

# The Dawn

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# Highlights of Dawn

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## “The Night Is Far Spent”

**“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Romans 13:12**

THE year just ended has seen a continuation, if not, indeed, an intensification of the problems that have been tormenting the nations of the world since the early years of this century.

Almost two thousand years ago our Lord Jesus, a foremost prophet of Jehovah God, described the time through which the world is presently passing as one in which there would come upon the earth “distress of nations, with perplexity [Greek, no way out]; the sea and the waves roaring; [with] men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” These conditions, Jesus said, would mark the end of this age, and the passing away of this present evil world.—Luke 21:25,26; Matt. 24:3,21

The Apostle Peter, another of God’s anointed prophets, similarly described, in symbolic but easily understood language, the present state in the outworking of God’s loving plans and purposes for mankind’s ultimate blessing. He said, “The day of the Lord will come as a thief in the night; in the which the [ecclesiastical] heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the [evil social arrangements of] earth also and the works that are therein shall be burned up.”—II Pet. 3:10

Surely it must be obvious to all reasonable men and women that the world is even now experiencing this foretold "time of trouble, such as was not since there was a nation"; surely it is clear to all that the world's leaders are sorely perplexed, as one after another attempted solution to the world's myriad problems fails; surely the hearts of the people of all nations are distressed, as they view the gathering clouds that forebode the ultimate disintegration of Satan's empire, preparatory to the establishment in the earth of Christ's righteous millennial kingdom for the blessing of all the resurrected world of mankind.

Wherever one looks in this troubled world, the elements of destruction are visibly smoldering, even as Peter foretold. Those God-given principles and virtues by which, alone, men can live together in peace and harmony in this rapidly shrinking world—honesty, compassion, truth, unselfishness, love for one's neighbor as for himself—are daily less valued, less honored, less lived by, less the rule of conduct of mankind, high and low. As the problems of the world increase, and impinge adversely on the lives of the nations and their peoples, selfishness, in the guise of self-preservation, becomes the primary consideration of men and nations the world over.

The Prophet Daniel also foretold the coming of this time of trouble upon the world, and placed it chronologically in "the time of the end," or the end of the Gospel Age, thus agreeing on this point with our Lord Jesus. (Dan. 12:1, 4) Daniel further stated, significantly, that this period of time would be accompanied by an increase of knowledge. Inasmuch as the last one hundred years of man's existence on this planet have been distinguished by an extraordinary increase in knowledge along every line, we thus have confirmation of the fact that the world is, truly, already in the foretold time of trouble.

Indeed, the astonishing increase of knowledge during this period has been an important factor in intensifying the

trouble. As knowledge and education became more widespread, multitudes who had formerly accepted lowly and even unjust stations in life became aware of their condition, uniting in some areas to form unions or cartels in order to enforce their demands for a fairer share of earth's bounties. Others began to throw off the shackles of superstition imposed on them by the ecclesiastical princes of this world. Still others, notably in South America and Africa, took up arms to free themselves of their exploiting colonial masters. Vast numbers of people in China, Russia, and even in Central America this very day, have engaged in bloody revolution in the hope of bettering their lot. All too often they discover, however, that their new masters are no better than the old.

This foretold upheaval in the end of the age by millions of people all over the world, as they desperately attempt to rise above poverty and hunger, is what Jesus described in symbolic language as "the sea and the waves roaring." (Luke 21:25) The Prophet Isaiah wrote of this time: "Ah, the thunder of many peoples, they thunder like the thundering of the sea! Ah, the roar of nations, they roar like the roaring of mighty waters! The nations roar like the roaring of many waters, but he [God] will rebuke them, and they will flee far away, chased like chaff on the mountains before the wind and whirling dust before the storm [the consummation of the time of trouble]. At evening time [the end time of this present age], behold, terror! Before morning [the dawn of Christ's millennial kingdom], they are no more!"—Isa. 17:12-14 RSV

Many who are alive today have witnessed the overwhelming of despotic regimes in czarist Russia and in China by the ruthless power of the symbolic waves. The roaring seas of oppressed human beings have destroyed selfish colonialism in much of Africa and in India. The rising thunder of the people, like the roaring of mighty waters, can even now be heard in South Africa, where millions are still striving to escape from virtual bondage by the few. The troubled seas of eastern Europe and southern Russia, where fearful multitudes are

being held in harsh and humiliating subjection, could burst forth at any time into a violent storm. The agitation of the waters of discontent was most recently heard in Poland, where the people courageously challenged the totalitarian rule of their masters, and demanded concessions that could hopefully lead to a greater measure of political and economic freedom.

In still another way the increase of knowledge—this time, scientific and technological knowledge— has been responsible, unwittingly, for some of the problems plaguing the world today. In this end of the age truly astonishing advances have been made in the development and production of countless chemicals, synthetics, plastics, vaccines, medicines, fertilizers, herbicides, and other products. These in many ways have improved the health, happiness, and standard of living for millions of people.

Unfortunately, however, it has also developed that in many cases the production of these so-called boons to mankind has come at the cost of dangerously polluting the air, water, and earth, which together constitute man's only place of abode. The same increase of knowledge that has identified the approaching end of this age is also responsible for the creation of the Frankenstein of nuclear physics, which in turn has produced nuclear power plants turning out waste materials with half-lives of thousands of years, defying the ingenuity of man to dispose of it safely.

This increase of knowledge has also supplied the nations of the world with weapons of such appalling, devastating power that, if unleashed in a nuclear war, they could wipe mankind and his boasted civilization from the face of the earth. The mere contemplation of the possibility of such a disaster daily and hourly haunts the lives of sober-minded individuals the world over, and especially those in the seats of power. And even as the number of nations possessing such weapons increases, man seems utterly powerless to come to grips with the awesome problem.

This problem was the subject of a recent television discussion by a group of well-informed journalists and experts on nuclear weaponry. Their conclusions inspired little hope that man will find an answer to the dilemma he has brought upon himself through his own advance in scientific knowledge in this end of the age; and the dread of what might or could occur that filled their minds was all too apparent in their tone and deportment.

In the meantime, the population explosion goes on apace, as additional millions of helpless men, women and children are added to those already starving and dying, and nations find no workable answer to the problem. Hijacking, terrorism, and crime of every description flourish virtually unchecked in many parts of the world. Cheating, stealing, and immorality are becoming so commonplace as to lose their power to offend and alarm. Drug addiction and alcoholism have even found their way into the pre-teenage classroom.

The resulting fear and insecurity becoming ever more general among the people is manifested in the growth by leaps and bounds of the installation of burglar and fire alarms, outside spotlights, multiple locks for residence doors, bars for windows, and the growing number of vigilante groups patrolling the streets. Clearly, men's hearts are filled with fear, "and for looking after those things which are coming on the earth."

In the world of today—that is, in the social, religious, economic and political elements that comprise the world of today—few look to Jehovah God as the sole and ruling power in their lives. Few regard him as their loving, all-wise and all-powerful Creator. And fewer still in this world endeavor to be guided by his precepts of truth and righteousness, and love for one's neighbor. True, there are some here and there who are trying, sincerely but mistakenly, to bring Christ's kingdom to this world. But Jesus said plainly, "My kingdom is not of this world." (John 18:36) And the Apostle Paul explained that Jesus "gave himself for our sins, that he

might deliver us from this present evil world," of which world he declared that Satan is the prince, or ruler.—Gal. 1:4; II Cor. 4:4

It is the disintegration of this evil world, or social arrangement, that is now occurring, and which will culminate in its final destruction. It is not the planet Earth that will pass away, for we have the immutable promise of Jehovah God himself that "the earth abideth forever." The planet Earth was made for man's everlasting abode. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." (Eccles. 1:4; Isa. 45:18) It is the selfish, unrighteous, unjust arrangement of earth's society, civil and ecclesiastical, wherein sin, suffering, hunger, sickness and death prevail that is forever to be destroyed, and Christ's glorious millennial kingdom of truth, love, and everlasting life established in its place for the blessing of all who have ever lived on this earth, both living and dead.

The Apostle Peter calls our attention to three separate "worlds" which were ordained of God, each composed of a "heavens" and "earth," and each of which is related to the development of God's plans and purposes for the ultimate blessing of his human creation. Because evil had become so general in that first world, or arrangement, God ended it with a flood. (Gen. 6:1-22) Speaking of this cataclysmic event in human history, Peter says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby **the world that then was**, being overflowed with water, perished." But whereas the "world" that then was perished, let it be noted that the planet Earth remained.—II Pet. 3:5,6

Peter then speaks of this present world, or arrangement in which we are now living: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire . . . [until] the day of judgment and . . . [destruction]

of ungodly men." This is the sinful, selfish world that is even now in process of disintegration.—II Pet. 3:7, 10, 12

But how glad we are that Peter, along with all God's holy prophets, tells us of a coming new world, "a new heavens and a new earth, wherein dwelleth righteousness" (vs. 13), which will be established immediately following the removal of this present evil world! This is the long heralded, long prayed for millennial kingdom of Christ, "which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

We believe the fulfillment of the many glorious, God-given promises to set up Christ's kingdom and bless the family of mankind with life and happiness is near. We believe this because of the singularity and the all embracing character of the troubles presently afflicting the world—troubles that are growing in complexity and intensity, and with which feeble man, with all his vaunted wisdom, appears unable to cope. We believe it is truly that time of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be," that Jesus said would identify "the end of the world," or age, for those who are watching. (Matt. 24:3, 21, 42) Further, we believe Christ's kingdom is near because Jesus said of this time of trouble: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:28, 31

But why the seeming delay in setting up this glorious kingdom? It is now almost two thousand years since Jesus died on Calvary's cross, "that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) What intervenes?

The Scriptures show that Jesus is to be the King of kings and Lord of lords in that coming kingdom. But they also reveal that, associated with Jesus in the righteous rulership

of that kingdom, will be his faithful followers of this Gospel Age. Our Lord said so, the Apostle Paul said so, and the Revelator confirmed it.

Jesus said to his disciples, "Verily I say unto you, that ye which have followed me, in the regeneration [in the kingdom] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28

The Lord God long ago made a promise to faithful Abraham that in his "seed" all the families of the earth would be blessed. (Gen. 22:16-18) In his letter to the Galatians the Apostle Paul points out that Jesus is the Seed through whom all the promised blessings shall come. "Now to Abraham and his seed were the promises made," Paul wrote. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." But the apostle did not stop there; he says that all who faithfully follow in the sacrificial footsteps of Jesus even unto death are counted in as members of that seed, and heirs of the promise to bless all the families of the earth.—Gal. 3:16, 27, 29

The Revelator recorded one of the most cherished and remarkable promises in the entire Bible, as spoken by Jesus himself. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) John amplified this statement later on, when he wrote, "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him [in Christ's kingdom] a thousand years."—Rev. 20:6

It is this phase of God's grand plan for man's salvation and blessing with life everlasting that is not yet finished. The full number of those who shall be joint-heirs with Christ in the rulership of that coming kingdom of righteousness is not yet complete.

It is now almost two thousand years since Jesus said, "If any man will come after me, let him deny himself, and take

up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” (Luke 9:23,24) This simple statement by Jesus is an invitation to those who love the Lord with all their hearts, minds, and souls to share with him in his heavenly glory, to gain immortal life, to reign with him in his kingdom, and to have the unspeakable privilege and joy of resurrecting and blessing all the families of the earth.

