied that at the end of the age there would be scoffers who would say that all things continue as they were. (II Pet. 3:4) They would say, "Where is the [fulfillment of the] promise of his coming [presence]?" But at this time there are also many who have no desire to scoff. There are many who realize the tremendous significance of world events and trends, and believe that the world situation is moving toward history's greatest climax—and they believe that this climax is not far away.

Only the Bible reveals that the great catastrophe now so universally feared is not just the climax of a struggle between the existing forces of this world today. Rather, it is the final and inevitable result of the 6,000-year reign of sin and selfishness. Throughout all the ages evil has caused untold suffering in human experience. But until our modern era of rapid communication and travel, and instruments of mass destruction, the cruelties imposed by fallen human selfishness have been, to a great extent, only local in character. Therefore, they have not been of sufficient magnitude to lead to the climactic crisis which is now threatening the destruction of the entire human race—"all flesh," as Jesus stated it.—Matt. 24:21,22

It was our modern era of knowledge and invention which made possible the First World War. Prior to that, and from the early days of the Assyrian Empire, governments and nations had risen and fallen. But through all of these changes, most of the world continued to be governed by their hereditary ruling houses, or royal families. There were exceptions, but this was the general situation. But the war that started in 1914, began to change this arrangement.

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Who, living at that time, could have predicted what would happen to the hereditary ruling houses of the old Roman world, as represented in the divided states of Europe? Before World War I, it seemed that they were entrenched in power and wealth forever. They had owned and ruled Europe for centuries. They boldly proclaimed that God had appointed them to this position. None of them realized the adventures and disasters which were about to befall them and their families.

After a few years that war ended, but the world has never been the same. There followed 21 years of fluctuation and change of governments. Dictators replaced the most powerful ruling families in Europe, and their greed plunged the world into another devastating war. In World War II, the European fascist dictators were overthrown, but Europe was left prostrate and bleeding. Communism emerged from this conflict stronger than ever. But for the economic and military aid from the United States, the communistic philosophy would have run rampant over all Europe. For several decades the world was divided into these two armed camps—democracy vs. communism—and both persuasions feverishly endeavored to line up the nations and peoples on their side. Frantic preparations were being made for a third world struggle which would make World War II seem, by comparison, like child's play. Atomic and hydrogen bombs with long-range jet bombers and rockets to deliver them on their targets around the globe; ballistic weapons which can hurl missiles of destruction across oceans, are some of the awesome weapons designed, improved upon, and ready for global destruction.

Both sides insist that these weapons were built to prevent war. It is hoped that the dreadful contemplation of what full-scale war means will frighten the other side into keeping the peace. This method of keeping the peace has never succeeded in the past, and there is no reason to suppose that it will do so now. While the dreadful threat

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of another global conflict has subsided somewhat in recent times, people are keenly aware that stockpiles of nuclear weapons, in our volatile world, could be employed with lightning speed at almost any time, from almost anywhere, to almost anywhere on earth.

But is it not possible that the problems of the world could be solved through negotiations? This, of course, is the hope of all peace-loving peoples of the world. Intense negotiations have been continuing since the close of World War II—more than four decades ago—yet problems in many places on the globe continue to worsen—South Africa, Ireland, the Russian provinces, etc. Not a single one of the major situations which did erupt into war found solution by negotiation in all those years. Most problems and conflicting interests have become even more complex and baffling. Many countries had hoped that the Gulf War, Desert Storm, could have been avoided by talking instead of shooting, but negotiations proved fruitless.

We certainly are not pessimists. We are simply trying to be realistic in our appraisal of the world situation as it can be seen by every right-thinking person today. This climax of Armageddon, toward which the world is rapidly drifting, **does not mean** the end of human existence. Man will indeed be saved out of their dilemma, despite the fact that he, himself can find no way to solve his problems. Pyramiding human selfishness shouts out to us in trumpet tones that the time is near for **divine** intervention in the affairs of men.

In the nearly two thousand years which have elapsed since Jesus was born, when the angel announced, "Peace on earth, good will toward men," most professed followers of the Master have given up expecting that the promised Messiah will ever do anything about the problems of human selfishness. In their zeal to establish a better world, they have brought to bear their united influence upon lawmakers to establish better laws, imagining



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that in this way they are being used by the LORD to establish his kingdom for him. It never seems to dawn on the religionists of today that the LORD will ever do anything for the people, except perhaps to bless their feeble efforts.

But the unbelief of those who profess to believe, will in no way hold back the divine plan for the establishment of the long-promised kingdom of the Messiah. The world is indeed moving swiftly toward the greatest climax of history, but only those who have confidence in the prophecies of the Bible and in the promises of God contained therein, know how great this climax will be. Worldly minds visualize it as an unavoidable destruction of civilization, with the remnant of mankind later building a new and better social order. But we see it as the end of the failing efforts of man to rule himself, and the establishment of divine control over the affairs of the human race.

"In the days of these kings," said the Prophet Daniel, "shall the God of heaven set up a kingdom." (Dan. 2:44) This declaration of the prophet sums up the meaning of an illustrated prophecy which spans 2,520 years of human history. The illustration was the human-like image which King Nebuchadnezzar saw in his dream. It had a head of gold, a breast and arms of silver, thighs of brass, legs of iron, while its feet and toes were of iron and clay mixed. A stone cut out of the mountain without hands smote the image on its feet and destroyed it.

Daniel explained to Nebuchadnezzar that he, as king of Babylon, was represented by the head of gold. He was told that three successive world powers or kingdoms would follow Babylon. The last of these was Rome. Then came the divisions of Rome, as shown in the feet and toes of the image. These were smitten by the stone, cut out of the mountain without hands. Daniel explained that this dream represented the fact that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

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left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”—vs. 44

The long period of time spanned by this prophecy has ended. The divisions of the Roman Empire—the monarchical governments of Europe—came to an end soon after World War I. Since 1914 they have largely been destroyed in a revolutionary overthrow of governments such as the world has never before experienced. We are still in the throes of the chaotic, changing times of the days when the God of heaven is preparing to set up his kingdom. The complete downfall of human authority and rulership in the earth is the great climax toward which “this present evil world” (Gal. 1:4) is now madly rushing.

But, thank God, the new world will not be another experiment by fallen man to better his own condition. Instead, it will be a government set up by the “God of heaven.” The responsibility for the success of that government will rest upon the shoulder of none other than he who is described in the prophecies as “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”—Isa. 9:6

The 6,000-year rule of sin and selfishness will have reached its terrible climax in the time of tribulation which will threaten the destruction of the human race itself. It will require a thousand years for the new government of righteousness to completely eradicate sin and selfishness from human hearts, and restore the sin-sick and dying race to health and life everlasting.

But right from the beginning, there will be marked progress, and those who desire peace and justice, righteousness and life, will rejoice and be glad. The Prophet Malachi likened the coming into power of the messianic kingdom authority as the rising of the “Sun of righteousness,” and he declared that there will be “healing in his wings.” As the warming, healing rays of the new government begin to penetrate into the lives of the people, sick-

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ness will vanish, pain will be destroyed—both physical and mental, and finally there will be “no more death”—Rev. 21:4

“The inhabitant [of that day] shall not say, I am sick,” wrote the Prophet Isaiah. (Isa. 33:24) The fulfillment of this promise will change the conversational habits of the people. Instead of commiserating with each other over their many pains and ills, they will rejoice together that their sicknesses are vanishing, and that each day they are feeling younger, and stronger, and happier!

Finally, death itself will cease; for the promise is that the LORD will “swallow up death in victory,” or as one translation states it, he will “**strike** down death in victory.” No longer will that great monster, Death, stalk up and down in the earth felling its victims and causing the hearts of the survivors to fill with anguish and sorrow. Death itself will be “struck down,” and the LORD will wipe away tears “from off all faces.”—Isa. 25:8

Nor will the countless millions of casualties of Death which have resulted from the long reign of sin and selfishness be forgotten. The promise in the Scriptures is that these will be awakened from the sleep of death and given an opportunity to obey the laws of the kingdom, and to enjoy its blessings of everlasting health and life. Yes, “there shall be a resurrection of the dead, both of the just and the unjust.”—Acts 24:15

What a glorious climax it is, then, that the world is approaching! For a moment—compared with eternity—it will be distressing to mankind. But when the people realize its meaning and its effects, they will rejoice. We cannot hasten the coming of this climax in any way, but we can and do pray daily, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10 □

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## INTERNATIONAL BIBLE STUDY LESSONS

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### LESSON FOR JUNE 2

## Hope Renewed

**KEY VERSE:** *"Then rose up . . . with all of them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem."*—Ezra 1:5

**SELECTED SCRIPTURE:** *Ezra 1:1-8,11*

**T**HE DELIVERANCE OF the Israelites from captivity in Babylon was an important development in the outworking of God's plan, and divine providence overruled in the experiences of Cyrus, king of Persia, to prepare him for the role which God had designed for him to accomplish. While Satan has been the prince of "this present evil world" (Gal. 1:4), the Creator has always directed, in whatever way was necessary, in the lives of rulers and the affairs of government to assure the accomplishment of his purposes. Satan has never been able to interfere with God's designs.

