

The Dawn

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Highlights of Dawn

Israel's Future among the Nations

“Arise, shine; for thy Light is come, and the glory of the LORD is risen upon thee.” — Isaiah 60:1

OUT of the whirlpool of conflicting disorder which has characterized nearly all major world events beginning with that turning point in history marked by the First World War in 1914, there has emerged something as unlike the general pattern of things as day is different from night. A new nation has been born—the nation of Israel. Some refer to this as the rebirth of a nation. The new State of Israel is, however, dissimilar from the old in almost every respect, except that it is Jewish.

This new nation was born while a comparatively few of these ancient chosen people of God were desperately striving to maintain their hold on the Promised Land, and when they were ringed with hostile armies which were attacking them violently and almost constantly. Yes, out of this travail of hatred and war, with powerful nations which claimed to be friends looking passively on, the nation of Israel was born. To say that it was an outstanding and historical event is not enough. It was also a prophetic event, as are most of the unprecedented happenings in the world today.

Both Biblical and secular history furnish an interesting and colorful background for this people. It has been well said that the greatest living testimony to the inspiration of the Bible to be found in the world today is the Jew. And now that the Jewish people have been brought together into a reborn

nation, that testimony has been greatly strengthened. True, the vast majority of those who make up the new nation of Israel are themselves as yet unbelievers in the Bible as the inspired Word of God. But even this substantiates the accuracy of the prophecies pertaining to their reestablishment in the land.

The Land and the Seed

Abraham is the recognized father of the Jewish people, and was the first to whom the name Hebrew was applied. To him God made wonderful promises. One of these pertained to the land of Israel. It reads, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) This promise in reality constitutes their title deed to the land.

In addition to this assurance concerning the land, God promised Abraham that his seed would become the blessers of all mankind—"In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Abraham evidently understood this promise to mean that one day his descendants would become a powerful nation and would be in a position to extend blessings to all other nations of the earth. In the New Testament we are told that he looked for a city whose builder and maker would be God. (Heb. 11:10) A city, in the Bible, symbolizes a government, much as it does in our language, as for example, when we speak of Washington, London, or Moscow.

The descendants of Abraham—called in the Bible the Hebrew children—became a nation; and under the leadership of Moses, with him serving as a mediator, they entered into covenant relationship with the LORD. Subsequently God said to them, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

From this divine pronouncement it is plainly evident that obedience to divine law was to be the measuring rod by which

God would determine whether or not Israel would continue to be his chosen people. If they were to occupy a high position in his arrangements they must keep faith with him by a sincere and continued effort to obey his law.

The Biblical record of Israel's unfaithfulness to the LORD throughout the centuries prior to the coming of their promised Messiah, is well known to all Bible students. In 606 B.C. they lost their national independence and were taken captive to Babylon. Concerning the overthrow of their last king we read, "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

After seventy years of captivity in Babylon, the people were permitted to return to their own land, but they never regained their national independence. In addition to their captivity in Babylon, they were successively subject to Medo-Persia, Greece, and then Rome. They were under their Roman taskmasters when Jesus came. They had lost their position as a sovereign nation, but God's covenant of favor was confirmed unto them for a period of seventy symbolic weeks—four hundred and ninety years. This period included the time of Jesus' coming and ministry, extending to three and one-half years after his death. See Daniel 9:25-27.

Had they accepted Jesus, and thus under this final test proved faithful, the nation could have secured the position of God's "peculiar treasure," "above all people," and these could have been "a kingdom of priests, and an holy nation." (Exod. 19:5, 6) However, the record is that Jesus came "unto his own, and his own received him not." (John 1:11) Instead, they rejected and crucified him. Then it was, more than nineteen centuries ago, in the shadow of Golgotha, and through the tears of the noblest Israelite who ever lived, Jesus the Messiah, Jesus the promised king of Israel and the world,

Jesus the great prophet of Israel and to Israel, declared to the generation which rejected him: "Your house is left unto you desolate." —Matt. 23:38

The New Nation

The hope of being God's city, or kingdom, which the divine promise had engendered in the heart of Abraham, and which tentatively belonged to his natural descendants, was taken from them by this final decree of rejection uttered by the Master. He explained further that the kingdom would be taken from them, and given to a nation bringing forth fruits thereof. (Matt. 21:42, 43; Luke 19:42-44) The Apostle Peter identifies this new nation which inherits the kingdom promises made originally to natural Israel, showing it to be the church of this Gospel Age. (See I Peter 2:4-10.) The Apostle Paul gives us the same information when, in pointing out the fulfillment of God's promise to Abraham concerning the seed which was to be the channel of blessing to all the families of the earth, he explains that Christ is this seed, and that associated with him will be those who are called of God and "baptized into Christ," from among both Jews and Gentiles.—Gal. 3:8, 16, 27-29

Another very illuminating lesson on the status of the natural descendants of Abraham is the eleventh chapter of Romans. This chapter opens with the question, "Hath God cast away his people?" And the Apostle Paul's answer is, "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." What the apostle evidently means is that God was not discriminating against individual Israelites. This is shown by his further analysis in which he reveals that a "remnant according to the election of grace" had maintained a favored position in the LORD'S arrangements, and that the remainder were blinded. See verses two to ten.