It is also an invitation to lay one's life down in sacrifice. To take up one's cross daily means daily, completely, and wholeheartedly to serve the Lord, even unto death. For nigh onto two thousand years the call has been sounding. Few have heeded it, and fewer still are found faithful, for it is a way of self-denial. It was Jesus himself who said that “strait [difficult] is the gate, and narrow is the way, which leadeth unto [immortal] life, and few there be that find it.” (Matt. 7:14) From the time of the Early Church the calling, testing, and proving of those who shall be counted worthy of that high reward has been going on. When the full number of those who shall compose the bride of Christ shall have made their calling and election sure, the marriage of the Lamb shall take place; the final cataclysmic phase of the time of trouble will follow; and Christ's kingdom will be established in the earth for the resurrecting and blessing of the world of mankind. We believe world events are now telling us that time is near at hand, even at the doors.

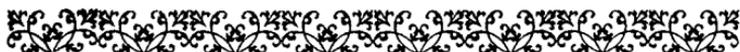
But the door to the high calling is not yet closed! The call is still sounding out. The invitation to seek after glory, honor, and immortality is yet echoing around the world. There is still work to be done in the Lord's vineyard, even as the eleventh hour approaches. Do we feel unworthy to strive for this great prize?

Jesus said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” (John 6:37) For all who truly love the Lord their God, who

humbly trust in Jesus as their Savior and Redeemer, and who love righteousness and truth, there is yet time to present oneself a living sacrifice, holy, acceptable through Christ unto God, and to walk in the steps of Jesus.—Rom. 12:1,2

When the full number of those who shall be the bride of Christ is complete, the marriage of the Lamb shall take place, and Christ's millennial kingdom shall be established for the blessing of all the resurrected families of the earth. (Rev. 14:1-3; 19:6,7; 20:6) But the time is short! "The night [of sin and death] is far spent, the day [of kingdom blessings] is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. 13:12

May the new year be a blessed one in the Lord for all!



## Weekly Prayer Meeting Texts

**JANUARY 1**—O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved.—Psalm 66:8,9 (Z. '03-3 Hymn 185)

**JANUARY 8**—See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—I Thessalonians 5:15 (Z. '01-297 Hymn 130)

**JANUARY 15**—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8 (Z. '02-172 Hymn 267)

**JANUARY 22**—Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.—Psalm 31:24 (Z. '01-79 Hymn 38)

**JANUARY 29**—The fear [reverence] of the Lord is the beginning of wisdom.—Psalm 111:10 (Z. '96-155 Hymn 74)



# Bible Study

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LESSON FOR JANUARY 4

## Let Your Light Shine

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

**SELECTED SCRIPTURE:** Matthew 5:1-16

THE Beatitudes or the declarations made by Jesus in his Sermon on the Mount were designed to inform his followers what it meant, in terms of character development and manner of life, to be his disciples. In Matthew 5:3 we read, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Our Lord's thought is expressed in another way by the Prophet Isaiah: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. 66:1,2) The thought of being

poor in spirit seems to be one who is not overly aggressive and self-confident but rather one who recognizes his own undone condition, weaknesses, and inadequacies when considering the Heavenly Father's character, glory, and power. Those of this mental disposition, said Jesus, will possess the kingdom.

In verse four the Lord continues, "Blessed are they that mourn: for they shall be comforted." The thought seems to be that those who are drawn by the Lord will have a heartfelt sympathy for those who are undergoing trials and suffering, and will groan within themselves yearning for the time when the curses of this sin sick and dying world will be lifted. The Apostle Paul expresses the same thought in this way: "For

we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit, the redemption of our body." (Rom. 8:22, 23) When the entire church has experienced its resurrection, this will signal the start of the kingdom when suffering, pain, and death will cease. It is this hope that is a comfort to the footstep followers of Jesus.

Because of the limitation of space, it is impossible to discuss the balance of the Beatitudes in detail but we simply quote them: "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God."—Matt. 5:5-11

These principles of christian character and conduct of life, as declared by Jesus, are the manifestations of an enlightened mind which results from the gift of the Holy Spirit. The disciples had not yet been begotten of the Holy Spirit but these precepts struck responsive hearts. Those principles dif-

fered considerably from the doctrines propounded by the scribes and Pharisees, but Jesus made it plain that he did not "come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill." (Matt. 5:17) The scribes and Pharisees and leaders lived by the letter of the Law and by this they missed the lesson that the Law was designed to teach. Jesus on the other hand magnified the spirit of the Law which more accurately expressed God's purpose. In the subsequent scriptures recorded in the fifth through the seventh chapters of Matthew, Jesus amplifies and illustrates the meaning of the spirit of the Law and sets forth the correct precepts for the benefit and guidance of his footstep followers down through the Gospel Age.

Letting our light shine involves first the responsibility and privilege of telling forth the revealed truth of God's word that we have received. And secondly, this truth which the Heavenly Father has revealed to us must have an effect on our hearts and minds to the extent that we are motivated to live by the spirit of these truths. If we do these things, then others who are also endeavoring to walk in the Lord's footsteps will see our good works and glorify our Father which is in heaven. □

## Build on the Solid Rock

**MEMORY SELECTION:** "Wherefore by their fruits ye shall know them."—Matthew 7:20

**SELECTED SCRIPTURE:** Matthew 7:13-29

IN CONCLUDING his Sermon on the Mount, our Lord said: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. 7:24-27

It is important to note that this point of time in our Lord's ministry was the beginning of a change in dispensations. Previously the Jews were under the Law Covenant and all the Jews, including the disciples, were instructed in the Law. John the Baptist was the last of the

Jewish prophets. Jesus said of John, "For all the prophets and the Law prophesied until John." (Matt. 11:13) When Jesus learned that John had been cast into prison, he realized John's ministry was finished and that his own was to begin. In Matthew 4:12, 17 we read, "Now when Jesus had heard that John was cast into prison, he departed into Galilee . . . from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (See also Mark 1:14, 15.)

While the death of Jesus meant the end of the Law Covenant to those who believed, his ministry marked the beginning of the Sarah feature of the Abrahamic Covenant. The purpose of God under this covenant is to establish his church with Jesus as the Head. (Gal. 3:16, 26-29; Col. 1:17, 18) At the first advent of Jesus, his mission was to proclaim the Gospel and the liberty and

freedom that was inherent in turning to Jehovah and accepting Jesus as the promised Deliverer.

The declarations and illustrations given by Jesus in his Sermon on the Mount were to bring into focus the differences between the teachings of the Law with the embellishments of the scribes and Pharisees, and the law of liberty under Christ. Those who were hungering and thirsting after righteousness in our Lord's day, as well as down through the Gospel Age, heard the message and gladly accepted its terms. In our Lord's day it was only a remnant of the nation of Israel.—Rom. 11:5

Later in his ministry Jesus told his disciples, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) The reason they could not bear them was because those things that Jesus withheld could only be understood and appreciated by a Spirit-begotten mind. And the Holy Spirit was not yet given; because Jesus was not yet glorified. (John 7:39) After Pentecost, when the Holy Spirit came upon the disciples, those things were revealed to them in fulfillment of the promise in John 14:26.

One of the things that was revealed to the disciples and to all

the footstep followers of Jesus down through the Gospel Age is the true basis or foundation of our belief. And this very briefly stated is: Jesus Christ and him crucified. They and we are brought to realize that Jesus took Adam's place in death, providing the merit to ransom Adam and all of his progeny from death. Those who, because of a good conscience toward God, are moved to consecrate their lives to him, have the merit of Christ applied on their behalf during this Gospel Age, before it is applied on behalf of the world, which will be during the kingdom age. This gives Gospel Age believers a standing of justification before God. They receive this privilege provided they agree to lay their justified life down in sacrifice in the hope of a heavenly reward. In the process of carrying out this covenant of sacrifice, if they are rightly exercised the experiences they have will develop in them Christlike characters. This must be accomplished if they are to receive a heavenly reward.

The declarations by Jesus in the Beatitudes reveal such a character and those of Jesus' followers who develop a like disposition have built on the solid rock, for "by their fruits ye shall know them." □

## Proclaim the Kingdom

**MEMORY SELECTION:** "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—**Matthew 9:37, 38**

**SELECTED SCRIPTURE:** **Matthew 9:35—10:1, 5-15**

A SCRIPTURE that Jesus applied to himself is found in Isaiah 61:1,2 which reads, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." When Jesus repeated this prophecy as recorded in Luke 4:18, 19 he was in effect making a public proclamation of the purpose for his ministry.

The mind of Jesus was enlightened by God's Holy Spirit

and for the first time the details were revealed of how the reconciliation between God and man would be accomplished. This was the Gospel, the good news of the kingdom, that Jesus was anointed to proclaim. He stated: "I must work the works of Him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world."—John 9:4, 5

Jesus knew that his ministry was to be of relatively short duration and the time would come when he could no longer work and, therefore, it was incumbent upon him to be active while it was day. It is a staggering

thought that during his ministry Jesus was the only true light in the world for no one else had as yet been blessed with the Holy Spirit. Only Jesus was able to know God and proclaim his message of truth.—Matt. 11:27

The record reveals that Jesus fully occupied himself in doing the works of his Father, which was in essence the proclamation of the kingdom. Even the miracles which he performed were illustrative of the work that will be accomplished during the kingdom, and were evidence or proof of his messiahship.

In Isaiah 59:20,21 there is a wonderful prophecy concerning the footstep followers of Jesus and the privilege they have of sharing with our Lord the gift of the Holy Spirit and the enlightenment of mind concerning God's word. The text reads: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; **My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.**" (Emphasis ours)

At our Lord's first advent he came only to "Jacob" (or Israel)

and from Israel a remnant accepted him as the Messiah. But when he was rejected the Gospel went to the Gentiles to make up the balance of the "seed." And this call has been extended down through the Gospel Age—even until now. The important part of the prophecy is the assurance that the same spirit that was upon Jesus and the same words that the spirit revealed to Jesus have been promised to his footstep followers. This being the case the "seed" has the same commission to preach the Gospel.

Jesus, in the fifth chapter of Matthew, admonishes his would-be-followers: "Ye are the light of the world. A city that is set on a hill cannot be hid. 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."—vss. 14-16

The general thought of the text is that those who are favored with light have a privilege and a responsibility to let it shine, not only by preaching the Gospel of the kingdom but by the everyday conduct of life. If this is done, it will bring glory and honor to the Father which is in heaven. □

## Take My Yoke

**MEMORY SELECTION:** "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11:29

**SELECTED SCRIPTURE:** Matthew 11:2-6, 25-30

THE dictionary defines a yoke as "a wooden bar or frame by which two draft animals (such as oxen) are joined at the heads or necks for working together." How apt are the Lord's illustrations! Taking the Lord's yoke implies many things, but first and most important it indicates a voluntary act of complete submission and acceptance of the Heavenly Father's will for our own. This is the only basis that will permit us to be yokefellows with the Lord. This act of submission or of making an unreserved consecration to the Lord must be motivated by our supreme love for the Heavenly Father and his righteousness. The mind and heart of Jesus as expressed in the psalm must be our attitude also. The psalmist prophetically spoke of Jesus when he said, "I delight to do thy will, O my God: thy law is within my heart."—Ps. 40:8

In taking the step of consecration it is necessary that the in-

dividual count the cost. An acceptable consecration requires that the candidate completely divest himself of worldly aims, ambitions, desires, and gratification of self. It means that material possessions, our talents, our influence belong to the Lord. To some contemplating this step the decision could be difficult.