God is an accurate time keeper. Seventy years was

to be the period of the captivity, and in the first year of Cyrus the seventieth year was reached. Then the Spirit of the LORD stirred up Cyrus to issue the necessary decree granting liberty to the captives. The record is silent on the point, but it seems likely that the LORD may have used the Prophet Daniel to stir up the spirit of Cyrus to issue his decree of liberation. Cyrus may also have been influenced by Isaiah 45:1-6.

While Cyrus' decree gave liberty to all Jews to return to their own country, he realized that probably there would be many who would not desire to go. The Prophet Jeremiah

had admonished the Israelites to make the best of their situation in Babylon. They were to build houses and plant gardens. They were to raise families so that their numbers would increase, not diminish.

Evidently, most of the captives followed this admonition, and in seventy years would have had their roots rather deep in their alien home. Most of the older ones among them would have died before the seventy years were ended, so that the decree of liberation would fall upon the ears of those who were young when the captivity began, and those of a new generation. Returning to Judah would have been too difficult for the very elderly, and it is understandable that many of the new generation would not be interested in leaving Babylon.

Because of this, Cyrus admonished that any who stayed behind should grant assistance to those who returned—helping with their expenses for the journey—and also by making donations for the new Tem-

ple which he decreed they should build in Jerusalem. This was a good suggestion on his part, and revealed a true interest in those he was setting free.

King Cyrus is referred to in Isaiah 45:1 as the LORD's "anointed." This simply means that he was commissioned, or authorized, by God to make possible the release of his people from captivity, their return to their homeland, and the rebuilding of their Temple in Jerusalem.

Ezra 1:2 tells of his decree: "Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Cyrus could be thought of in a limited way as being a picture of Christ, who is the LORD's "Anointed" to accomplish a greater deliverance—even the deliverance of all mankind from captivity to sin and death. This is the great work to be accomplished during his thousand-year kingdom. □

## A New Beginning

**KEY VERSE:** *"All the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid."*

—Ezra 3:11

**SELECTED SCRIPTURE:** *Ezra 3:1,6-8,10-12*

THE NAME ZERUBBABEL means 'born at Babel, that is Babylon'. While among the Hebrews who took advantage of Cyrus' decree to return to Israel there were many of the original captives, Zerubbabel was not one of them. Born in Babylon he would be a younger man, although old enough to be head of the tribe of Judah. Later he was called the 'prince of the captivity'.

Zerubbabel was an ardent servant of the LORD, and under his leadership the work of rebuilding the Temple was soon begun. In the seventh month after the captives had arrived safely in their own land, the priests, together with Zerubbabel, "builded the altar of the LORD God of Israel, to offer burnt offerings thereon, as it is written

in the Law of Moses the man of God." (Ezra 3:1,2) They also "kept the feast of tabernacles as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required."—Ezra 3:4

"But the foundation of the Temple of the LORD was not yet laid," although much had been contributed for this purpose. (Ezra 3:5-7) It was in the second year after the return from captivity that Zerubbabel, with Jeshua, and "the remnant of their brethren, the priests and the Levites, and all they that came out of captivity unto Jerusalem, appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD."—vs. 8

Some of the chief elders made liberal donations toward the work. "They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments." (Ezra 2:69) This suggests that although there were many who did not return from Babylon, those who did were deeply moved by the mercy of the LORD which had released them from captivity, and given them an opportunity to worship God as they desired to do.

There was a great celebration when the foundation of the new Temple had been laid, the priests and the Levites leading the songs of praise on trumpets and cymbals. The people "shouted with a great shout, when they praised the LORD." But there were some who were not so filled with joy—many of the priests and Levites and chiefs of the fathers, who were ancient men, had seen and remembered the original Temple built by

Solomon. These were now old men, but not so feeble that they could not journey from Babylon to Jerusalem. (Ezra 3:12, 13) So there was a mingling of nostalgic tears on the part of these ancient men, as they remembered the greater glory of the past, with the joy and hope of the younger people as they anticipated the completion of the new Temple.

The LORD's people of the Christian era worship God in spirit and in truth. While many costly edifices are built in which to worship God, these are but buildings made with hands. The church itself—that is, the congregation of Christ's followers—is now being built as a spiritual house, and through these the LORD will reveal himself to mankind during the Millennial Age.—I Pet. 2:5

The various temples raised up for Israel were temporary, and were meant to illustrate the greater, spiritual temple—a house not made with hands, eternal in the heavens.—II Cor. 5:1 ☐

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## LESSON FOR JUNE 16

### Facing Obstacles

**KEY VERSE:** *"We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up."*—Ezra 5:11

**SELECTED SCRIPTURE:** *Ezra 5:1-11*

**W**E READ: "WHEN the adversaries of Judah and Benjamin heard that the children of the captivity builded the Temple unto the LORD God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do." (Ezra 4:1,2) Zerubbabel recognized this as a ruse to provide an opportunity to sabotage the work. Together with other leaders of the people, he said to them, "Ye have nothing to do with us to build an house unto our God."—vs. 3

Their hypocritical offer of help rejected, "the people of the land weakened the hands of the people of Judah, and troubled them in building." They hired lawyers to seek legal means of interfering

with the work. After the death of Cyrus, they sent a message to King Ahasuerus accusing the Israelites of wrongdoing in building the Temple. Still later, a letter was sent to King Artaxerxes, explaining that the Jews were rebuilding the "rebellious and the bad city," and demanding that a search be made "in the book of the records of thy fathers" for the purpose of proving that Jerusalem had been a rebellious city.—Ezra 4:6-16

Actually, the Israelites had not at this time started to build the walls of the city. It was the Temple that was being rebuilt. But these shrewd enemies of God's people led the king to believe that it was the city and its walls that were being built. Naturally the 'records' of the 'fathers'




would prove that the Israelites had never been too cooperative with their heathen neighbors, so the reply came back from the king that the work of building was to cease. And it was stopped.—vss. 17-24

Years passed with no further work being done to rebuild the Temple. Then the LORD raised up two prophets—Haggai and Zechariah—and through them “stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God.”—Haggai 1:14

Just as before, however, the enemies of Israel endeavored to hinder the work. Now, however, Zerubbabel and the people were more determined than in the beginning. Their zeal for the LORD and their courage to do his bidding strengthened them to defy their enemies.

Asked by whose authority they were resuming the building of the Temple, they replied that it was by the authority of their God. Added to this was the information that years before, a decree had been issued by King Cyrus that the Temple should be built.—Ezra 5:3-16

Again a letter was sent to the king of Persia, the overlord of Israel, explaining the situation, and asking that a search be made to discover whether or not such a decree had been issued by Cyrus. The search of the records was made and Cyrus' decree was found. Thereafter the king was governed by it, and sent back word, “Let the governor of the Jews and the elders of the Jews build this house of God in his place.”—Ezra 6:7

The decrees and laws of the Medes and the Persians could not be changed. The elders of Judah were free to resume their Temple reconstruction work. Thus does the LORD work in mysterious ways his wonders to perform! 

## Responding to Opportunity

**KEY VERSE:** *"Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments."*—Ezra 7:10

**SELECTED SCRIPTURE:** *Ezra 7:11-16, 25-28*

**B**Y WAY OF introduction, the record reads: "This Ezra went up from Babylon: and he was a ready scribe in the Law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him."—Ezra 7:6

With Ezra on this journey to Jerusalem from Babylon were "some of the children of Israel, and the priests, and the Levites, and the singers, and the porters, and the Nethinims." (vs. 7) Nethinims were men who assisted the Levites in their more laborious tasks.

We are told that "Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach in Israel statutes and judgments." (vs. 10) He went to Jerusalem with the au-

thority and full support of King Artaxerxes. The king granted liberty to as many of the Israelites remaining in Babylon as desired to go with Ezra. He also supplied silver and gold to purchase "bullocks, rams, lambs" to be offered upon the altar in the newly constructed Temple in Jerusalem.

But more money was provided by the king and his counselors than would be needed to get the sacrificial services of the Temple established, and Ezra was told that the additional funds could be used in whatever way might seem good to him, and to his brethren. (vss. 16-18) Vessels were also provided for the Temple services, "and whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's

treasure house," the king commanded.—vs. 20

Ezra greatly appreciated the cooperation of the king and gave credit to his God for it, saying: "Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart. . . . And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me."—vss. 27,28

Ezra was truly a faithful servant of the LORD, courageous in doing that which he recognized to be right. A problem confronted him in connection with the journey from Babylon to Jerusalem. They were a large company and would attract the attention of unfriendly people in the country through which they passed. They would be easy prey for those who "lay in wait by the way."—Ezra 8:31

"I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:" said Ezra, "because we had spoken

unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." (vs. 22) Ezra had testified boldly to the king as to the ability of God to care for his own, and now it would seem inconsistent to ask for soldiers to protect them.

Ezra and his company carried much silver and gold with them, and this made the journey even more dangerous. But he arranged a day of fasting and prayer before they started. Then, placing the treasures in the custody of twelve priests and their brethren, he said unto them: "Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill offering unto the LORD . . . Watch ye, and keep them."—vss. 28,29

Ezra's faith and courage were rewarded by the LORD, and the company got through to Jerusalem unharmed, with their treasures intact.—vss. 33-36



## Called to Be Faithful

**KEY VERSE:** *"Make confession unto the LORD God of your fathers, and do his pleasure: Separate yourselves from the people of the land."* — **Ezra 10:11**

**SELECTED SCRIPTURE:** **Ezra 9:2,3,10,11**

**E**ZRA WAS BOTH a priest and a scribe. He was well versed in the Mosaic Law, and zealous in observing it. He believed the promises of God relative to those who were obedient to the Law, that the LORD would bless and protect them. He also understood well that God's displeasure would be upon those who were disobedient, and that this was the reason for their seventy years of captivity in Babylon.