The remnant Paul refers to is mentioned in the explanation that Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to

become the sons of God.” (John 1:11, 12) Those who, through the power of the Holy Spirit become sons of God during this Gospel Age, will reign with Christ. Together with him, they will be the kingdom nation. God’s promises justified Israel in seeking this high position, but as Paul explains, “Israel hath not obtained that which he seeketh for.”—Rom. 11:7

Israel’s Blindness to Be Removed

Spiritual blindness always results from unfaithfulness to the LORD. It was so with Israel. They rejected the Messiah and whatever spiritual vision they had prior to that time was lost. This condition was to continue, Paul explains, “until the fullness of the Gentiles be come in.” (Rom. 11:25) This coming in of the fullness of the Gentiles is described by the apostle as the ingrafting of wild olive branches into the original Israelitish olive tree—“contrary to nature.” In grafting which is not contrary to nature, the grafted branch retains its original identity and bears its own kind of fruit, not being changed in any way by the sap of the tree of which it becomes a part. But it is different with these Gentile branches. They are, contrary to nature, changed; for they become spiritual Israelites, and inherit the promises originally made exclusively to the natural descendants of Abraham.

When this grafting work is completed, then “all Israel shall be saved,” wrote Paul, for, “as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins.” (Rom. 11:26, 27) The covenant here referred to is the one promised in Jeremiah 31:31-34. It is to be made with “the house of Israel, and with the house of Judah”—Israel and Judah both being mentioned because at the time this promise was made the nation was divided, ten of the tribes being identified as Israel and the other two as Judah.

Paul wrote, “There shall come out of Sion the Deliverer” of Israel. Sion, or Zion, was originally, so to speak, the Capitol

Hill of Jerusalem, and the name is used in the prophecies to symbolize the messianic kingdom in the hand of Christ and his church. This is the kingdom which was taken from the natural descendants of Abraham and given to the new, spiritual nation composed of individual believers from among both Jews and Gentiles. Together with Jesus, these are shown to be on Mount Zion as "saviors" at the time when "the kingdom shall be the LORD'S."—Obad. 21; Rev. 14:1; Isa. 55:5; Hos. 1:10

It is to this deliverance and enlightenment to natural Israel that our text refers—"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." (Isa. 60:1) The true light of Israel—and indeed of the whole world—is Jesus. This is emphasized by Simeon's prophecy at the time the child Jesus was dedicated in the Temple, when in a prayer to God the prophet said of him that he had come to be a "light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32

This glory was not realized by Israel at the time of Jesus' first advent because the nation rejected the light, and killed him. Simeon foretold that the result of this would be their fall. He said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." (Luke 2:34) Only a remnant—the few Israelites who received Jesus at his first advent—experienced at that time the fulfillment of the prophecy, "Arise, shine; for thy light is come." These few, together with believing Gentiles throughout the age, have rejoiced in the light and have let it shine out in a dark world for the blessing of others.

But for the people of Israel as a whole the time is still future when the light will be recognized by them. And then they, as the first to receive the kingdom blessings of the new age, will become a shining example of God's saving power as it will be manifested on their behalf in the final phase of the great time of trouble when their own eyes are opened to recognize their

Messiah. It will be then that all Israel shall be saved from spiritual blindness.

Light Out of Darkness

Following the assurance of our text, the next verse reads, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." This indicated that just prior to the removal of Israel's blindness there would be a very dark period in human experience, a time when both Jews and Gentiles would be without spiritual vision. How true this is of the present time!

Never was true faith in God at a lower ebb than it is today. Truly gross darkness does cover the people; and this is no less true of Israel than it is of other nations. While the LORD'S hand has been in the affairs of the Jews, shaping circumstances to induce large numbers of them to return to the Promised Land, very few among the hundreds who pour into the country are going there because of their faith in God's promises. The motives with nearly all of them are economic and national.

So far as their belief in God is concerned, and their heart devotion to him, the Jews in Israel today are no more ready to be used by him than are the Gentile nations. In fact, they have identified themselves with the kingdoms of this world, becoming one with them by joining the United Nations. They are not looking to God for help, but to the power of munitions and gold. While they have the pioneer spirit of enthusiasm, they, like the other nations, have no solution for their problems. The inflation rate is near one hundred percent; their government is strife-ridden by contending political and religious factions; their relationship with the Arab world is becoming more precarious, and the complex problems before them are rapidly multiplying.

They hope, of course, that eventually they will find a solution for their problems and that the government will finally become prosperous and economically strong. And the prophecies indicate that before their final trouble they will enjoy a brief period of relative peace and prosperity. (Ezek. 38:8, 11, 12) Meanwhile, the LORD'S hand in the affairs of men is directing the final issue, and in due time the light will come, first to Israel, and then to the whole world.