Jesus stressed the importance of counting the cost before making a consecration. His counsel is recorded in Luke 14:26-30, 33: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether

he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

This is a hard saying to most who hear the message and learn of the terms of salvation during the Gospel Age. Yet not withstanding all these things, Jesus said, "my yoke is easy, and my burden is light." This statement must be prefaced by a previous verse in order to be understood: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11:25, 26) The thought seems to be that only the humble, the meek, and the teachable are invited to become yokefellows with the Lord. The Lord said of himself that he also was "meek and lowly in heart." (vs. 29) Those with this attitude of mind and heart are not overburdened with the material side of life and are more willing to divest themselves of those things. They are quick to see, appreciate, and evaluate the relative

worth of the things of the world and the things of God. To these his yoke is easy and his burden is light.

The Apostle Paul, speaking of those who have consecrated their lives to the Lord said, "Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." (II Cor. 5:17) This means that whereas previously we were engaged in things that involved satisfying self-interests, we are now occupied only with the things of the Lord. This is a new life. Our aims, ambitions, and desires are at one with our Heavenly Father. His will for us is a work of reconciliation. By preaching the Gospel during this age the yokefellows become instruments of God in drawing others to be yokefellows. And when the work of this age is completed those who have been faithful to their consecration covenant will be privileged to be instruments used by the Heavenly Father in reconciling the world to himself in the kingdom.—II Cor. 5:18-21

The Apostle Paul expresses the thought of being a yokefellow with the Lord in this work: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—II Cor. 6:1 □

# Christian Life and Doctrine

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THE CREATOR'S GRAND DESIGN  
PART 15

## The Holy Spirit of God

WE HAVE noted the mighty works of God as revealed in creation and have examined the scriptural testimony concerning his purpose in the creation of man. We have found that while man transgressed divine law and was sentenced to death, it is the Creator's design to restore him to life as a human, on the earth, where, if he is then obedient, he may live in perfection forever. We have found that in the outworking of the Creator's grand design Jesus was raised from the dead and exalted to immortality on the divine plane of life and that his faithful followers are promised this same exaltation, to be with Jesus and reign with him for the restoration of mankind to perfect human life.

It is recognized that the outworking of such a grand design calls for the exercise of mighty power—power beyond the ability of the human mind to conceive—and it is this almighty power that is referred to in the Bible as the Spirit, or Holy Spirit, of God. The Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually designated “the Holy Spirit,” often mistranslated “Holy Ghost” thus conveying the traditional misconception of the Dark Ages that the Holy Spirit is a person.

In the Old Testament, “Spirit” is translated from the Hebrew word **ruwach**, which Professor Strong defines as “wind.” The same word is many times translated “breath.” In the New Testament the word “Spirit” is translated from the

Greek word **pneuma**, meaning, according to Professor Strong, “breath, or current of air.” Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and his mighty works. However, through use, many words containing specific meanings took on accommodated, or additional, meanings. Thus **ruwach** in the Hebrew language and **pneuma** in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force or power and were used to describe the invisible power of God.

Broadly speaking, then, the Spirit of God is the invisible power of God by which he accomplishes all his good purposes. It is his almighty power that cannot be thwarted and that enables the Creator to accomplish all the good pleasure of his will. Jehovah declares: “I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” (Isa. 46:11) The Creator also asserts: “My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”—Isa. 55:11

### **A Creative Power**

The Spirit, or power, of God is manifest throughout all creation. It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth it now is, making it capable of sustaining countless varieties of things, animate and inanimate. In this work of transformation, it was God’s Spirit that set the bounds of the mighty ocean, so that the Creator could say, “Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.”—Job 38:11

It was God’s power that brought forth the grass and herbs in the earth. It was his Spirit that implemented his decree, “Let the waters bring forth abundantly the moving creature that

hath life.” (Gen. 1:2, 20) It was God’s Spirit that fulfilled his word, “Let the earth bring forth the living creature after his kind.” (Gen. 1:24) It was God’s power that operated in the creation of man.—Gen. 1:27

It is the Spirit of God, directed in secret processes known only to him, that enables all life on earth to reproduce its kind. Solomon wrote: “Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.” (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged his lack of understanding the manner in which the Spirit of God operates; and our scientists today are as limited in their knowledge of the operation of God’s Spirit as Solomon was.

We cannot understand the workings of divine power. We can only marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravitation is one of its manifestations: “He . . . hangeth the earth upon nothing.” (Job 26:7) But the earth is only an infinitesimal speck in God’s great universe. Think of the countless heavenly bodies, all of which are likewise hung upon “nothing”; yet they spin around in the orbits designed for them, kept in place by what we call “the law of gravitation.”

Think of the power of God that is contained in our sun and is given off under a controlled process that furnishes our earth with light and heat! We are told that the sun gives off as much energy in one second as man has used with all his implements ever since he has been on the earth. And even the power or energy utilized by man has its origin with God. Man cannot produce power except by utilizing the created things of God.

Man has now discovered the tremendous energy that is locked up in a single atom. Try to figure out the number of atoms contained in all God’s vast creation. It is impossible for the human mind to fathom, but the mere thought of it may help us to grasp a little more realistically the almighty power of

God. It was a simple matter for a Creator possessing such unlimited power to prepare the earth for human habitation.

### **The Power of Life**

The Spirit of God is a life-giving power. In Genesis 6:17 **ruwach** is translated “breath” in the expression “breath of life.” We could say, then, that the Spirit of God that moved upon the face of the waters was the Spirit of life. Confirming this, Job 12:10 reads, concerning the Creator, “In whose hand is the soul [margin, life] of every living thing, and the breath [**ruwach**] of all mankind.” It is this thought that Paul expressed in his sermon on Mars’ hill when he said concerning God, “In him we live, and move, and have our being.”—Acts 17:28

God’s Spirit is the power of inanimate as well as animate life. “Only God can make a tree,” the poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements found in a blade of grass, but they cannot make their “blade” live. In his sermon to the Athenians Paul said that God is “not far from every one of us.” (Acts 17:27) Certainly the Spirit of God is manifest all around us—in the beauty and fragrance of the flowers, in his loving provisions of food, and in the gorgeous landscapes that enrapture us with their beauty, formed by the blending of myriad varieties of inanimate life.

When Paul sought an illustration of Christian activity in proclaiming the Gospel, he likened it to sowing and watering; but he explained that it is God who gives “the increase.” (I Cor. 3:7) How futile would be the work of a farmer in sowing seed in the springtime if God did not give the increase! Some farmers realize, when they see the tiny plants push up the earth and spread forth their leaves, that the power of God is working to give the increase; but others do not realize this. How much more every manifestation of life with which we are surrounded would mean if we could just keep in mind that

what we see is not a mere chemical process, not a fortuity of “blind nature,” but the working of the Spirit of God!

### **God's Spirit Everywhere**

Some mistakenly speak of the omnipresence of God, meaning that he is present everywhere at the same time. This tends to deny the personality of the Creator. However, God's Spirit, his power, is indeed present everywhere and all the time. There is no situation in the whole universe over which he does not have full control, or of which he could not instantly take control. David wrote: “Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [**sheol**, the death condition], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”—Ps. 139:6-10

Here David is expressing his confidence that even in death, that is, in “hell,” he would not be beyond the reach of divine power. How strange the psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state or condition of death, this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the almighty power of the Father. God did not leave Jesus' soul, his being, in hell, the state of death.—Ps. 16:10; Acts 2:27, 28, 32; Eph. 1:19, 20

### **God's Thoughts**

Another manner in which God has been using his power to accomplish his purposes is through the influence of his thoughts over and in the lives of those whom he calls into his service in the outworkings of his plan, particularly during this

present era. We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own thoughts, or those of others which we allow to influence us.

But how does God bring his thoughts, his mind, to bear upon the lives of those in this age who have dedicated themselves to serve him? It is through his written Word. God began the preparation of his written Word through the ancient prophets, who wrote and spoke “as they were moved by the Holy Spirit,” or power, of God. (II Pet. 1:21) The operation of the Holy Spirit upon the minds of the prophets who wrote the Old Testament was miraculous, the writers themselves only dimly understanding the meaning of what they wrote. Peter explains that it was revealed to them “that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into.”—I Pet. 1:12

We cannot understand how the prophets were caused to record God's thoughts. The Bible simply explains that it was by the Holy Spirit. With this knowledge we can say that the Old Testament Scriptures are a product, or work, of the Holy Spirit. The thoughts of God recorded in the Old Testament are to be read and pondered carefully by his people. But no one can understand the real import of these recorded thoughts of God until the due time arrives; then the full meaning has to be miraculously revealed, and this brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless through Jesus' childhood his mother Mary had many times told him the circumstances in connection with his birth—that Joseph was not his father, that he was conceived by the Holy Spirit. This would impress upon Jesus the fact that he was on earth for a special mission, and therefore he would be anxious to learn

what that mission was. So we find him in the Temple at the early age of twelve, discussing matters with the doctors of the Law and asking them questions. He probably learned from them that under the Law it would not be proper for him to enter upon any service for God until he was thirty years old. (Luke 2:42-49; Num. 4:2,3) So he returned to Nazareth and was subject to his mother and foster father until that time came.

When Jesus was thirty years of age he went promptly to John the Baptist, at Jordan, and offered himself for baptism. Then a wonderful miracle occurred. The Holy Spirit came upon him. The record states: "The Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) Actually, of course, the Holy Spirit is not in the shape of a dove. The Holy Spirit, as we have seen, is the holy power of God, and here the presence of that power was manifested to John in the likeness of a dove descending upon the Master. The "bodily form" of a dove was merely an outward demonstration, principally for the benefit of John the Baptist, and to enable him to bear testimony as to what had taken place.

### **Heavens Opened**

In Matthew 3:16 we are informed that when the Holy Spirit came upon Jesus "the heavens were opened unto him." Here was a functioning of the Holy Spirit different from any that had ever before occurred. The Holy Spirit had been operative in the creation of the universe and had given life to all living things. The Holy Spirit had enabled the prophets to record their messages from God for the benefit of his people in a later age. Now the same Spirit had miraculously revealed to Jesus the meaning of those things that previously even the angels could not understand. Now Jesus could understand them.

In this we see the further working of God's power in communicating his thoughts to the finite minds of those who he

desired should come under their influence in his due time. However, God does not impose his thoughts upon anyone. He did not do this with Jesus. Jesus desired to know his Heavenly Father's thoughts toward him. He wanted to know his Father's will in order that he might do it. Jesus' attitude in this is described in a prophecy concerning him. In this prophecy Jesus is represented as saying: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7,8

The "volume of the book" here referred to is the Old Testament, which contained a full expression of God's will for his beloved Son, who delighted to do his Father's will. He wanted his Father to reveal his will to him, and "the heavens were opened"; that is, the Holy Spirit revealed to him the meaning of what had previously been written. Even before this the perfect mind of Jesus had probably become well acquainted with the Old Testament Scriptures. Perhaps he had even memorized much of what had been written.

Now the Holy Spirit was revealing to him the true meaning concerning his own mission on earth and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of truth the Holy Spirit had unfolded to him was seemingly so overwhelming and important that he felt the necessity of isolating himself from others for a time that he might have an undisturbed opportunity to adjust himself to the flood of light, of truth, on the Old Testament that had entered his mind and thus be prepared to fulfill his agreement to do his Father's will.

### **Jesus' Ministry**

Throughout the entire course of Jesus' ministry he was unfolding the various aspects of truth that had been revealed to him. While he did not himself write his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others and were thus made available for the

instruction of all the Lord's people throughout the entire age. It was by Jesus' conformity to the thoughts of God, as revealed to him by the Holy Spirit, that he was prepared to be the great future King of earth; and it is through obedience to those same thoughts of God that Jesus' followers are prepared to be associated with him in the future work of the kingdom—that glorious work of blessing all the families of the earth.