Ezra proved to be a courageous reformer in Israel. During the years that followed Cyrus' decree authorizing the return of the Israelites to Israel, many of those who did return had intermarried with non-Hebrew people of the land. This was contrary to the Law, and Ezra knew that as

long as this condition existed, the LORD's blessing would not be upon them as richly as would otherwise be the case. He took this matter very seriously to heart, and in chapter 9, verses 5-15, we find Ezra's eloquent prayer of confession and appeal to the LORD for guidance and blessing in righting this wrong.

Intermarriage with non-Israelites created a problem which had to be met courageously and solved properly by calling upon the wrongdoers to dissolve their union with the heathen. This, of course, worked a hardship upon those who had entered into these improper marriages. But as the faithful Ezra saw it, this hardship would be as nothing compared with

the trouble that would come upon the nation if this reformation was not made. And the people agreed: "All the congregation answered and said with a loud voice, As thou hast said, so must we do."—Ezra 10:12

It was God's purpose to keep the natural descendants of Abraham a people separated from all others, and devoted to him. He knew that if they were permitted to intermarry with non-Israelites they would soon lose their identity as a people. It has been this regulation of the Law that has kept the Jews a separate people throughout all the centuries. While this law has not been observed by every Israelite, the exceptions have not been sufficient to lead to the absorption of the people by non-Jews.

No such restrictions have been placed upon spiritual Israelites of the Gospel Age. God's little flock to whom he is well pleased to give the spiritual rulership of the Messianic kingdom under their Head, Christ Jesus, are selected from all

racess and nations. (Luke 12:32) Paul wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16,27-29

For Christians who are following in the footsteps of Jesus, keeping separate from the people of the land would be to keep separate from the worldly spirit. The spirit of the pleasure-mad world is largely one of selfishness. The world has its many idols of silver and gold, etc., but we are not to bow down to any of these—our minds and hearts are to be fixed on serving the LORD, following in the footsteps of Jesus. We are not to be influenced by worldly schemes and methods. We have covenanted to give our all in serving the LORD, and only by faithfulness to our covenant even unto death may we hope to live and reign with Christ. □

### A Day of Small Things

THE PROPHET ZECHARIAH wrote: "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spoke to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

"Then he answered and spoke unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth."—Zech. 4:1-10

Here is recorded a unique vision given to the Prophet Zechariah by God through an angel. The prophet did not understand the lesson which the extraordinary vision was

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intended to convey, and so he asked the angel to give him an interpretation. Zechariah was absorbed by the various features of the vision. For instance, he saw two olive trees on either side of a wonderful golden candlestick. Seemingly, these two olive trees supplied the oil to the top bowl of the candlestick, and then this oil ran down into the seven branches of the candlestick, providing the fuel to produce its light.

Zechariah asked, "What are these, my lord?" And the angel said, "Knowest thou not what these be?" And Zechariah replied, "No, my lord." (vss. 4,5) The angel seemed to put off replying to his question. Instead of answering him, he told him about Zerubbabel, and about a great mountain, and about a headstone, and about a plummet in the hand of Zerubbabel, and seven eyes, and everything else but the olive trees and the candlestick! But the prophet was persistent, and again asked, "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" Still no reply was forthcoming, so once more he repeated, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" Finally, he got an answer. But even with the receiving of the answer, the prophet did not fully understand the significance of the vision. Nevertheless, it contained a lesson for the prophet which he, in turn, conveyed to Israel at that time.

The background of this prophecy is this: We must understand the situation in which Zechariah found himself at that particular moment in time. The Israelites had left Babylon under the decree of Cyrus. Approximately 42,600 men who were sturdy enough, and willing enough, and who had enough faith to go back to Israel, left Babylon to return to their homeland. These men had a great desire to rebuild the Temple of the LORD. That was their commission. With determination to put forth the required effort to do the LORD's will, as soon as they arrived they began to rebuild the Temple. Under the

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leadership of Zerubbabel, who was the governor of the people at that time, and Joshua (in some instances he is called Jeshua), who was the High Priest, the people began the task of laying the foundation for the Temple.

This work was completed in a very short time. When the foundation was finished the people rejoiced to see the beginning of the rebuilding of this wonderful edifice. Some who were along in years could still remember the glory of the original Temple built by Solomon. It had been truly glorious! See I Kings, chapter 6, for a description of Solomon's Temple.

But about the time that the foundation of this new Temple was completed, neighboring heathen enemies began to hinder the work. When they heard of the progress that the Jews were making in rebuilding the Temple, they feared a resurgence of Israel's mighty position in the world, as it had been under David and Solomon. They made all kinds of trouble for the Israelites. As a result of their harrassment, an impact gradually was made upon the Israelites' motivation to continue. The men, formerly enthusiastic, lost their spirit, and stopped working on the rebuilding of the Temple. Only the foundation had been laid, nothing more.

The Israelites began to go about their own private business. They started to build comfortable homes for themselves, making themselves contented in their homeland. They overlooked the fact that the mission for which they had been particularly sent back to Israel had gone into neglect. The LORD raised up prophets—not one, but two, Zechariah and Haggai—to urge them to continue the work of the LORD. Quite a period of time elapsed during which no work was accomplished on the Temple rebuilding project; but, in time, the prophets succeeded in arousing the people's enthusiasm and incentive again.

Turning to Haggai's prophecy, we will quote a few verses concerning the circumstances surrounding the cessation of work after the foundation of the Temple had



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been completed. We read, "Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built." (Hag. 1:2) We see that they had come to this conclusion very readily. Although they had been sent back to the Holy Land for the sole purpose of rebuilding the Temple of the LORD, as soon as some enemies came in to hinder the work, they decided that the LORD thereby was indicating that it was not the right time to continue the work on the Temple. How quickly they forgot their mission!

Is this sometimes true with us, as followers of the Master? When we first engage in a service for the LORD we have great enthusiasm for it. As we make some progress in our task, what happens? The Adversary sends enemies to hinder our advancement, and immediately we conclude that it is not his will for us to continue the project. We will wait till some other more appropriate time. Perhaps God will indicate to us when this better time arrives. If we were certain when we began this service that it was in accordance with God's will, we should not allow the Adversary to discourage us from doing God's task. It is too easy for the flesh to conclude that the 'time has not come' for us to continue working, just as the Israelites did back in days gone by. This is true, of course, with our consecration. When we first made a decision to offer up our justified earthly life as part of the sin-offering sacrifice, we were thrilled with the thought that the LORD had called us to such a high purpose. We struck out along the narrow way with great vigor and enthusiasm. But it was probably not very long before the Adversary put some trials and temptations in our path.

The devil knows just exactly where our shortcomings lie, and takes advantage of them to tempt us through the world, the flesh, or our family, or our job—whatever our weaknesses happen to be. We must listen very carefully to the words of the prophets the LORD has sent to us, and we must analyze our responses to them. Are we put-

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ting forth the necessary zeal to complete the magnificent task the LORD has presented to us? We can know where the message is coming from by the principles which it inculcates. The Adversary's message is to "be comfortable—do not sacrifice so much!" The LORD's message is: "I have given you a task to complete, and the necessary grace and strength to complete it!"

The Prophet went on to say, "Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" (Hag. 1:4) In other words, "Look at your homes—they have roofs and ceilings. You have made yourselves very comfortable! But my house has only a foundation. It has no roof, no walls. You are thinking of yourselves more than you are thinking of honoring the LORD by properly rebuilding his house." Then he goes on, "Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." (vss. 5,6) With these words the LORD indicated that Israel had forgotten their covenant with him. They were overlooking Jehovah's will concerning them. Therefore, he told them that he would withhold the temporal blessings that they so much sought.

Is it possible for us, too, to somehow miss the LORD's blessing? Have we ever failed to follow closely the providential leadings of our LORD? Have we, as the footstep followers of Jesus, kept close to our guide, and been zealous and faithful to the mission on which we have been sent? Or do we sometimes turn aside from our calling, and yearn for the diversions and comforts of this world? Perhaps at times we neglect the work for which we have been called—the building of the spiritual temple of the LORD. If this should be the case, we cannot have the fullness of the LORD's blessing which we so much crave.

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When we made a full consecration to do the LORD's will, we promised the LORD that we would serve him with all our strength, give him our very best until the end of our lives. The LORD promised to supply all our needs, as we endeavor daily to fulfill our covenant by sacrifice to follow wherever he leads us, presenting the Gospel of salvation to others whenever, and wherever, we have the opportunity. This is the work of building the spiritual temple of God. There is so little time left to build the temple of the LORD—we know by the prophetic signs that the Gospel Age is coming quickly to a close. Let us be diligent and enthusiastic in this work.