In the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament, bringing closer to us the holy thoughts of God, that they might exert their intended influence in our lives. When we read the teachings of Jesus we may know that they reveal to us the will of God. When Jesus says that we should love our enemies, it means that his Heavenly Father wants us to love our enemies. After all, we are being prepared to be Jesus' associates in the future blessing of all mankind, and many of the human race today are enemies of God and of his people. We must learn to love these enemies in order to be properly prepared to deal with them and bless them.

### **Truth Held Back**

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths revealed to him by the Holy Spirit. He said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he [it], the Spirit of truth, is come, he [it] will guide you into all truth." (John 16:12, 13) The minds of the disciples were not then prepared to grasp all the marvelous truths that had been revealed to Jesus. Much of what he did tell them was only vaguely understood by them, and many of the lessons they failed to remember.

In John 14:26 we have a promise by Jesus to his disciples that in his name the Father would send the Holy Spirit and that it would be to them a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your re-

membrance, whatsoever I have said unto you.” What a wonderful promise! It means that, while there were many truths Jesus had not revealed to his disciples, later, through the enlightening power of the Holy Spirit, these would be made known to them. Nothing they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted when the promise to send the Holy Spirit was fulfilled.

At Pentecost this promise was fulfilled. On that memorable day there was a mighty demonstration of power. Explaining it, Peter said that Jesus, “having received of the Father the promise of the Holy Spirit, . . . hath shed forth this, which ye now see and hear.” (Acts 2:33) The Holy Spirit was shed forth. There was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of gods. A person cannot be “shed forth,” but a power can be; and it was this power, “the Holy Spirit of truth,” that came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming of the Holy Spirit were richly blessed when it was “shed forth,” only the apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that a visible manifestation of the Spirit in the form of cloven tongues rested upon them. These, in turn, through their oral teachings and their epistles, have made the “vision” plain for the remainder of God’s people throughout the age. God does not miraculously and directly reveal his truth to his people as a whole, although he helps them to understand truth that has already been miraculously revealed. With the ministry of the apostles, the Spirit-inspired teachings of the Bible were completed.

### **A Comforter**

In promising to shed forth the Holy Spirit upon his disciples, Jesus said that it would be a “Comforter” to them. And how true this proved to be! When Jesus was taken from them and

crucified, the disciples were made sad of heart. It was much more than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples knew that the God of Israel had promised to send a Messiah through the line of David and that this great King was to establish a kingdom, a government, which eventually would exert worldwide influence and control. They believed that Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom.

With Jesus' death this hope was shattered, but only until the Holy Spirit was shed forth, for then they realized that the messianic kingdom was to be more effective and more glorious than they had ever dreamed it could be. They also realized that it had been necessary for Jesus to die in order to redeem the world from death. They now knew that when the Heavenly Father raised Jesus from death he had highly exalted him beyond the comprehension of their finite minds. They now knew that if they became conformed to Jesus' characterlikeness and faithfully laid down their lives as his witnesses, they would, in God's due time, share the glory of his kingdom and the glory of his exalted position on the throne of God. How wonderfully they were comforted by the Holy Spirit!

### **Things to Come**

Jesus had said that when the Holy Spirit of truth came upon the disciples it would show them "things to come," and it did. (John 16:13) An example of this is found in a sermon preached by Peter shortly after Pentecost. This sermon was prompted by a miracle he had performed through the power of the resurrected Jesus. It was the healing of a man who had been lame from the time of his birth. Peter explained that Jesus was to come again and that when he did return there would be "times of restitution of all things, which," he added, "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) However, not until the Holy Spirit of truth was shed forth at Pentecost did Peter understand this great truth of restitution for a lost world.

The pentecostal outpouring of the Holy Spirit completed the miraculous revelation of divine truth that was given to Jesus at Jordan. Thus, through his teachings and those of the apostles—including Paul, who also later became one of the inspired apostles—the revelation of the divine will for the followers of the Master was completed and is now contained in the inspired Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, “All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—II Tim. 3:16,17

The “all Scripture given by inspiration of God” is what we speak of as the Old and New Testaments. In these two parts of the Bible, therefore, God has recorded and revealed his thoughts—those thoughts that he has designed shall exert power over and in the lives of those who, during the present age in the divine plan, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, thus accomplishing the Creator’s design in the lives of those who have been called to joint-heirship with Jesus in his kingdom.

In conjunction with the written Word, the power of God also operates on behalf of his children of the present age through his providential care over them. These providences, properly interpreted, are always in keeping with the Lord’s written words, and every follower of the Master rejoices in them as he can see the marvelous manner in which the promises of God are fulfilled in the everyday experiences of his life. How grateful every follower of the Master should be to realize that the same power of God that brought forth all the works of creation is working in him, preparing him to live and reign with Christ a thousand years, for the restoration of the human race from sin and death to righteousness and everlasting life! □

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La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 6:15 a.m.  
W. Frankfort WFRX 1300 9:15 a.m.

## INDIANA

Evansville WIKY 7:15 a.m.  
Gary (Sat.) WWCA  
Hammond WJOB 1230 8:30 a.m.  
Muncie WLBC 1340 7:00 a.m.

## KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.  
Corbin WYGO-AM/FM 8:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## LOUISIANA

New Orleans  
WRNO-FM 99.5 6:45 a.m.

## MAINE

Caribou WDHP 96.9 FM  
Portland WDCS 97.9 FM 10:30 a.m.

## MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

Minneapolis KTCR 690 9:45 a.m.  
Moorhead KVOX-AM 1280 9:00 a.m.  
Moorhead KVOX-FM 100 9:00 a.m.

## MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

## MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis KSTL 690 7:30 a.m.

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.  
Salem WNNN 1510 10:15 a.m.

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

Buffalo-Niagara Falls  
Rochester WHLD 1270 12:00 noon  
WEZO 7:00 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

## OHIO

Columbus WTVN 610 6:00 a.m.  
Dayton WAVI 10:45 p.m.  
Toledo WGOR 1520 9:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Norman KNOR 1400 7:30 a.m.  
Pawhuska KOKN 1500 8:00 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:30 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.  
Hemingway WKYB 10

# Radio Broadcast Schedule

**SOUTH DAKOTA**  
Sioux Falls KELO 1320 7:45 a.m.

**TENNESSEE**  
Knoxville WITA 1490 4:00 p.m.  
Memphis WMQM 1480 1:45 p.m.

**TEXAS**  
Fort Worth KJIM 870 6:45 a.m.  
Pearsall KVWG 1280 8:00 a.m.

**VIRGINIA**  
Alexandria  
WXRA-FM 105.9 7:35 a.m.  
Richmond WGGM 7:45 a.m.  
Roanoke (Sat.)  
WJLM-FM 93.5 1:15 p.m.

**WASHINGTON**  
Clarkston KCLK 10:00 a.m.  
Seattle KMPS 1300 10:00 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

**WISCONSIN**  
Milwaukee WZUU 8:00 a.m.

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

**CANADA**  
Edmonton, Alta. CJOI 12:45 p.m.  
Lethbridge, Alta. CJOC 7:15 a.m.  
Vancouver, B.C. CJJC 800 9:45 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.  
CFCB 570 10:00 a.m.

Deer Lake, Nfld.  
CFDL-FM 10:00 a.m.

Port au Choix, Nfld.  
CFNW 10:00 a.m.

Port aux Basques, Nfld.  
CFGN 910 10:00 a.m.

St. Andrews, Nfld.  
CFCV-FM 10:00 a.m.

St. Anthony, Nfld.  
CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.  
Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.  
St. Thomas, Ont. CHLO 10:45 a.m.

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

Prince Albert, Sask.  
CKBI 900 9:15 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

**AUSTRALIA**  
Geelong 3GL 10:00 a.m.

**BRITISH WEST INDIES**  
Grand Cayman Radio Cayman  
11:15 a.m.

**CEYLON**  
Radio Sri Lanka (Sat.) 9:45 p.m.

**NEW ZEALAND**  
Dunedin (Sat) 4XD 6:45 p.m.  
Whakatane IXX 6:45 a.m.

**NIGERIA**  
Ondo State (Wed.) OSBC 2245

**PANAMA**  
Panama City HOQ 1250 10:30 a.m.

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

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

**TONGA**  
Nuku' Alofa (Sat.) 5:30 p.m.

**VIRGIN ISLANDS**  
St. Croix WSTX 970 9:00 a.m.

## SPANISH RADIO BROADCASTS

**ARIZONA**  
Nogales KFBR 1340 9:00 a.m.

**CALIFORNIA**  
San Jose KAZA 1290 8:45 a.m.

**FLORIDA**  
Coral Gables WRHC 8:45 a.m.

**TEXAS**  
San Antonio KUKA 1250 8:45 a.m.

**URUGUAY**  
Montevideo Radio El Espectador  
810 k.c. (Sat.) 1:30 p.m.

# The BIBLE ANSWERS

## MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

<b>CALIFORNIA</b>		New Bern	WCTI-A
Los Angeles	KHOF	<b>OHIO</b>	
<b>GEORGIA</b>		Cincinnati	WKRC
Savannah	WJCL WTOC		WCPO-TV Channel 9
<b>ILLINOIS</b>		Dayton	WHIO
Champaign-Decatur-		Lima	WLIO
Springfield	WBHW	<b>TEXAS</b>	
<b>NEW MEXICO</b>		Austin	KTVV
Roswell	KSWs	Houston	KTRK
<b>NORTH CAROLINA</b>		Lubbock	KCBD
Hickory	WHKY	Lufkin	KTRT
		Tyler	KLTV

## SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

Sunday	Eastern Time	Central Time	Mountain Time	Pacific Time
January 4	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
January 11	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
January 18	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
January 25	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL	MOUNTAIN HOME, AR	REDLANDS, CA
HALEYVILLE, AL	AZUSA, CA	RIALTO, CA
HUNTSVILLE, AL	BORON, CA	RICHMOND, CA
MADISON, AL	CAMARILLO, CA	RIVERSIDE, CA
OPP, AL	CARLSBAD, CA	SAN ANDREAS, CA
PHENIX CITY, AL	COALINGA, CA	SAN BERNARDINO, CA
CORDOVA, AK	CORONADO, CA	SAN BRUNO, CA
EIELSON AFB, AK	EAGLE MOUNTAIN, CA	SAN CARLOS, CA
JUNEAU, AK	EL GRANADA, CA	SAN DIEGO, CA
KETCHIKAN, AK	EUREKA, CA	SANTA CRUZ, CA
SITKA, AK	FORTUNA, CA	SANTA MARIA, CA
VALDEZ, AK	FOSTER CITY, CA	THE SEA RANCH, CA
BISBEE, AZ	FREMONT, CA	SOUTH LAKE TAHOE, CA
CASA GRANDE, AZ	FRESNO, CA	SPRING VALLEY, CA
COTTONWOOD, AZ	GILROY, CA	STOCKTON, CA
HOLBROOK, AZ	HANFORD, CA	SUNNYMEAD, CA
LAKE HAVASU CITY, AZ	HAYWARD, CA	SUNNYVALE, CA
MESA, AZ	HUNTINGTON BEACH, CA	TAHOE CITY, CA
MIAMI, AZ	JEFFREY CITY, CA	TAHOE PARADISE, CA
MORENCI, AZ	LOMPOC, CA	THOUSAND OAKS, CA
NOGALES, AZ	LOS BANOS, CA	TUJUNGA, CA
PAGE, AZ	MARTINEZ, CA	WEAVERVILLE, CA
PAYSON, AZ	MERCED, CA	YUCCA VALLEY, CA
PHENIX, AZ	MODESTO, CA	DURANGO, CO
RIO RICO, AZ	MOUNT SHASTA, CA	ENGLEWOOD, CO
SAFFORD, AZ	OCEANSIDE, CA	FORT COLLINS, CO
SHOW LOW, AZ	PASADENA, CA	FRISCO, CO
WINSLOW, AZ	PORTERVILLE, CA	HOLYOKE, CO
FT SMITH, AR		