We are glad for the work of the two prophets in Israel's midst. Zechariah was the younger prophet, one who was just coming upon the scene. And Haggai was a gray-haired old man. Notice how beautifully they worked together in doing the LORD's will, and as a result the LORD blessed their ministry. Eventually Israel returned to the LORD and again, under the leadership of Zerubbabel and Joshua, they began to rebuild that Temple. In time it was finished. The vision that was given to Zechariah evidently was used by the LORD as a means of stimulating the Jews to go back to the work of rebuilding the Temple.

What could this vision have meant to them? To Israel, this golden lampstand, this candlestick, would no doubt have represented themselves—the nation of Israel. Were they not to have been the light-bearers to all nations? That was the promise made by the LORD, that he would use them as instructors to all the surrounding heathen nations. Then these two olive trees, one on either side of the candlestick, might have represented the leadership of their people as represented in Zerubbabel—the civil arrangement—and in Joshua—the priestly or spiritual arrangement. The LORD's blessing coming through these two administrative agencies would bless the nation of Israel itself, and through them, as lightbearers and leaders, all people would receive the blessing of the LORD!

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This vision stimulated them. They thought it was fine that the LORD's promise as he gave it originally through Abraham still held true on their behalf: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:2,3) With this stimulus they renewed their efforts to complete the building of the Temple. We can readily see that there is a greater fulfillment of this vision on behalf of spiritual Israel, greater blessings, greater lessons. We, too, receive encouragement from God's prophets and teachers, and their messages stimulate us to more zealous work in the LORD's service. Let us go through this prophecy, verse by verse, and see just how, in more detail, we can get a lesson from it.

We read, "This is the word of the LORD unto Zerubabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." (Zech. 4:6) The LORD told Israel through the prophet that the work he commissioned them to do would not be accomplished by their own physical might, or by their ability to overpower their enemies who were attacking on every side to hinder them. No, the LORD assured them, it was to be accomplished only by Jehovah's Spirit and by his power! He promised them that he would overrule each incident, and if they cooperated with him and with the leadings of his Spirit, even those things which seemed impossible to accomplish, would be done most easily.

"Who art thou," he said (vs. 7), "O great mountain? before Zerubbabel thou shalt become a plain." The enemies which attacked them seemed as large an obstacle as a mountain would seem in the path of an individual. These hindrances were seemingly insurmountable. But the LORD's estimation of the situation was expressed in his words, "Who art thou, O great mountain?"—you are nothing compared with My mighty power!

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Zerubbabel, the governor of Israel, was a type of the great Zerubbabel, Jesus, who will govern the people when his kingdom is established upon this earth. The Bible is full of prophecies concerning his great reign. The Prophet Micah spoke about him in Micah 5:2-4, as a great "ruler." "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. . . . And he shall stand and ['rule', *Marginal translation*] in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth."

This 'Zerubbabel' is again referred to in Matthew 2:6: "Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Jesus will be that governor or ruler of the people whom the LORD will raise up in due time to lead all people along a just and righteous pathway. And before the antitypical Zerubbabel, all mountain-like obstacles and enemies will be done away with. Remember that Jesus referred to some of these 'mountains'; he said if we had as much faith as even a tiny mustard seed, that we could say to this mountain, "Be removed" and it would be removed.—Matt. 17:20

Before our Zerubbabel, any great obstacle to our growth as Christians, or to following the pathway which has been laid out for us, will just vanish, and the way will be as a plain, as a flat tableland. Again, this will be true, not by **our** power, not by **our** might, not by any influence that we can exert as human beings. No, we will overcome by looking to our Zerubbabel for his power and might. This victory, which we cannot accomplish in any other way, will be accomplished for us by him.

In the ninth verse, we read, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also

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finish it." What a comfort these words must have been to the Jews at the time of our lesson. Zerubbabel superintended the building of the foundation, and he promised to remain with them until that Temple was finished. To the Israelites this ensured the completion of the project. Our Zerubbabel laid the foundation of his church nineteen centuries ago, and he will be here supervising the work until the final stone and timber is laid. We read: "Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11) So let us do our part in the work with great enthusiasm, to help in the building!

Zechariah goes on, "For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven." The finishing of the Temple's foundation was a meager accomplishment—the work of a "day of small" achievements. The major portion of the rebuilding lay ahead. The framing, the roofing, the walling in, the decorating, the carving to make the Temple beautiful; the addition of gold, silver, and precious stones to make the Temple splendid and magnificent; the laying of soft carpets and hanging of embroidered tapestries; the setting in of windows; the revival of the priesthood to walk in and out of those walls, performing their ceremonies and acts of worship and sacrifice; these all must still be added. Yes, it was indeed a day of small things. But the LORD did not think of it in that light. It was the first step. The last step cannot be taken without the first step having been completed.

We meet many who think of the work of the Gospel Age as a "day of small things." The work is humble. It is foolishness in man's sight. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:18,21) The work of God in this age is

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not carried out by important or prominent men whose names and acts are in the public eye. It is a humble work, carried on by humble people, in whatever way they can conceive to carry the wonderful Gospel message to their neighbors. A tract or booklet given at a propitious time; a word of hope to a family who has lost one of their dear ones; a volume offered to one who seems to be seeking after the LORD. It is just a small work, but it is God's work for this day and age. Jesus taught us in a parable that by and by we may hear his commendatory words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." ( Matt. 25:21) Luke's account says: "Well, thou good servant: because thou hast been faithful *in a very little*, have thou authority over ten cities."—Luke 19:17

Look at the work of creation. God could have used some miraculous way to create the universe. In just a few miraculous moments and by the waving of a wand, Hollywood-style, he could have made the earth ready for man's habitation. Did the LORD do it that way? No, our Heavenly Father took a very long period of time—many thousands of years long which he designated "days" (Gen. chapter 1)—to prepare the Planet Earth for man's home. As the angels watched the slow progress, they no doubt wondered if it would ever be completed. But eventually the finished product was pronounced, "very good" (Gen. 1:31) by the Creator. We must learn never to despise the day of small things.

Then when Jesus came upon earth's scene, he was the promised Messiah. All men were in expectation of his arrival. His coming had been predicted by prophets throughout the centuries. Surely great things would begin to happen in Israel. This great leader, this marvelous governor, this powerful general would conquer all their enemies and restore Israel to its former glory! And so too, the angels watched him. Remember

(Continued On Page 37)

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# "FRANK AND ERNEST"

## Sundays Unless Otherwise Noted

### ARKANSAS

Little Rock	KAAZ 1090	6:30 a.m.
Marshall	KCGS 960	4:30 p.m.

### CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	10:15 a.m.
Los Angeles(Mon)	KTYM 1160	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTFH-FM 103.1	10:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

### FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WVCF 1480	4:30 p.m.
Tampa	WTMP 1150	8:30 a.m.

### ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

### INDIANA

Hammond	WJOB 1230	8:30 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.
North Vernon	WKRP 1460	8:00 a.m.

### KANSAS

Goodland	KLOE 730	7:15 a.m.
Coffeyville	KGGF 690	9:05 p.m.

### KENTUCKY

Bowling Green	WLBJ 1410	8:00 a.m.
Winchester	WHRS	10:30 a.m.

### MICHIGAN

Detroit	CKLW 800	7:45 a.m.
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### NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

### NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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### NEW YORK

Buffalo	WHLD 1270	12:00 noon
New York	WOR 710	9:15 p.m.

### OHIO

Cincinnati	WNOP 740	9:00 a.m.
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### OREGON

Portland	KKEY 1150	7:00 a.m.
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### PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

### SOUTH CAROLINA

Charleston	WOKE 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

### TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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### VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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### WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

### WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
Jackson	WYLO 540	2:15 p.m.

## PLEASE TAKE NOTE . . .

. . . of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

## ... WORLDWIDE RADIO BROADCASTS

### Canada

#### ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

#### BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

#### MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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#### ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

#### QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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#### SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

### British Isles

NOVA	756 FM	6:15 p.m.
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### British West Indies

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

### China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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### Equador

Quito Radio Anoranza (Sat.) 99.7-FM	8:45 a.m.
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### Israel & Middle East

Voice of Hope (Wed.) 945 AM	10:30 p.m.
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### Italy (Italian)

Europa Radio Milano 83.3-FM	11:30 a.m.
Euro Tele Radio Calabria (Fri.)	
MHz 102	5:30 p.m.
Radio Corleone Centrale	
FM-88-500 FM-92	11:00 a.m.

### Mexico (Spanish)

Culiacán Ranchera XECQ	8:30 a.m.
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### New Zealand

Whakatane IXX	7:00 a.m.
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### Nigeria

Radio Africa (Thurs.)	7:45 p.m.
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### Panama (Spanish)

Panama City HQQ 1250	10:30 a.m.
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### Philippines

Manila (Sat.) DZAM 1026 KHz	7:15 p.m.
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### South Africa

Joubert Park (Thurs.) SWAZI Music	
Radio 1400 & shortwave 49 & 60	9:00 p.m.