# Television Schedule

LAKEWODD, CO  
 PUEBLO, CO  
 STERLING, CO  
 BRANFORD, CT  
 CLINTON, CT  
 MANCHESTER, CT  
 MIDDLETOWN, CT  
 PLAINVILLE, CT  
 TORRINGTON, CT  
 ALTAMONTE SPRINGS, FL  
 BONITA SPRINGS, FL  
 CAPE CORAL, FL  
 DEWEDIN, FL  
 FERNANDINA BEACH, FL  
 FT. WALTON BEACH, FL  
 LAKELAND, FL  
 NAPLES, FL  
 ST. PETERSBURG, FL  
 SARASOTA, FL  
 VALPARAISO, FL  
 CLAYTON, GA  
 DOUGLASVILLE, GA  
 FORT BENNING, GA  
 JONESBORO, GA  
 MABLETON, GA  
 MONROE, GA  
 SMYRNA, GA  
 VALDOSTA, GA  
 WEST POINT, GA  
 HILO, HI  
 WAILUKU, HI  
 BLACKFOOT, ID  
 BOISE, ID  
 BURLEY, ID  
 COEUR D'ALENE, ID  
 IDAHO FALLS, ID  
 MOUNTAIN HOME, ID  
 OROFINO, ID  
 PINEHURST, ID  
 TWIN FALLS, ID  
 ALTON, IL  
 CARBONDALE, IL  
 EFFINGHAM, IL  
 MCHENRY, IL  
 MOLINE, IL  
 OAK PARK, IL  
 ORLAND PARK, IL  
 CLINTON, IN  
 JEFFERSONVILLE, IN  
 NEW HAVEN, IN  
 SEYMOUR, IN  
 AMES, IA  
 BURLINGTON, IA  
 CEDAR RAPIDS, IA  
 DES MOINES, IA  
 FT. MADISON, IA  
 GUTTENBERG, IA  
 MARSHALLTOWN, IA  
 MASON CITY, IA  
 OSKALOOSA, IA  
 SIOUX CITY, IA  
 WASHINGTON, IA  
 WATERLOO, IA  
 CONCORDIA, KS  
 DODGE CITY, KS  
 FORT SCOTT, KS  
 NEWTON, KS  
 ULYSSES, KS  
 HARLAN, KY  
 HENDERSON, KY  
 NICHOLASVILLE, KY  
 OWENSBORO, KY  
 PADUCAH, KY  
 KENNER, LA  
 SHREVEPORT, LA  
 SLIDELL, LA  
 BALTIMORE, MD  
 CUMBERLAND, MD  
 PASADENA, MD  
 FALL RIVER, MA  
 LEE, MA  
 ORLEANS, MA  
 COLDWATER, MI  
 ESSEXVILLE, MI  
 GRAND HAVEN, MI  
 GREENVILLE, MI  
 LAPEER, MI  
 MUSKOGEE, MI  
 NEGAUNEE, MI  
 NILES, MI  
 NORTH LANSING, MI  
 ST. CLAIR SHORES, MI  
 MANKATO, MN  
 MARSHALL, MN  
 MONTEVIDEO, MN  
 RED WING, MN  
 ST. LOUIS PARK, MN  
 STEPHEN, MN  
 WITTMAR, MN  
 LONG BEACH, MS  
 HAZELWOOD, MO  
 INDEPENDENCE, MO  
 BAKER, MT  
 DEER LODGE, MT  
 FORSYTH, MT  
 LAUREL, MT  
 LAVISTA, NE  
 CARSON CITY, NV  
 ELKO, NV  
 PT. PLEASANT BEACH, NJ  
 WASHINGTON, NJ  
 WOODBURY, NJ  
 ALAMOGORDD, NJ  
 ALBUQUERQUE, NM  
 BAYARD, NM  
 DEMING, NM  
 ESPANOLA, NM  
 FARMINGTON, NM  
 LAS CRUCES, NM  
 LORDSBURG, NM  
 LOS ALAMOS, NM  
 LOVINGTON, NM  
 ROSWELL, NM  
 SILVER CITY, NM  
 SOCORRO, NM  
 TRUTH OR CONSEQUENCES, NM  
 TUCUMCARI, NM  
 TULAROSA, NM  
 ALBANY, NY  
 LOCKPORT, NY  
 NORTH TONAWANDA, NY  
 PORT JEFFERSON, NY  
 ROCHESTER, NY  
 SYRACUSE, NY  
 TARRYTOWN, NY  
 WEST SENECA, NY  
 CHAPEL HILL, NC  
 WILSON, NC  
 DICKENSON, ND  
 GRAND FORKS, ND  
 GRAND FORKS AFB, ND  
 STANLEY, ND  
 ALLIANCE, OH  
 ASHTABULA, OH  
 BELLAIRE, OH  
 CANTON, OH  
 CINCINNATI, OH  
 COLUMBUS, OH  
 FOREST PARK, OH  
 LIMA, OH  
 MARION, OH  
 MIDDLETOWN, OH  
 MINGO JUNCTION, OH  
 NILES, OH  
 NORWOOD, OH  
 PARMA, OH  
 PORTSMOUTH, OH  
 STEUBENVILLE, OH  
 URBANA, OH  
 YOUNGSTOWN, OH  
 ALVA, OK  
 CARNEGIE, OK  
 ENID, OK  
 MEDFORD, OK  
 MIDWEST CITY, OK  
 MUSKOGEE, OK  
 OKLAHOMA CITY, OK  
 BROOKINGS, OR  
 CASCADE LOCKS, OR  
 COOS BAY, OR  
 HOOD RIVER, OR  
 LA GRANDE, OR  
 MADRAS, OR  
 MEDFORD, OR  
 PORTLAND, OR  
 PRINEVILLE, OR  
 REEDSFORT, OR  
 SILETZ, OR  
 WALDPOR, OR  
 ERIE, PA  
 MASONTOWN, PA  
 PALMERTON, PA  
 READING, PA  
 MYRTLE BEACH, SC  
 SUMTER, SC  
 RAPID CITY, SD  
 JEFFERSON CITY, TN  
 MEMPHIS, TN  
 NASHVILLE, TN  
 AUSTIN, TX  
 BELLAIRE, TX  
 CLUTE, TX  
 CORPUS CHRISTI, TX  
 DENTON, TX  
 EL PASO, TX  
 GEORGETOWN, TX  
 HOUSTON, TX  
 LONGVIEW, TX  
 MARFA, TX  
 MULESHOE, TX  
 OZONA, TX  
 PASADENA, TX  
 PORT ISABEL, TX  
 ROCKSPRINGS, TX  
 SAN ANGELO, TX  
 SAN ANTONIO, TX  
 SONORA, TX  
 SWEETWATER, TX  
 WACO, TX  
 THE WOODLANDS, TX  
 ODGEN, UT  
 SALT LAKE CITY, UT  
 VERNAL, UT  
 BARRE, VT  
 NEWPORT NEWS, VA  
 RICHMOND, VA  
 ROANOKE, VA  
 WINCHESTER, VA  
 ABERDEEN, WA  
 ANACORTES, WA  
 BURLINGTON, WA  
 BREMERTON, WA  
 ELLENSBURG, WA  
 FORKS, WA  
 LONGVIEW, WA  
 METALINE FALLS, WA  
 MORTON, WA  
 OLYMPIA, WA  
 PORT ANGELES, WA  
 OUNCEY, WA  
 SEATTLE, WA  
 SPOKANE, WA  
 YAKIMA, WA  
 CLARKSBURG, WV  
 FAIRMONT, WV  
 KINGWOOD, WV  
 MUTTON, WV  
 MORGANTOWN, WV  
 APPLETON, WI  
 ONALASKA, WI  
 PLATEVILLE, WI  
 WHITEWATER, WI  
 BUFFALO, WY  
 CODY, WY  
 DUBOIS, WY  
 EVANSTON, WY  
 GILLETTE, WY  
 GREYBULL, WY  
 JACKSON, WY  
 KEMMERER, WY  
 LANDER, WY  
 NEWCASTLE, WY  
 RIVERTON, WY  
 ROCK SPRINGS, WY

# Christian Life and Doctrine

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## Sowing and Reaping

**“The harvest is the end of the world [Greek, age]; and the reapers are the angels.”—Matthew 13:39**

THE Bible is more than a textbook of religious precepts designed to govern human behavior through endless generations, with no objective in sight other than helping men and women to live better lives here, that they might be prepared for happiness beyond the grave. In order to understand the Bible correctly, it is essential to recognize that there are time elements in the plan of God—ages and dispensations, which have a beginning and which come to an end. In these, there is a “sowing” and a “reaping” accomplished in them with respect to the work of God.

The Bible reveals an orderly progression in the divine plan, which is ultimately to reach a glorious consummation in the reconciliation to God, the Creator, of the sin-cursed and dying race and the restoration of the people to everlasting life and happiness. This, the Bible shows, is to be accomplished through Christ, who at his first advent died to redeem mankind from death, and during his second presence, through the agencies of his kingdom, will accomplish the foretold work of “restitution” spoken by the mouth of all God’s holy prophets since the world began.—Acts 3:19-21

Even before Christ’s first advent there had been various changes of dispensation in the outworking of the divine plan. One of these occurred at the time of the Flood, when “the world that then was, being overflowed with water, perished.”

(II Pet. 3:6) During a period of more than six hundred years after the Flood, the "voice" of God was heard by only a few patriarchs, particularly Noah, Abraham, Isaac, and Jacob. God promised Abraham that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 18:18; 22:18) This promise was inherited by Abraham's son Isaac and his grandson Jacob. (Gen. 26:4; 28:14) When Jacob (whose name God changed to Israel) was nearing death, he voiced a prophecy concerning his son Judah, indicating that the seed of promise was to come through his family, or tribe.—Gen. 49:9,10

Following the deliverance of the Israelites from their bondage in Egypt, God, through Moses, gave them his Law, which was epitomized in the Ten Commandments. But this was merely a means to an end. The Lord knew that the Israelites, being members of the fallen and dying human race, could not keep his Law inviolate. In the New Testament the Apostle Paul explains that the Law was a "school-master" to teach the necessity for the redemptive work of Christ, that only through a Redeemer could mankind be rescued from sin and its penalty, death.—Gal. 3:24

During the Jewish Age God sent his prophets to Israel to admonish and warn the nation and to prophesy the coming of the Messiah, the promised Seed. Many of the prophecies associated the hope of the Messiah with the idea of a "kingdom," a "government," which would be established by him and through which the promised blessings of all the families of the earth would be accomplished. Thus the Prophet Isaiah foretold that "of the increase of his government and peace there shall be no end."—Isa. 9:6,7

### **In "Due Time"**

It was in God's own "due time" that Christ came, first to die for the sins of the people, and later to establish the foretold kingdom through which the redeemed would be blessed.

(Rom. 5:17-21) In announcing the first presence of Christ, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Preaching in the wilderness of Judea, John said, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2) What may be a better translation of this statement emphasizes that the "King" of the Lord's promised kingdom had appeared. Thus, in these two announcements, one identifying Jesus as "the Lamb of God" and the other as the promised "King," the two-fold work of Christ is revealed, that is, his sacrificial work to redeem the people and his kingdom work, by means of which all the families of the earth were to be blessed.