### Sri Lanka

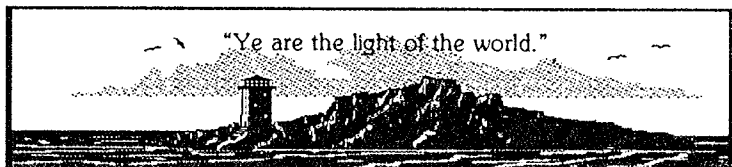
Columbo (Sat.) Radio Sri Lanka	7:15 p.m.
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### Tonga

Nuku' Alofa (Mon.)	10:15 a.m.
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### Uruguay (Spanish)

Montevideo Radio El Espectador 810	9:15 a.m.
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## THE BIBLE ANSWERS – TV Programs

<b>ALABAMA</b>	<u>Channel</u>	<b>MAINE</b>	<u>Channel</u>	<b>OKLAHOMA</b>	<u>Channel</u>
Montgomery	56	Portland	57	Broken Bow	28
<b>CALIFORNIA</b>		<b>MARYLAND</b>		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	<b>MICHIGAN</b>		Tulsa	33
<b>CONNECTICUT</b>		Detroit	16 & 26	<b>PENNSYLVANIA</b>	
Litchfield	5	Muskegon	40	Berwick	47
<b>FLORIDA</b>		<b>MINNESOTA</b>		Hamburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	<b>MISSISSIPPI</b>		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	<b>SOUTH DAKOTA</b>	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	<b>TENNESSEE</b>	
St. Petersburg	35	<b>MISSOURI</b>		Hamogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
<b>GEORGIA</b>		St. Louis	7	<b>TEXAS</b>	
Athens	34	<b>NEBRASKA</b>		Austin	13
Cordale	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	<b>NEVADA</b>		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
<b>ILLINOIS</b>		<b>NEW JERSEY</b>		Sulphur Springs	18
DeKalb	7	Hammonton	8	<b>UTAH</b>	
Plano	30	<b>NEW YORK</b>		St. George	55
Rockford	45	Glens Falls	8	<b>VIRGINIA</b>	
Urbana	1	Jamestown	8	Gloucester	51
<b>INDIANA</b>		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	<b>WASHINGTON</b>	
Indianapolis	11	Syracuse	14	Wenatchee	27
<b>IOWA</b>		<b>NORTH CAROLINA</b>		Yakima	60
* Cedar Rapids	13	Burlington	16	<b>WEST VIRGINIA</b>	
Marshalltown	39	Charlotte	15	Huntington	55
<b>KANSAS</b>		Henderson	34	* Logan (Mon)	12
Junction City	6	Lenoir	53	<b>WISCONSIN</b>	
Waterville	26	Raleigh	63	Waukesha	43
<b>KENTUCKY</b>		Wilmington	10	<b>PUERTO RICO</b>	
Morehead	10 & 7	<b>OHIO</b>		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
<b>LOUISIANA</b>		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (\*) can be found in your local newspaper.

how he was introduced to this world? The angels sang their joyous message to the kings and the mighty men of earth! No? No! They sang to poor shepherds watching their flocks upon a hillside outside Bethlehem. Remember how he was born? In a palace, surrounded by eager attendants? No. He was born in a stable. Could a more lowly place have been found to bring the savior into the world? It was a day of "small things." Who has despised the day of small things?

When Jesus reached manhood he began to preach the Word of the LORD. How many followers joined him? Did the great men of Israel espouse his cause and join with him? No; they despised him and rejected him and tried to thwart his purposes continually, and finally succeeded in putting him to death, hanging him upon a cross among thieves. Nevertheless there were with Jesus, twelve humble men. Look at them—a few fishermen, a tax gatherer, a net mender—just the common folk. Was this poor, humble man the Savior of the world, the great one whom we have been expecting? Was it a day of small things? Yes, it was.

The leaders of Israel despised that day of small things. But the Prophet Zechariah said, "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7) This prophecy had a partial fulfillment in Jesus' day—yes—but in just a very small sense. When Jesus rode into Jerusalem on the foal of an ass just a few days before his death, the people cried out, "Hosanna to the son of David: Blessed is he that cometh in the name of the LORD; Hosanna in the highest," in fulfillment of the words of Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9

When the shouting gained momentum, and began to rise in volume, some of the Pharisees said, "Master,

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rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out," in fulfillment of Zechariah's prophecy. But that shout was not the complete fulfillment of this prophecy. This headstone will yet be brought forth in glory.

Christ is that headstone. Zechariah identified him as such in the third chapter, saying: "Behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." (Zech. 3:8,9) We know that the BRANCH of this prophecy is Christ, head and body. When the LORD "in one day" removes the "iniquity of that land," then will all the world cry out, "Grace, grace be unto it."

The identical picture is given in the Book of Revelation: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:11-13) Every intelligent creature will take part in the universal anthem, praising the Lamb—the BRANCH—the headstone—forever and ever. They will cry out, "Thank you Lord! Grace, grace be unto you!"

If we are tempted to despise the day of small things, let us look not at what is happening today, but let us look forward to the glorious finished results. When the beautiful Temple in Israel was completed, what joy there was to see that remarkable edifice! From mere stone and wood,

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with mighty effort and strength and wisdom provided by the LORD it had become a place of worship where Jehovah could dwell. How much greater the joy will be when the antitypical spiritual temple eventually is completed, and becomes the meeting place between God and men throughout the whole Millennial Age. What rejoicing, what joy, there will be! What shouts of "Grace, grace" unto the headstone of that temple. No longer will it be a day of small things!

If we learn just this one lesson, it will mean so much to us in everything that we undertake in the days to come, in the carrying out of our consecration vows. ***We must never despise the day of small things.*** We are just small people. No matter if we combined all of our efforts together, we will never set the world on fire. If every saint, the world over, suddenly became fired with all the fullness of zeal and love that it is possible for a human being to muster, to work together in one concerted effort to make the Word and plan of the LORD known throughout the whole earth, do you think they would set the world on fire? No, their efforts would hardly be noticed. Some few people might stand up and take an interest. But this is not God's time to convert the world. Still, we should do everything that we can. Let us make known his plan as far and wide as we can—the LORD will do the rest. It is his work. We can go no farther than the LORD's power through his Holy Spirit will take us. He will complete the work as he has promised, much to our joy, and to the joy of the whole world.

Next the angel mentioned the "seven; they are the eyes of the LORD, which run to and fro through the whole earth." These eyes represent the complete wisdom of God which is revealed to us through his overall plan of the ages. Through these "eyes" we can see and understand his ways, and we can see his character revealed therein. This knowledge stimulates us to continue the

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work at hand, the building of the spiritual temple of the LORD.—II Cor. 6:1

The eyes assisted Zerubbabel in his work as the “plummet” man—the director of the work. Together they would see to it that nothing was out of line—not a corner nor a wall. Our Zerubbabel is also holding the plummet. Every stone in the antitypical temple is being measured by our Zerubbabel, Christ. If any are not in line with his truth and righteousness, and in line with his will, that stone will be rejected and set aside. Peter spoke of these stones, saying, “Ye also, as lively (living) stones, are built up a spiritual house [or temple], an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—I Pet. 2:5

The angel, speaking to Zechariah, finally told him the answer to his question: “These [two olive trees] are the two anointed ones, that stand by the LORD of the whole earth.” It is through these two trees that the oil is supplied into this candlestick. In complete fulfillment of this prophecy, the candlestick represents spiritual Israel of this Gospel Age. They are the lampstand of the LORD. They are the candlestick, the light of the world. Jesus told his disciples, “Ye are the light of the world. . . . Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Matt. 5:14-16

From whence comes the supply of oil, or the Holy Spirit, that is continually flowing into this lampstand to allow it to continue to be the light of the world? It comes from two sources only—from the Old and the New Testaments. They are the source of the Holy Spirit from which God’s influence and power can enlighten his people. The Bible is the only means by which the church is enabled to be the lightbearer to the world. The LORD has provided these two witnesses—the Old and the New Testaments—



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to supply the oil, the enlightenment, the power, which enables the church to be the lightbearers to the whole world, in this day of gross darkness which covers the earth.—Isa. 60:2

We are glad that the angel finally gave Zechariah the answer concerning the two olive trees. And we are glad, too, that the LORD has sent another angel to us in this harvest period to help us interpret this vision. How glad we are that in order to understand the visions of the Old and New Testaments the LORD has given gifts to the church—the apostles, the prophets, the evangelists, the teachers, the pastors. They mightily assist us to understand the dark sayings; they assist us through the power of the Holy Spirit to get all the good from the two witnesses that is possible.

We thank the LORD that we find ourselves practically at the end of this harvest period of the Gospel Age, still rejoicing, still being deeply filled from the source of God's Word through the power of the Holy Spirit, which enables the church to continue to be the lightbearer to the world, "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." □

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## WEEKLY PRAYER MEETING TEXTS

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**JUNE 6**—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."—Luke 21:34 (Z. '95-201 Hymn 270)

**JUNE 13**—"I shall be satisfied, when I awake, with Thy likeness."—Psalm 17:15 (Z. '95-251 Hymn 7)

**JUNE 20**—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I John 2:15 (Z. '96-67 Hymn 252)

**JUNE 27**—"Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."—II Corinthians 1:21,22 (Z. '96-212 Hymn 87)

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## VOICES FROM THE PAST

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Brother John Hull, Los Angeles, CA

### Part 1

## How Excellent Is Thy Name!

THE EIGHTH PSALM reads: "O LORD our LORD, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O LORD our LORD, how excellent is thy name in all the earth!"

We do well to notice how the psalmist David phrased the opening and closing thoughts of this psalm; he said: "O LORD," and then he adds, "our LORD," implying that we can have a very personal relationship with our God. And this is the case with us, as followers of Christ. Our Master taught us that our association is so personal that we have been given the right to address him as Abba, our dear Heavenly Father. What a tender and close association this is, and what beautiful pictures it conjures up in our minds of the Father's tender care and guidance, as

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well as our deep love and reverence for our Heavenly Lifegiver.

David expressed his feeling of awe and respect for the Creator, saying, "O LORD, our LORD, how excellent is thy name in all the earth." We think David's words encompass his view of God as he understood him from past experiences—his own, as well as historic records contained in the Holy Word, with which David was very familiar. Or we could think of David's expression as applying to whatever experiences he was undergoing at the time he wrote this particular psalm. Or, again, he may have been thinking about the future, when God's purposes in earth would be fully consummated, and when all mankind will have learned to know God as their loving Heavenly Father who gave them life in the first place; redeemed them from death when they had fallen under condemnation; and who would everlastingly provide them with all they would ever need for continued life into the infinite future!

Being a natural man dwelling upon this earth, David wrote these words from his own standpoint as a man. He no doubt was recalling the remarkable way in which God had called him to be the king of Israel. He had been a humble shepherd, young, inexperienced, but with a noble character which God knew he could make use of in the high position to which he was anointed by Samuel.

But these words also have prophetic implications, and were written to benefit all Jesus' footstep followers throughout the Gospel Age, and to inform them concerning the future. In the world that was, and during the present evil world (Gal. 1:4), God's name has not been considered by mankind in general to be 'Excellent'. Men have 'trodden his name under foot', so to speak—not only God and his holy name, but all of his representatives as well.—Heb 10:29; 11:37,38

In Ezekiel 36:21, we read, "I had pity for mine Holy Name, which the house of Israel had profaned among the

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heathen, whither they went." We remember that God told Moses that his goodness actually **is** his name—his love, his mercy, his kindness toward all his creatures. This is recorded in Exodus 34: "The LORD descended in the cloud, and stood with [Moses] there, and **proclaimed the name of the LORD**. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." (vss. 5,6) But what did the nation of Israel do? They turned away from Jehovah, and followed after the worship of heathen gods. In this thankless manner they trod underfoot the name of their great God, who so much deserved their worship, fidelity, and praise. So God said, "I will show pity for my name."

"Thus saith the LORD God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD God, when I shall be sanctified **in you** before their eyes."—Ezek. 36:22,23

God went on to say, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—vss. 24-28

Through the words of the Prophet Ezekiel, God foretold the time when he would bring Israel back into har-

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mony with himself, and his righteous laws. He would accomplish this by taking away their stony hearts, and giving them hearts of flesh. But he was not going to do this for their sakes—he was going to accomplish it because of his holy name's sake. By successfully executing this mighty work in the hearts of the citizens of the nation of Israel, it would prove to them that their God was indeed a Mighty Being. God, in this way, would put his name back into its proper position of standing before all the people. It is not because Jehovah needs the adulation and worship of his creatures to satisfy his vanity, but because the proper reverence and appreciation of God—his laws, and all which he has provided for us in his role as Creator—indicates the right heart condition in God's subjects.

When we look at the 8th Psalm from the standpoint that it is speaking of the future, we can see that it is a prophecy concerning the time in which the 'dead' will have completed their walk up the 'highway of holiness' (Isa. 35:1-10), and will have reached perfection of life, perfection of understanding, and perfection of being. Psalm 8 speaks of the time when man will love God supremely, and will love one another even as themselves, in fulfillment of the commandments of God. It tells of the time when there shall be quietness and peace upon the earth. It prophesies of the time when all shall call upon the name of the LORD and serve him with one consent.—Jer. 31:31-34; Isa. 9:6,7; Zeph. 3:9

From this aspect the 8th Psalm is very beautiful—it is the viewpoint of one, primarily David, observing this earth after all God's purposes for mankind have been accomplished, after man has been fully restored to God's favor, and to sonship with him. As one looks out upon the earth in its perfection, he sees the love man has for one another, the love they have for God, and the goodness and purity of their hearts; he sees man's realization of how good God has been to the children of men—his

mercy, his longsuffering, and his love. They will appreciate how much it cost him to give his only begotten Son to die upon the cruel cross that they might have this opportunity for everlasting perfect life. Viewing this scene it will be apparent that mankind is filled with rejoicing, joy and gladness, as they walk upon earth in its perfection and abundance.

David, as he takes this ultimate view of the completed earth at the close of the Millennial Age, says this: "O LORD our LORD, how excellent is thy name in all the earth!"—Conclusion in July issue □



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- 23-The Triumph of  
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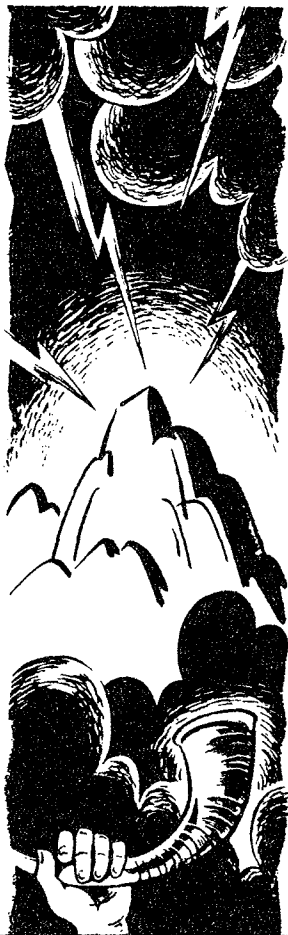
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### THE GOLDEN THREAD SERIES—Part 17

## God Gives Laws to Israel

**M**OSES WAS AN outstanding leader. His greatness was due to the fact that he always, very properly, gave the LORD God the glory for all the mighty acts which he was given the privilege of carrying out. Moses is described as being the meekest man in all the earth. (Numbers 12:3) In his position as leader of the great nation of Israel, he was especially useful to God because he was not proud or haughty, but could follow the LORD's instructions exactly—without question, and with complete faith in his wisdom and power.

After the miraculous crossing of the Red Sea, many difficult experiences were still in store for the Israelites. They were not a calm or trusting people, nor were they meek in the way that their leader, Moses, was. Each time some new hardship occurred, they immediately became upset and excited, and blamed Moses for their troubles, forgetting that he was



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only God's agent. Their complaints, therefore, were actually against Jehovah.

And many life-threatening dangers lurked in this desert wilderness: no water to drink, no food to eat, no shelter to protect them from weather, or human enemies, or wild animals. But these obstacles were really no challenge to God's almighty power, and Moses was keenly aware of this fact. No water to drink? That was no problem! Bitter water was made fresh and pure by God's power. (Exodus 15:23-25) In a desert place, at Moses' command, water poured forth in abundance right out of a rock! (Exodus 17:6; Numbers 20:8) No food to eat? God caused an unknown, white substance to fall out of the sky each morning, which tasted like wafers made with honey!—Exodus 16:31

The people called it manna, which means, 'What is it?' This manna was their basic food for the entire forty years that Israel wandered in the desert. It settled on the ground every single morning (except on the Sabbath Day) to provide food for the multitude of Israelites. They used it in several different ways—mainly, baked into little cakes.

The manna continued without interruption until, forty years later, they entered the land of Canaan. Early each morning it was gathered—just enough for one day—and when the sun rose, what was left on the ground melted away. On the sixth day of the week, twice as much as usual was collected. It was to be eaten that day and on the next, the Sabbath. Since no work was to be done on that holy day, the work of gathering it was done on the day before. Ordinarily, none of the manna would keep from one day to the next; it would spoil and would have to be thrown away. But the Sabbath was a miraculous exception—it would keep perfectly, and would be fresh and pure and useable.

These careful provisions for their life-sustaining needs—food and water—should have been a daily reminder of



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God's loving attention and protection over the nation. And they had many other evidences of God's care. Very soon after they arrived in the Wilderness of Shur, the people who already lived there felt threatened and attacked them. These were the Amalekites.

You might enjoy reading Exodus 17:8-13. In this interesting account, we find that Joshua led chosen men into the battle against Amalek. Moses, meanwhile, climbed up to the top of a hill overlooking the battle site. Each time that Moses lifted the rod of God up over his head, the Israelites had the advantage; but when his arms tired from holding up the rod and, to rest, he put it down, the Amalekites overpowered the Hebrews. So we find that the solution was to place a large rock under Moses so he could sit down. Then Aaron stood on one side of him and helped hold up one arm, and Hur stood on the other side! In that way, the victory was won through faith in God. Once again, Jehovah showed Israel how strong he was for them when they trusted in his strength! When God makes a promise to help his people, it always comes true!

In the third month of their travels, always following the pillar of cloud by day, and the pillar of fire by night, they arrived at what was to become the most historic place and event before or since that time—Mount Sinai! It was here in this mountain that God spoke to Moses and said, "If ye [Israel] will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. All the people answered together, and said, All that the LORD hath spoken we will do." Moses told them that God was going to make a covenant, or agreement, with them.—Exodus 19:4-8

The events that occurred in the days that followed were really amazing! Among the most marvelous was that

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God wrote his ten commandments on tablets of stone with his own finger, and gave them to Moses.