Throughout his ministry Jesus emphasized both of these aspects of the divine plan for the recovery of the human race from sin and death. He taught that he would give his flesh in sacrifice for the life of the world. (John 6:51) He also said much about the promised kingdom. Because his disciples "thought that the kingdom of God should immediately appear," Jesus related a parable concerning "a certain nobleman who went into a far country to receive for himself a kingdom, and to return." (Luke 19:11, 12) Through this parable and other teachings of the Master, we learn that the due time for the establishment of the messianic kingdom is not until after his return, that is, during his second advent.

Nevertheless, through his parables and otherwise, Jesus associated the preparatory work of the intervening age, when his people would be waiting for his return, with the idea of the kingdom. Thus most of his parables are introduced with the words, "The kingdom of heaven is likened unto." So it is in the parable of the wheat and the tares, from which our text is taken. This parable does not illustrate the kingdom established in power and great glory—except in a very brief statement at the close—but, rather, the effort of Satan to hinder the preparatory work of the kingdom and the manner in which he would counterfeit this work of the Lord.

## The Parable

The parable tells of “a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat.” The servants of the “householder” who sowed the wheat suggested that they uproot the tares and remove them from the field. But the householder said, “Nay; lest while ye gather up the tares, ye root up also the wheat with them.” Then he instructed his servants, saying: “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”—Matt. 13:24-30

In verses 37 to 43 of the chapter, Jesus’ explanation of this parable is presented. “He that soweth the good seed,” he said, “is the Son of man.” From this it is clear that the sowing of the “good seed,” the “wheat,” represents the work of Jesus in selecting his apostles and, through them, the establishing of the Early Church. In a very special way Jesus himself was responsible for this work, both through personal instruction to his disciples and by the outpouring of the Holy Spirit at Pentecost.

The “field” in which the good seed was sown, Jesus explained, was the “world.” While the wheat sown by Jesus personally was not scattered throughout the whole world, he commissioned his followers to go “unto the uttermost part of the earth” and preach the Gospel, making disciples from among all nations. Jesus’ last instructions to them were, “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:8

The “good seed,” Jesus explained, “are the children of the kingdom.” Jesus is the great King in the kingdom of promise, the kingdom through which all the families of the earth are to be blessed; and the Scriptures reveal that the work of the Lord throughout the present age has been the

calling and preparation of a company of people who will share with him in the honor, glory, and work of the kingdom. To these Jesus said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The "children," or "sons," of the Heavenly Father are, through the Scriptures, begotten to the glorious hope of joint-heirship with Jesus in the kingdom. They are, as Paul wrote, "heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17) Concerning the same class the Apostle Peter wrote, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

The apostles and others in the Early Church understood that the kingdom could not be set up in the earth until after Christ had returned; so they looked forward to that great event in the plan of God, confident that if they walked faithfully in his footsteps even unto death they would then be raised from the dead to live and reign with Christ. When approaching death by execution, Paul wrote, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7, 8

Jesus promised that all "overcomers" of this age would be exalted to rulership with him. "To him that overcometh," he said, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) These shall be "kings and priests unto God," and "shall reign on the earth," we read. (Rev. 5:10) These are the same ones who, in the 20th chapter of Revelation, are said to come forth in the "first resurrection" to live and "reign with Christ a thousand years."—vss. 4-6

Truly, then, these are "the children of the kingdom." They have learned of the glorious kingdom that God has promised, the kingdom through which "restitution" blessings are to be

made available to all the families of the earth. In the beginning of the age the apostles and other disciples of Christ were inspired by this glorious hope. Their hope of reigning with Christ in the kingdom enabled them to suffer patiently with and for him, as they looked forward to his return, when they would be with him in glory.

However, as the parable indicates, an "enemy" sowed "tares" among the "wheat"—that is, among "the children of the kingdom." These tares, Jesus explained, "are the children of the wicked one," and the "enemy" who sowed them is "the Devil." This sowing of the tares, the parable indicates, was done "while men slept." This obviously refers to a time after the apostles fell asleep in death. While they lived they were the guardians of the church, and it was not possible for the Devil to be very successful in his effort to sow tares among the wheat.

However, after the apostles died, the Devil did get in his work. This was accomplished in a very deceptive manner. Paul said to the elders at Ephesus, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) As time went on, and as the apostles foretold, these children of the wicked one, the tares, set up a counterfeit system of Christianity, described by Paul as "the mystery of iniquity." (II Thess. 2:7) Church history reveals how accurately these predictions of Jesus and the apostles were fulfilled.

Such has been the state of Christianity as seen by the world throughout most of the age. The imposing systems of religion have been what the world has recognized as the church. Being a counterfeit of the true children of the kingdom, they have established a kingdom, even kingdoms, of their own. The aggregate of these has been called Christendom, that is, Christ's kingdom. Having joined hands with civil governments in an effort to establish kingdom authority in the earth, these have lost sight of the return of Christ and the coming establishment of the real kingdom of promise.

The fact that the tares are referred to by Jesus as the children of the wicked one does not mean that they have been or are unregenerate, lawless people. It is simply that their outlook, their hope, their aims, their endeavors are not in keeping with the hope of the kingdom set forth in the Word of God but are those of the wicked one in his attempt to thwart the purpose of God and cause God's people to lose sight of his promises to establish the messianic kingdom and, through its agencies, fulfill his promises to bless all the families of the earth.

Meanwhile, however, in every part of the age there have been a few of the wheat class, a few children of the kingdom. There have always been those who looked for the return of their Lord and the establishment of his kingdom. These have been few in number, a little flock indeed—frequently but one here and one there—but by the Lord's grace they kept the kingdom hope alive, even while, as the parable shows, they grew together with the tares in the same field—the world.

### **Comes the Harvest**

The parable reveals that the admixture of tares with the wheat was not to continue forever but only for the one age in the divine plan. At the end of the "world" (Greek, **aion**, meaning age) there was to be a "harvest"—a harvest in which the tares would be gathered together into bundles and burned, and the wheat gathered into the Lord's "garner," or "barn."

In Jesus' explanation of the parable, he said that the tares would be burned in a "furnace of fire." Since at the end of the age there are many millions of tares and they are scattered through many parts of the earth, it is evident that it is not a literal furnace in which they are burned. The Prophet Malachi gives us the proper thought, saying that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up."—Mal. 4:1

It is a "day" in the outworking of the divine plan that "burns as an oven." This day is elsewhere described in the prophecies as the day of God's vengeance. (Isa. 34:8) In language less figurative, the Bible describes this day as one in which there was to be "a time of trouble, such as never was since there was a nation," a time when there would be "distress of nations, with perplexity," "a day of darkness and of gloominess, a day of clouds and of thick darkness."—Dan. 12:1; Luke 21:25,26; Joel 2:2

In this symbolic furnace of fire, which engulfs the whole world of mankind, all false systems of religion are destroyed, including nominal churchianity. This results also in the destruction of the tares—not necessarily as individuals, but as tares, in the sense that they will no longer be looked upon as being of the Lord's kingdom arrangements but as having been adherents of a counterfeit kingdom, which, in the great Armageddon struggle at the end of the age, is destroyed, together with all the selfish and sinful institutions of the earth.

### **"As the Sun"**

In the end of the age the wheat is also gathered, not to be burned in the great time of trouble, but to "shine forth as the sun in the kingdom of their Father." (Matt. 13:43) The Prophet Malachi, after telling us that "the day cometh that shall burn as an oven"—that oven in which the tares are destroyed—says that then also "shall the Sun of Righteousness arise with healing in his wings."—Mal. 4:2

The glorious hope of all the children of the kingdom of this age is to be associated with Christ, the Sun of Righteousness, in the kingdom work of blessing all the families of the earth with life and happiness. So the parable, revealing the work of the present age completed, shows the wheat class as a part of the great Sun of Righteousness, which then arises with healing in his wings.

## The Reapers

Jesus explained that the reapers whom he would send forth into the harvest would be the "angels." The Greek word here used is one that means a "messenger." It could be a heavenly or an earthly messenger. It is sometimes used in the New Testament regarding inanimate objects. Since the angels of the parable gather the tares into bundles and burn them and also gather the wheat into the Lord's barn—implying the exaltation of the children of the kingdom to live and reign with Christ—it is evident that various kinds of messengers are used in this figurative harvest.

The angels, or messengers, that gather the tares into bundles and cast them, figuratively speaking, into the "furnace" of the great "time of trouble," which destroys all the selfish institutions of this "present evil world," are all the various forces that directly and indirectly contribute to bring about this dramatic change in world affairs. To the extent that the truth of God's Word, as proclaimed by his consecrated people, enters into the gathering of the tares, these are the messengers whom the Lord uses.

The Lord's people themselves, however, are more vitally concerned with the harvesting of the wheat, for they take part in this work in a very real way. The work of the Jewish Age, which began with the giving of the Law at Mount Sinai, ended with a harvest. The Law was designed by the Lord as a "schoolmaster" to prepare the nation of Israel for the Messiah, and when he came there was a harvest call of truth designed to reach all the Israelites who were in heart condition to receive him. The true wheat then, even as now, was very much in the minority.

In keeping with the harvest illustration, Jesus said to his disciples: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38) The disciples themselves, to whom these words were addressed,

were among the wheat that was then gathered by the proclamation of the kingdom message. When reached by the message, they in turn became messengers of the Lord in the harvesting of additional wheat.

So it is at the end of the present age. While the final exaltation of the wheat into the heavenly garner, or barn, is accomplished by divine power exercised through channels beyond our comprehension, their preparation for this ultimate position in the kingdom is brought about by the harvest message of truth. And it is our privilege as messengers of the Lord to proclaim the Gospel of the kingdom for this purpose.

### **Now in the Harvest**

There are many prophecies of the Bible which reveal that we are now living in the end of the age. Since Jesus said that the harvest work of gathering the wheat would take place in the end of the age, there should be evidence that such a work has been and is being done; and there is unmistakable evidence that this is so. In Revelation 14:6, 14, 15, we have a description of the harvest work at the end of the age, in which Jesus is shown to be present as the Chief Reaper, being figuratively represented as sitting upon a cloud with a "sharp sickle"—a reaping instrument—in his hand.

In this harvest scene an "angel," or messenger, is shown "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (vs. 6) The "everlasting Gospel," the "Gospel of the kingdom," was, as we have seen, lost sight of by the church soon after the death of the apostles. The word "Gospel" means good news, and during the Dark Ages the God-dishonoring theory of eternal torture was substituted for the good news of the kingdom, and the claim was made that the church-state systems of Europe were the kingdom of Christ.

In order, therefore, that the everlasting Gospel might again be proclaimed, it had first to be restored to the true people of

God; and this was done in fulfillment of Jesus' promise that when he returned he would gird himself and serve the household of faith with "meat in due season." (Luke 12:37,42) This meat in due season is the truth "due" to be understood and proclaimed in the harvest time at the end of the age—the everlasting Gospel of the kingdom, foretelling the coming establishment of that glorious kingdom, when the "wheat," together with Christ, will "shine forth as the sun" for the blessing of "all the families of the earth."

The harvest period at the end of the Gospel Age comes to a close, and then the thousand-year age of the messianic kingdom begins. The everlasting Gospel, the good news that the Lord has provided restitution blessings for all mankind is therefore peculiarly "meat in due season" at this time; for the end of the age heralds the coming time when these blessings are due to reach the world of mankind. And it is this and other dispensational truths that separate the wheat from the tares and prepare them to "shine forth as the sun in the kingdom of their Father."

Just such a harvest work has been, and still is, going on. While throughout the age there have been a few who have continued to cherish the hope of our Lord's return and the establishment of his kingdom, they have been hardly noticeable. But beginning approximately in 1874, when the returned Lord began to serve the promised meat in due season to the "household of faith" and this harvest message began to be proclaimed on a worldwide basis, the wheat—as children of the kingdom—have unitedly joined in the proclamation of the Gospel of the kingdom.