This was done in a very impressive way. Moses climbed up to the top of the mountain, which was covered with smoke as from a furnace; the whole mountain quaked, a trumpet blew loud and long, and there were thunderings and lightnings. Out of the midst of all these frightening circumstances, God's voice spoke to his people! The people were very fearful. They were told not to come near the mountain, but only to stand at a distance while Moses went up and down several times in the next few days receiving the details of God's Law.—Exodus 20:18-21

The ten commandments are:

1. "I am the LORD thy God . . . Thou shalt have no other gods before me."—Exodus 20:2,3
2. "Thou shalt not make unto thee any graven image."—vs. 4
3. "Thou shalt not take the name of the LORD thy God in vain."—vs. 7
4. "Remember the Sabbath day, to keep it holy."—vss. 8-12
5. "Honor thy father and thy mother."—vs. 12
6. "Thou shalt not kill."—vs. 13
7. "Thou shalt not commit adultery."—vs. 14
8. "Thou shalt not steal."—vs. 15
9. "Thou shalt not bear false witness against thy neighbor."—vs. 16
10. "Thou shalt not covet . . . anything that is thy neighbor's."—vs. 17

These, briefly, are the rules that govern the lives of God's people, in order that they will honor God and live peaceably with their neighbors. "He [Jehovah] gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of

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stone, written with the finger of God!" Moses was up on the mountain forty long days and nights receiving all this information, and much more, from God.

What were the children of Israel doing in the meantime? What sight met Moses' eyes as he climbed down out of the mountain? What noises reached his ears? Moses had been gone so long on the mountain, the people decided he had died there in the confusion of all the smoke, and quaking, and thunders, and lightnings. They had made themselves a golden calf and were in the midst of a great ceremony to worship this image. They made sacrifices to it, and were feasting, singing, and dancing, to honor their new god, the golden calf.

"It came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel to drink of it."—Exodus 32:1-6

Moses was very angry, and he stood before the people and demanded to know, "Who is on the LORD's side? Let him come unto me." Only the tribe of Levi gathered themselves together unto him. The Levites took their swords and slew three thousand men that day, to punish them for worshiping the golden calf. Then Moses prayed to the LORD that he might forgive Israel.

As this sad scene brings to a close a series of spectacular events, we look around and see the tables of the Law, written by God's own hand, broken and discarded at the foot of Mount Sinai; we see thousands of punished and mourning Israelites burying their dead; we see the whole nation subdued and ill from drinking the water sprinkled with ground gold from the image of the calf; we see Moses on bended knee, seeking forgiveness for their sins and lack of faith. Night is falling on this drama, and we wonder at God's great patience with his people. We

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also wonder how they will receive God's Law, and what will happen next out there in the Wilderness of Sinai.

## QUESTIONS

1. After the wonderful miracle of the parting of the Red Sea, did Israel learn to have complete confidence in the power and protection of Jehovah?
2. While they were in the desert, what miraculous food did God give Israel to eat? How did they find water?
3. After three month's travel, where did Israel arrive? What happened there?
4. Can you name the ten commandments?
5. What is the lesson in the difference between the way the ten commandments were given (negatively—'Thou shalt **not**') and the way Jesus gave them (positively—'Thou **shalt**')? See Matthew 22:37-40
6. While Moses was up in the mountain receiving the Law from God, what were the Israelites doing?
7. What did Moses do when he saw how badly they were behaving?



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## OBITUARIES

*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

Brother Diego Cacioppa, Sicily, Italy—October 26, 1990.

Sister Mary Shumaker, Dallas, TX—January. Age, 90's.

Sister Stella King, Grand Rapids, MI—January 21. Age, 89.

Sister Anthonyammal, India—January 25. Age, 81.

Brother B. Prashad, Toronto, Ont.—March 22. Age, 73.

Sister Mary Thompson, Paterson, NJ—April 24. Age, 92.

## ***The LORD Knoweth How***

*"I will trust, and not be afraid." — Isalah 12:2*

The storm clouds are rolling across the horizon,  
And peal upon peal of thunder is heard;  
The flashes of lightning are vivid and awful,  
Yet never a fear in his bosom is stirred.  
For is it not written, and everywhere shown,  
The LORD knoweth how to deliver his own!

The foe we contend with is artful and cunning,  
And many indeed are the snares he has laid;  
We are not unmindful of Satan's devices,  
Though of his temptations we are not afraid.  
For is it not written, and everywhere shown,  
The LORD knoweth how to deliver his own!

The LORD knoweth how, is our strength in our  
weakness,  
The promise of sunshine, though storm  
clouds appear;  
A peaceful assurance amid every battle,  
The way of escape from each trial and fear.  
For it is written, and everywhere shown,  
The LORD knoweth how to deliver his own!



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## TALKING THINGS OVER

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### General Convention Bulletin

Convention Theme Text: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6:20

**WE** QUOTE: "WHAT wondrous treasures do we find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations, and have laid hold upon the things eternal! . . . This glorious inheritance is to be the possession of all the faithful. . . .

"One of the treasures which we may lay up in heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under trials and testings, will secure to us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the LORD. These are incorruptible treasures which neither the lapse of time nor the exigencies of circumstance will ever wrest from us.

"Other [valuable] treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth. Especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into heavenly soil! . . . Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall view all these treasures with unclouded eyes, and realize that they are ours forever."—*Reprints, March 1, 1916*

Dear Friends: We hope this little excerpt will inspire you to come to Hope College and enjoy some of these treasures now. □

# Saturday, July 27

**Chairman: Brother S.R. Jeuck**

*Orlando, FL*

9:30	Morning Devotions	
9:45	Orientation by College	Ms. Mary Kempker <i>Director of Conferences</i>
10:00	Welcome Address	Brother R. Gorecki <i>Detroit, MI</i>
10:45	Intermission	
11:15	Discourse	Brother Jos. Panucci <i>Groton, CT</i>
12:00	• Close of Morning Session •	
2:00	Discourse	Brother C. Hagensick <i>Chicago, IL</i>
2:45	Intermission	
3:15	Discourse	Brother M. Balko, Sr. <i>West Newton, PA</i>
4:00	Intermission	
4:30	Discourse	Brother E.F. Lankford <i>Sacramento, CA</i>
5:15	• Close of Afternoon Session •	
7:00	Discourse—The Balanced Christian, Doctrine	Brother E.K. Penrose <i>Columbus, OH</i>
7:45	Vesper Service	
8:15	Songs in the Night	

# Sunday, July 28

**Chairman: Brother F. Nemesh**

*Detroit, MI*

- |       |   |  |
|-------|---|--|
| 9:30  | Morning Devotions                           |  |
| 9:45  | Discourse                                   | Brother G. Eldridge<br><i>Orlando, FL</i>    |
| 10:30 | Intermission                                |  |
| 11:15 | Theme Discourse—Matthew 6:20                | Brother F. Binns<br><i>Chesham, England</i>  |
| 12:00 | • Close of Morning Session •                |  |
| 2:00  | Praise & Testimony                          | Brother S. Krystek<br><i>Los Angeles, CA</i> |
| 2:45  | Intermission                                |  |
| 3:15  | Discourse—The Balanced Christian, Character | Brother R.J. Krupa<br><i>Portland, OR</i>    |
| 4:00  | Intermission                                |  |
| 4:30  | Discourse                                   | Brother A. Gonczewski<br><i>Agawam, MA</i>   |
| 5:15  | • Close of Afternoon Session •              |  |
| 7:00  | Music                                       |  |
| 7:15  | Discourse                                   | Brother M. Nekora<br><i>Los Angeles, CA</i>  |
| 8:00  | Close of Evening Session                    |  |



# Monday, July 29

**Chairman: Brother C. Boughton**  
*Pittsburgh, PA*

- 9:30 Morning Devotions
- 9:45 Discourse Brother T. Krupa  
*Portland, OR*
- 10:30 Intermission
- 11:15 Discourse—The Balanced Christian, Service  
Brother G.M. Jeuck  
*New York, NY*
- 12:00 • Close of Morning Session •
- 2:00 Praise & Testimony Brother N. Kasperowicz  
*Paterson, NJ*
- 3:00 Intermission
- 3:45 Discussion: 'Israel—Today and Tomorrow'  
Moderator: Brother P. Mali  
Panel—Brothers: E. Herrscher  
G. Tabac  
D. Bruce
- 5:15 • Close of Afternoon Session •
- 7:00 Discourse Brother R. Buss  
*Albuquerque, NM*
- 7:45 Vesper Service
- 8:15 Songs in the Night

## Tuesday, July 30

**Chairman: Brother C. Martig**

*Pittsburgh, PA*

- 9:30 Morning Devotions
- 9:45 Baptismal Discourse Brother S. Suraci  
*New Haven, CT*
- 10:45 Intermission
- 11:15 Immersion Service
- 12:00 • Close of Morning Session •
- 2:00 Praise and Testimony Brother W. Harp  
*Cincinnati, OH*
- 2:45 Intermission
- 3:15 Discourse—Treasures in Heaven,  
Preparing to Run—Philippians 3:13  
Brother W. Blicharz  
*Detroit, MI*
- 4:00 Intermission
- 4:30 Discourse Brother M. Balko, Jr.  
*Orlando, FL*
- 5:15 • Close of Afternoon Session •
- 7:00 Elders' Meeting