While all other professing Christians have taught that only through human agencies would the kingdom promises of the Bible be fulfilled, the children of the kingdom have proclaimed that "the zeal of the Lord of hosts will perform this." (Isa. 9:6,7) These children of the kingdom have also taught that those who suffer and die with Jesus will live and reign with him, that they will shine forth as the sun in the kingdom

of their Father. They have proclaimed that this promised Sun of Righteousness will heal the people and that all who have died will be awakened from death and be given an opportunity to share in the blessings of Christ's kingdom.

This glorious Gospel of the kingdom has reached the whole professed world and continues to do so. The children of the kingdom continue to proclaim the presence of the King and the fact that the blessings of the kingdom are near—even at the door. Their message is not popular, even as Jesus' message was not popular in his day. The children of the kingdom rejoice that through the agencies of the kingdom all mankind is to be given a full opportunity for life, and they are happy to continue announcing that the life-giving blessings of the kingdom will soon be available for all mankind.

Insofar as the dissemination of the truth of God's Word accomplishes the work of the harvest, these children of the kingdom are the angels, the messengers, whom the Lord is sending forth for this purpose. Just as the Lord sent forth the disciples throughout Israel to gather the wheat of that nation at the end of the Jewish Age, his messengers are now bidden to go forth "unto the uttermost part of the earth" and proclaim "the everlasting Gospel."

The wheat of the parable represents the children of the kingdom, not the word of truth, as in the parable of the sower. Nevertheless, these children of the kingdom are developed as wheat by the truth; and for the truth to reach them, it must be proclaimed. Thus the proclamation of the truth was necessary not only in the original sowing of the parable, but is also essential now, the truth being shown in Revelation 14:14 as a "sickle," that is, the instrument of reaping.

As Revelation 14:14 reveals, our present Lord is the Chief Reaper in the present harvest work. He is directing all the messengers of the harvest, for both the gathering and burning of the tares as well as for the finding and prepara-

tion of the wheat to “shine forth as the sun in the kingdom of their Father.” These messengers he sends forth with the “everlasting Gospel”—the Gospel of the kingdom, the glorious harvest message of present truth, and they are thus given an opportunity of proving worthy of the honor of reigning with him by their zeal in proclaiming the kingdom message.

During the harvest at the end of the Jewish Age, Jesus was with his disciples in the flesh, and we may conclude that now his attitude toward his people and his will for them are still the same. Then, when he “saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” —Matt. 9:36-38

The Apostle John reports Jesus as saying to his disciples that the “fields” were “white” unto the harvest. To encourage them to faithfulness in the harvest work at that time, Jesus said: “He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” (John 4:35, 36) These words of admonition and promise are equally true of the messengers in the present harvest.

Those who are faithful in doing all they can to help proclaim the message experience great joy in the work. These wages of rejoicing are received daily, as each experience manifests the Lord’s approval upon the efforts being made—approval that is sensed in the heart, joys resulting from obedience to the directive of the Chief Reaper to help thrust in the sickle of truth to reap the remaining grains of wheat, that they might be prepared for the heavenly garner.

In addition to these daily wages of peace and joy, we have the promise that if faithful we will ultimately attain life

eternal in the kingdom, to “shine forth as the sun” for the blessing of all mankind. In this, Jesus explained, they that sow and they that reap will rejoice together. This means the opportunity of being united soon with Jesus, with the apostles, with the faithful of the Early Church, and with all the children of the kingdom of every part of the age. It is a glorious prospect!

While many years of the Gospel Age harvest are already in the past, there is still reaping to be done. Through the proclamation of the truth, grains of wheat are still being found who, in turn, are letting their light shine, that still others might be blessed. Meanwhile the fires of the great time of trouble are burning as a “furnace,” and already in parts of Christendom the systems established by the tares are being destroyed. This “oven” will have accomplished the complete destruction of the tares ere the wheat “shine forth as the sun in the kingdom of the Father.”

However, the fact that the tares are already bundled for their burning indicates also that the wheat harvest is nearly over; so may all who are rejoicing in the hope of sharing in the rulership of the kingdom be more than ever zealous in proclaiming the everlasting Gospel, for “the time is short.” It is only “a little while”—now that He who was to come has come (Heb. 10:37)—when, if faithful, we will be “shining forth” with Him in the glorious kingdom work of blessing all the families of the earth.

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### **1981 MEMORIAL SUPPER DATE**

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Friday, April 17.

# Christian Life and Doctrine

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## The Power of God

GOD gives us a wonderful illustration of his attributes in the Tabernacle. This was shown in the way the Mercy Seat was made. (Exod. 25:17-19) It consisted of a slab of gold, large enough to cover the opening of the Ark of the Covenant, and formed so that two Cherubim were a part of the slab, one at each end. Verse 19 reads, "And make one cherub on the one end, and the other cherub on the other end: **even of the mercy seat shall ye make the cherubims on the two ends thereof.**" (Of one piece with the mercy seat shall ye make the cherubim on its two ends."—RSV)

The thought seems to be that in illustrating the facets of God's character the entire Mercy Seat was to show the interdependence of the various characteristics, or the complete harmony and consistency of his mind, in accomplishing his works. For example, the foundation of all of his activities is justice (which was pictured by the base); and love and power (which were pictured by the Cherubim) are never exercised independently but are based on justice. Also, power will not be exercised without love and justice also being exercised.

Wisdom was represented by the presence of God himself between the two Cherubim. (vs. 22) "I will commune with thee from above the mercy seat, from between the two cherubims [the Shekinah light of glory] which are upon the ark of the testimony."—Ps. 80:1; 99:1; Ezek. 10:2

As pictured in this beautiful illustration, we find that in every case God's varied expressions of power have been in harmony with his righteous purposes. In the account of the

creation of the earth, for example, the purpose was not so much to record the creative activity as to show the process by which he prepared the earth to be the home of his creation—man. Down through the ages since Adam's fall, God has from time to time sent forth messengers. He has found it expedient to endow these messengers with power in order to attest to their position and the authority of their message. And, of course, the greatest of these messengers was the Messenger of the Covenant. At Jordan he was anointed with the Holy Spirit and power. "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."—Acts 10:38

Jesus used God's power in a way that was consistent with God's use of that facet of his character. It was one of the ways that the Heavenly Father could test our Lord's oneness of mind and purpose with himself. Jesus had a choice. He could serve self-interest or he could serve God. For example, in the wilderness, after Jesus had fasted for forty days, the Devil suggested that he turn the stones into bread. Satan knew that he could do it—as did Jesus also—but what did Jesus say? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4

In another instance, when Jesus was arrested in the garden and Peter started to defend him with a sword, Jesus told Peter to put away his sword, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"—Matt. 26: 53, 54

In John 6:5-15 (the miracle of the feeding of the 5,000) many said, "This is of a truth that Prophet that should come into the world." "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."—vss. 14, 15

In these and other instances, Jesus demonstrated that he would use God's power to further God's interests and not his own.

It was God's power that Jesus used to give authenticity to his ministry. In John 10:30-38 we have a cluster of texts to the point. Jesus had said, "I and my Father are one." The Jews were offended and took up stones to stone him. Jesus said, "Many good works have I showed you from my Father; for which of these works do you stone me?" The Jews replied that it was not for the works but because Jesus was calling himself a god. Jesus then responded: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

The "works" that Jesus was speaking of were those works that God had foretold in the prophecies that Jesus would do. When John the Baptist sent two of his disciples to ask Jesus whether he was the Messiah, Jesus did not answer directly with words that could be questioned but gave the signs, or works, as proof, "how that the blind see, the deaf hear, the dead are raised, to the poor the Gospel is preached."—Luke 7:22

Jesus also used God's power to illustrate the blessings of the kingdom. His healing of the sick, giving sight to the blind, the raising of the dead were all wonderful illustrations of the blessings that will flow to all by God's power operating through Christ and his church.

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"The People of the Bible" series is now available in book form. It is a very attractive book and would make a nice gift. \$2.00 per copy. Send your order to Dawn Publications, East Rutherford, NJ 07073.

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# Encouraging Letters

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## **“Beautiful Work”**

Dear Sirs: Please send me the “Plan” booklet you advertised on the radio. I was very much interested in your program. Keep up your beautiful work of spreading God’s Word. Thank you very much!—MI

## **Wants to Study God’s Truth**

To “The Bible Answers”: I’d like to study these Bible lessons. Since I am a widow and not able to attend Bible classes, I would be ever so grateful to be able to study God’s truth at home. Thank you kindly. Lovingly and prayerfully.—IL

## **Not Boring Any More!**

Dear Sirs: I’ve bought every book and booklet you’ve ever published and have learned something from each. Quite a surprise for a dyed-in-the-wool Lutheran! It’s a happy, happy thing! Studies in the Scriptures should be read by all. It was an old man who introduced me to a new insight—surprising how interesting the Bible can be when understood rightly! I used to think it boring. Not any more! 1972 was the year. I am 83. Sincerely.—AR

## **A Changed Outlook**

Hi! I just finished your pamphlet entitled “Hope Beyond the Grave” and found it fascinating, changing my outlook a bit. Please send “God and Reason” and “The Creator’s Grand Design.” It’s good to see someone working with the Bible, making it easier to understand the original message intended. Sincerely.—ME

## **Youngster Has Questions**

Dear Sirs: I was watching your program “The Bible Answers” and would like a copy of your free booklet. I felt so close to the couple who lost their daughter in a car accident. I have many questions about my father’s death three years ago, and I hope your booklet will help answer my questions. Yours truly.—OH

## **A Minister Blessed**

Dear Sirs: Thank you very much for sending me The Dawn for Bible Study. It is very enlightening and helpful to me. Since I was unable to tune in to hear “The Judgment Day” by “Frank and Ernest,” is it possible that you could send me

a copy of their lecture on it? What a blessing in Jesus I have found through the Dawn Bible Students Association's ministry! Please keep up the good work. I am praying for you and yours in doing a work worthwhile. Thank you, and may God bless all of you. Yours in Christ.  
—NY

### **It "Gave Me Hope"**

Gentlemen: I have just read your little booklet "Hope." It really gave me hope! My brother just passed away, and the message was something to assure the family that we will see our brother again when this long night is over and death will be no more. I would like to have the booklet "God and Reason." Yours truly.—SC

### **"Cheers Me Up"**

Dear Sirs: Oh how I look forward each month to receiving The Dawn magazine! It certainly cheers me up and teaches me a lot. I live alone in one room and am very lonely. Also I am very poor, disabled, in constant physical pain, and I'm hospitalized quite often for body traction. I am requesting a copy of the booklet "The Day of Judgment." Thank you very much. May God bless you all. In Christian love.—VT

### **Wants Scriptures We Used**

Dear Sirs: I would appreciate a copy of the booklet "When a Man Dies," as I failed to get the scriptures where your ideas were found, when your message was on the radio this a.m. I enjoy hearing you, and I think you have been an encouragement to lots of people as well as to me. Thanks to you! Sincerely.  
—KY

### **"Have learned So Much"**

Dear Friends at The Dawn: Please renew my subscription to The Dawn. I have been taking it for several years, and I don't want to miss an issue. Before I heard your radio and television programs, I hadn't learned very much when going to churches—just the same old things. But praise the Lord, I have learned so much from The Dawn that I look forward to it every month with joy. It helps us to see the Bible being fulfilled, and it is wonderful. Thanks so much.  
—OH