# Wednesday, July 31

**Chairman: Brother E. LaMel**

*Los Angeles, CA*

- |       |   |  |
|-------|---|--|
| 9:00  | Morning Devotions   |  |
| 9:15  | Discourse   | Brother E. Kuenzli<br><i>Orlando, FL</i>       |
| 10:00 | Intermission  |  |
| 10:30 | Convention Business Meeting   |  |
| 12:00 | • Close of Morning Session •  |  |
| 2:00  | Discourse   | Brother R. Suraci<br><i>New Haven, CT</i>      |
| 2:45  | Intermission  |  |
| 3:15  | Praise & Testimony  | Brother W. Vrooman<br><i>Orlando, FL</i>       |
| 4:00  | Intermission  |  |
| 4:30  | Discourse   | Brother R. Rawson<br><i>St. Petersburg, FL</i> |
| 5:15  | • Close of Afternoon Session •                                      |  |
| 7:00  | Discourse—Treasures in Heaven,<br>Running the Race—Philippians 3:12 | Brother J.B. Brown<br><i>Los Angeles, CA</i>   |
| 7:45  | Vesper Service  |  |
| 8:15  | Songs in the Night  |  |

# Thursday, August 1

**Chairman: Brother K. Fernets**  
*Vernon, B.C.*

- |       |  |   |
|-------|--|---|
| 9:30  | Morning Devotions  |   |
| 9:45  | Discourse  | Brother E. Blicharz<br><i>Orlando, FL</i>           |
| 10:30 | Intermission   |   |
| 11:15 | Discourse—Treasures in Heaven,<br>Gaining the Prize—Philippians 3:14 | Brother H. Montague<br><i>Hempstead, NY</i>         |
| 12:00 | • Close of Morning Session •   |   |
| 2:00  | Praise and Testimony   | Brother R. Mottie<br><i>Greenfield, OH</i>          |
| 2:45  | Intermission   |   |
| 3:15  | Discourse  | Brother M. Lupsor<br><i>Buenos Aires, Argentina</i> |
| 4:00  | Intermission   |   |
| 4:30  | Discourse  | Brother R. Luke<br><i>Jersey City, NJ</i>           |
| 5:15  | • Close of Afternoon Session •                                       |   |
| 7:00  | Melodies of Praise   | Brother T. Krupa                                    |
| 7:45  | Closing Discourse  | Brother L.B. Post<br><i>New York, NY</i>            |
| 8:30  | Love Feast   | <input type="checkbox"/>                            |

# Registration Form

## BIBLE STUDENTS GENERAL CONVENTION

Hope College • Holland, Michigan  
July 27–August 1, 1991

☐ Number staying for the whole week, attending all meals.

*(If you have filled in above box, you need not complete the form below.)*

Fr	Breakfast	Lunch	Dinner	Lodging
Sa				
Su				
Mo				
Tu				
We				
Th				

Please indicate above which meals you wish to attend, and how many for each meal, if you are not staying the entire week, or do not wish to eat certain meals at the convention.

...

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

...

Please list names of **all** + **ages** of children, included in this reservation:

NAME

AGE of CHILD

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(SEE OVER)

**SEND RESERVATIONS TO: Conference Service Director,  
Hope College, Holland, MI 49423**  
**MAKE CHECKS PAYABLE TO: Hope College**

Please indicate *how many* in each category:

**WEEKLY RATES (SUBSIDY HAS BEEN APPLIED)**

<u>Dormitory:</u>	<u>Number</u>	<u>Cost</u>
Ages 12, up (double occupancy)	\$129.10 _____	_____
Ages 12, up (single occupancy)	\$159.50 _____	_____
Ages 5-11 (own room)	\$ 80.30 _____	_____
(in parents room in sleeping bags)	\$ 29.00 _____	_____
Ages 0-4	FREE _____	FREE _____
Cots or Cribs—\$5.00	_____	_____

Apartments: (2 bedrms., double occupancy only)

Non-air-conditioned (per room)	\$195.00 _____	_____
Air-conditioned (per room)	\$209.00 _____	_____
(plus \$69.00 per adult; \$29.00 per child 5-11)	_____	_____

**DAILY RATES (SUBSIDY HAS BEEN APPLIED)** (Lodging for partial  
Dormitory: week as indicated on reverse side)

Ages 5, up	\$ 11.20 double per person _____	_____
	\$ 17.50 single per person _____	_____
Ages 5-11: Parents' room in sleeping bags	FREE _____	FREE _____
Ages 0-4	FREE _____	FREE _____
(Cots or Cribs—\$2.50 per day)	_____	_____

<u>MEALS:</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>	
Ages 12, up	\$3.65	\$4.75	\$6.65	_____
Ages 5-11	\$1.35	\$2.35	\$3.30	_____
Ages 0-4	FREE	FREE	FREE	FREE _____

**TOTAL AMOUNT DUE:** \_\_\_\_\_

Please send minimum deposit check for 1/2 Total Amount Due.

**AIRPORT PICKUP INFORMATION:**

Airline \_\_\_\_\_ Date \_\_\_\_\_ Time of Arrival \_\_\_\_\_ Flight Number \_\_\_\_\_ No. of Persons \_\_\_\_\_

## SPEAKERS' APPOINTMENTS

### *Ministering the Glorious Gospel of Christ*

<b>M. Balko, Sr.</b>		<b>M. Balko, Sr., Cont'd</b>	
Prince Albert, SASK.	2	Columbus, OH	25
Luceland, SASK.	3	<b>W. Blicharz</b>	
Havre, MT	4	Portland, OR	June 28-30
Bozeman, MT	5	<b>J. Grigalunas</b>	
Kalispell, MT	6	Middletown, NY	June 9
Spokane, WA	7	<b>G.M. Jeuck</b>	
Seattle, WA	9	New Haven, CT	June 23
Vancouver, B.C.	12	<b>F. Nemesh</b>	
Portland, OR	16	London, ONT.	June 9
Boise, ID	17	Portland, OR	28-30
Denver, CO	19	<b>L.B. Post</b>	
Kansas City, MO	21	Claymont, DE	June 9
St. Louis, MO	23		
Indianapolis, IN	24		

### *1990 General Convention Tapes*

**Y**OU CAN ORDER either audio- or video-tapes from the General Convention held last summer at Houghton, NY. Catalogs of the tapes available will be sent you upon request.

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**Dawn Video Cassette Service**  
**P.O. Box 4355**  
**North Hollywood, CA 91617**

Tapes are available for purchase or on loan. Audio tapes cost \$3.00 each; videotapes cost \$6.00 each.

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## CONVENTIONS

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Conventions are listed at the request of the classes who sponsor them. Please send your listing **IN WRITING**, at least three months before the date of the convention. If received in time, your convention will be listed for those three months.

**WATERBURY, CT, June 2—**YWCA, 80 Prospect St. Contact: Associated Bible Students, P.O. Box 1494, Waterbury 08721

**ALLENTOWN, PA, June 14, 15, 16—**Moravian College, Bethlehem, PA. Contact: Allentown Bible Students, c/o M. E. Young, P.O. Box 1672, Allentown 18105  
Phone: (215) 867-5418

**CHRISTIAN BIBLE STUDENTS' CONFERENCE, June 15, 16—**YMCA, 400 E. Lincoln, Birmingham, MI. Contact: Christian Bible Students, P.O. Box 2692, Southfield, MI 48037, for information.

**DETROIT, MI, June 23—**YWCA, 25940 Grand River, Redford Township, Detroit. Contact: George Tivador  
(313) 978-7444

**PORTLAND, OR, June 28, 29, 30, July 1—**Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek 97022, Phone: (503) 637-6411. For reservations, contact, **as soon as possible:** T. Krupa, P.O. Box 204, Gresham 97030  
Phone: (503) 658-4115

**AUSTRALIAN Convention, July 12-14—**State School Staff Room, Coronation Dr. Write: Mr. Greig Tosh, MS 1536 Paynters Cln. Rd., Nambour 4560 Queensland, Australia.

**OKANAGAN BIBLE STUDENTS, July 13, 14—**Silver Star Mountain Ski Resort, Vernon, B.C. Contact: Mrs. Bernice Blencowe, Site 2A, Comp. 25, R.R. 5, Vernon, B.C. Canada. V1T 6L8  
Phone: (604) 545-0780@

**LOS ANGELES, CA, July 5-7—**Holiday Inn, 7000 Beach Blvd., Buena Park, Phone: (714) 522-7000. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272  
Phone: (213) 454-5248

**BIBLE STUDENTS' GENERAL CONVENTION, July 27-August 1,** Hope College, Holland, MI

**ROCKY MOUNTAIN AREA CONVENTION, August 9, 10, 11—**Continental Hotel, 2601 Zuni St. Denver, CO. Contact: Linda Veach, 2870 Hartwick Circle, Longmont, CO 80503  
Phone: (303) 776-3845

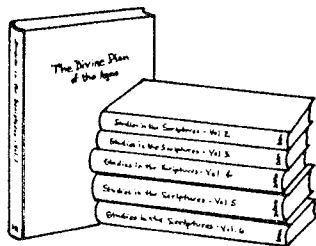


**G**IVE ME A thankful heart, from every murmur free,  
A heart which always feels Thy blood,  
So freely shed for me.



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# The Dawn

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## To us the Scriptures clearly teach:

**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 cornerstone 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 meantime 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. 2:5,6

**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 grace; 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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35