### **Trying to Help Father**

Dear "Frank and Ernest": I heard your radio program on "Creation" the other day. My father is a non-Christian and believes in evolution. I have been talking to him and trying to

show him that God created the world. I would like your booklet on "Creation," also your prayers that my father will be open to reading it. My prayers will include your ministry, with the hope that you can reach the hungry with God's Word. Love in Christ.—AZ

### **"It Gave Me Light"**

Dear Sirs: I read your Dawn magazine and listen to your broadcasts. I would like you, please, to send me your booklet "The Day of Judgment." I am very much inspired with the Word of God from your Dawn magazine. It gave me light on the Bible that I didn't have before. May God forever bless you! Sincerely yours.—NY

### **"It Really Gets Around!"**

Dear wonderful Friends: I want you to know I'm always happy when my Dawn magazine arrives. I never put it down until I've read it all through. It is such a wonderful little magazine, and I enjoy it so much, and share it with my neighbors, who enjoy it

too. The two people I had it sent to this year surely are happy with their Dawn, too. I sent it to my little 10-year old niece for her birthday. When she received her first issue she sat right down, and did not stop until she read it through, then she called me and thanked me for it. My last issue is at a friend's house, and she passes it along to her friends. It really gets around! Thanking you again, I am, Very truly yours.—SC

### **Confined to Wheelchair**

Gentlemen: Greetings in Jesus' name! I am enclosing cost of renewal of my Dawn for another year. I enjoy it so much. It is a magazine you can lay down and pick up and read any time. I am 73 years old, in a wheelchair, so I cannot go to church, and I enjoy reading the Bible lessons for each Sunday. I also enjoy every testimony and all the "Highlights." My copies lie on the kitchen table, to be used by whoever comes in. God bless you, and please keep publishing the magazine! A Christian Friend.—IN

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"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."—Psalm 100:4

## DAWN RECORDED LECTURE SERVICE

The General Convention tapes for 1980 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Recorded tapes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished on 7" reels and cassettes.

If you desire to **purchase** tapes, please advise us which type you want (reel or cassette) and they will be made up especially for you. Recordings of testimony meetings and 8-track tapes are not available.

Purchase prices are as follows:

Reel to Reel		Cassettes	
7 inch (1800 feet)	\$4.00 each		
7 inch (1200 feet)	\$3.50 each	120 minute	\$4.00 each
5 inch (900 feet)	\$2.75 each	90 minute	\$3.00 each
5 inch (600 feet)	\$2.50 each	60 minute	\$2.00 each
Complete Convention	\$53.00	Complete Convention	\$53.00



### Resolutions for 1981

A little less impatient with those we deem too slow,  
A little less of arrogance because of all we know,  
A little more humility, seeing our worth is slight;  
We are such trivial candles compared to stars at night!  
A little more forgiving and swifter to be kind,  
A little more desirous the word of praise to find,

The word of praise to utter and make a heart rejoice,  
A little bit more careful to speak with gentle voice,  
A little more true eagerness to understand each other,  
A little more real striving to help a shipwrecked brother,  
A little more high courage to each task that must be done.  
These be our resolutions—God help us every one!

# Talking Things Over

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## Statistical “Good Hopes” Report

for year ended September 30, 1980

	Receipts	Expenditures
General Fund . . . . .	\$201,677.03	
Radio (domestic only) . . . . .	28,716.52	\$129,527.14
Television . . . . .	4,703.62	60,420.92
Traveling Speakers . . . . .	2,426.00	13,885.36
Overseas (including foreign radio) . . . . .	32,736.30	59,585.76
Recorded Lecture Service . . . . .	1,293.00	2,306.43
Free Literature . . . . .	2,357.19	2,357.19
Free Subscriptions . . . . .	735.00	735.00
Sales of Dawn Publications, Dawns, etc. . . . .	32,538.96	178,754.85
Advertising (Magazines & Newspapers) . . . . .	23,379.94	20,690.39
Film Service . . . . .	1,243.00	10,364.15
Other (interest, etc.) . . . . .	20,867.09	
Totals (before bequests) . . . . .	<u>\$352,673.65</u>	<u>\$478,627.19</u>
Bequests Received . . . . .	230,205.64	
Totals . . . . .	<u><u>\$582,879.29</u></u>	<u><u>\$478,627.19</u></u>

In the fiscal year ended September 30, 1980, The Dawn recorded an operating loss, before bequests, of \$125,953.44. Bequests in the amount of \$230,205.64 made up this loss and posted a total net gain of \$104,252.10. This gain offsets the loss last year (1979) of \$101,000.00.

During the year The Dawn has not changed its pricing on any printed matter. Remarkable for our time, our prices remain substantially the same as they were fifty years ago. This, of course, is in line with long-established Dawn policy of making truth literature available to all who request it at the lowest possible cost—much of it free.

This is made possible by the Lord's people all over the world who cooperate and sacrifice together to have these activities continue. We, here at The Dawn, are greatly privileged to share with you in the work of sending forth the message of truth in these closing days of the Gospel Age. May the Lord continue to bless and direct us all.

## **Dawn Activities**

### **Radio**

We now have 111 radio stations broadcasting the "Frank and Ernest" radio program. These stations are located in the United States, Canada, Australia, British West Indies, Ceylon, New Zealand, Nigeria, Panama, the Philippines, South Africa, Tonga, the Virgin Islands, and Uruguay.

### **Television**

Television is almost exclusively confined to cable through Modern Motion Pictures Satellite Network. The program is made available to over 2,700,000 homes. The prospects are that the size of the network will be enlarged by 300,000 homes during 1981, making our programs available to over 3,000,000 homes.

### **Film Service**

The Dawn Film Service shipped 2,378 films to schools, libraries, institutions of all kinds, and as a result placed 4,400 booklets. The number of films shipped has declined over the past three years due mainly to the need for increased promotion. We are planning to make a new brochure that will display the films better; also, there will be some change in titles to improve the appeal. When this is done we will use a mailing list to promote this phase of our witness work.

Modern Motion Pictures also have a film library of our films, and they do approximately the same volume as we do. RHR Film Services has a number of our films, and they too have a film-lending library that is active.

### **Advertising**

Ads in the United States have appeared in Parade, TV Guide, Capper's Weekly, Old Farmer's Almanac. Ads in Reader's Digest have been authorized for Germany, France, England, the Netherlands, and in Danish. We are also running a series of newspaper ads in Italy.

### **Literature**

"Hope for the World," the large magazine that was developed for doctors' offices, Laundromats, etc., is available for distribution.

Printing continues on a normal basis. Total sale of books for the year was 14,172, booklets 264,583, and tracts 87,989. Our new book, "The People of the Bible," is now available.



### **Notice:**

The General Convention Picture Supplement is now ready for distribution. If you desire a copy please write for it and we will mail it to you without charge. Classes can order in quantities and make their own distribution.

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#### **English Recorded Lecture Service**

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Direct your requests to:

Mrs. P. Stracy  
3 Hillgrove Avenue  
Yeovil, Somerset  
England BA20 2LP

## TRANQUILITY

LIKE an iceberg, towed steadily by the powerful undercurrent, tranquil amid surging billows that disturb the surface, the Christian is upheld by the power of God's love, sustained by the flow of peaceful communion with him, and thus moves grandly on in opposition to counter surface currents, steady and tranquil in the midst of the wildest storms.

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### RADIO TOPICS FOR JANUARY

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|----------------------------------|-------------------------------|
| 4—What Is Wrong with the World?  | 18—Can We Talk with the Dead? |
| 11—The Manner of Christ's Coming | 25—The Days of Creation       |

### "CAN WE TALK WITH THE DEAD?"

To be discussed by

### 'FRANK and ERNEST'

WNNN—1510—10:15 a.m.  
SUNDAY, JANUARY 18

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Write to:

#### "FRANK and ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y. 10001

### For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

**JANUARY SPECIAL:** On Sunday, January 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

Speakers' services are furnished free upon request. Address your request to the Dawn.

	<b>P. HATGIS</b>		San Antonio, TX	8, 9
Sayville, NY	Jan. 4		Dallas, TX	11, 12
Staten Island, NY	11		Wichita Falls, TX	13
	<b>G. JEUCK</b>		Oklahoma City, OK	14
Philadelphia, PA	Jan. 18		Pueblo, CO	16
	<b>K. NAIL</b>		Denver, CO	18
New Haven, CT	Jan. 18		Laramie, WY	19
	<b>J. PANUCCI</b>		Chico, CA	22
Phoenix, AZ	Jan. 2-4		Palo Alto, CA	24, 25
	<b>L. POST</b>		San Francisco, CA	27
Orlando, FL	Jan. 9		Fresno, CA	28
St. Petersburg, FL	11		Bakersfield, CA	29
Warm Mineral Springs, FL	13, 14		San Luis Obispo, CA	30
	<b>S. ROSKIEWICZ</b>			
Phoenix, AZ	Jan. 2-4		<b>J. TATE</b>	
Tucson, AZ	5		Pottstown, PA	Jan. 11

## Obituaries

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

Sister Winifred Staub, Sacramento, CA—August 21.

Sister Marguerite (Adams) Struble, Nanaimo, B.C.—October. Age, 85

Brother Richard F. Sharp, Pittsburgh, PA—October 23. Age, 77.

Sister Ethel Chandler, England—November 10. Age, 70.

Sister Rose E. Paschall, Richmond, VA—November 12. Age, 91.

Brother David Vogel, New York Ecclesia—November 15. Age, 83.

Brother Clifford E. Miles, Bremerton, WA—November 17. Age, 74.

Brother Roy Nelson, Los Angeles Ecclesia—November 17. Age, 79.

Sister Irma Deal, Baltimore, MD—November 24. Age, 89.

Sister Florence Fox, Pottstown, PA—December 2. Age, 82.

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

# Conventions

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**PHOENIX, AZ, Jan. 2-4**—Valley Garden Center, 1809 N. 15 Ave. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

**ST. PETERSBURG, FL, Jan. 11**—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. Rte. 19), Seminole. Mrs. Lloyd Hagensick, 518 81 Ave. N., St. Petersburg 33702  
Phone: (813) 577-7106

**PALO ALTO, CA, Jan. 24, 25**—Masonic Lodge, 651 Roble Ave., Menlo Park. Mrs. Beulah Munhall, 901 Fremont Pl., Apt. 1, Menlo Park 94025

**DETROIT, MI, Jan. 25**—Redford YWCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martini-que, Troy, MI 48084

**FULLERTON, CA, Feb. 7, 8**—YWCA, 321 N. Pomona Ave., Fullerton. Mrs. Jessie Hill, 1910

Rosebrook Lane, Rosemead 91770  
Phone: (213) 572-7257

**SACRAMENTO, CA, Feb. 14, 15**—Woodlake Inn. Mrs. E. F. Lankford, 6000 19 Ave. 95820  
Phone: (916) 457-0569

**CLARKSTON, WA, March 6-8**—Thomas Home, 3012 Grandview. Mr. Rod Thomas, 3012 Grandview 99403  
Phone: (509) 758-7507

**ORLANDO, FL, March 21-23**—Florida Spring Convention

**DETROIT, MI, March 28, 29**—Detroit Pre-Memorial Convention

**WILMINGTON, DE, April 11, 12**—Pre-Memorial Convention

**NEW YORK, NY, April 15**—Spring Convention

**VANCOUVER, B.C., May 16, 17**

**SAN FRANCISCO, CA, May 22-25**—Asilomar Convention



Look back upon the past, and you will see  
God's hand has guided, helped, continually.  
With faith renewed, then thankfully expect  
That he who has protected, will protect.

He who has blessed will bless and blessings send,  
He who has loved will love until the end.

So through the days before you, fear no ill,  
The best of all is God is with us still.