That light is already present in the world, but Jews and Gentiles alike are blind to it, even as Israel did not recognize their Messiah at the first advent. However, divine providence is already shaping the affairs of Israel, particularly with respect to their going to Israel. The prophecies indicate that the beginning of their national resurrection is prior to the time when their spiritual blindness is removed. This is shown especially in Ezekiel 37:1-14, where the whole house of Israel is likened to a valley of dry bones.

In the resurrection of these bones, a three-phase action is indicated. First, the bones come together—"bone to his bone." Then they are covered with sinews and flesh. And finally they are given breath, life. Accompanying these developments there is a noise, a shaking, and then the blowing of four winds. It is out of the four winds that life comes to what is said to be the whole house of Israel.

In a general way, these three phases of revival seem to coincide with the three major spasms of the time of trouble with which the present evil world comes to an end. The first of these spasms was the World War which started in 1914. As a result of this there came a rustling, as it were, of Israel's bones. Palestine was partly opened up to them, many returned, and the reclaiming of the land began. Out of the second global struggle came the sinews and the flesh—the new State of Israel was formed.

But still there is no life. Breath has not yet been given to Israel. In keeping with the sequence of events as outlined in

verses thirteen and fourteen, we could say that the LORD has now opened their national graves (event one), has brought them up out of their graves (event two), but has not yet poured his Spirit upon them, so as yet they do not have life. And it is not until all three of these steps in their revival have been accomplished that they will know the LORD, and will recognize Jesus as their Messiah, their light. A detailed description of the last phase of the great time of trouble is presented in chapters thirty-eight and thirty-nine of the same prophecy, and here also we find that not until this final phase occurs, and in it the LORD delivers his people from their enemies, will their spiritual eyes be opened to know him—“So the house of Israel shall know that I am the LORD their God from that day and forward.”—Ezek. 39:22

And because the LORD, in that day, will fight for the Israelites who have returned to their land, the eyes of many nations also will be opened, and as the LORD declares, “They shall know that I am the LORD.” (Ezek. 38:23) Thus we have the assurance that the time for the blessing of all nations will then begin, with the Jews living in Israel being the first to have blessings offered to them. “You . . . have been the very symbol of a curse to all the nations; . . . and you shall become the symbol of a blessing.”—Zech. 8:13, **N.E.B.**

This does not mean, however, that the State of Israel will be transformed into the earthly phase of Christ’s kingdom. As a government, it will collapse together with all the kingdoms of this world. It will be as individuals that they will be delivered from their enemies and have their eyes opened to behold the glory of the LORD and to recognize the great light which shall then come to them. By acceptance of their Messiah, and obedience to the laws of his kingdom, the glory of God’s favor will rest upon them. Thus will be fulfilled the other part of Simeon’s prophecy, that Christ was set for the fall and rising again of many in Israel. The fall came when they rejected the light, and their rising will be the result of their accepting him.

Princes in All the Earth

While Jewish people in various stages of unbelief are now being gathered to Israel in keeping with the divine plan in order that they might be the first to whom kingdom blessings will be offered, none are to be considered by God as a part of, or even supporters of, or associated with, the earthly phase of the kingdom except as they shall first recognize Christ Jesus as the Son of God, their only redeemer and deliverer. The human representatives of the spiritual kingdom of the LORD will be the resurrected Ancient Worthies, whom the Scriptures declare will be made princes in all the earth. (Ps. 45:16) See also Matthew 11:11; Luke 13:28; Hebrews 11:39, 40; and Isaiah 1:25-27.

These Ancient Worthies will have neither part nor lot in the spiritual phase of the kingdom—the personnel of which will be Jesus and his church—yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved by God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual kingdom. It will very likely be in conjunction with the miraculous protection afforded the regathered Jews in Israel, when they are attacked by the forces of “Gog” and “Magog,” that these Ancient Worthies will be awakened from the sleep of death, and will present themselves to Israel.—Ezek. 38:14

As individually the Israelites recognize and accept the leadership of these resurrected ones as representatives of their Messiah, they too will have the opportunity of cooperating in the work of the kingdom. So also will believing Gentiles, although the Jews will be given the first opportunity. Thus the new earth will increase and spread its influence over the whole world, under the direction of the new heavens. “Of the increase of his government and peace there shall be no end,” the Scriptures declare; that is, it will ultimately embrace all nations, with even the dead being awakened to have an opportunity to share in its blessings.—Isa. 9:6, 7

Test Your Knowledge

How Many of these Bible Questions Can You Answer?

1. (a) Of what city was Abraham a native? (b) Why did he leave his native land?

2. Have we definite proof in the Bible that David did not go to heaven when he died? Where did he go?

3. Is the ransom provided by Jesus' sacrifice to be applied only to men of goodwill, or will sinners also benefit by it?

4. The Bible clearly states that belief in Christ is necessary to our salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) What then is the hope of salvation to the faithful men and women who lived before Christ died for them? What scriptural proof can you give?

5. In II Timothy 3:1-5 we read: "This know also, that in the last days perilous times shall come. For men shall be lovers . . . of pleasures more than lovers of God; having a form of godliness, but denying the power thereof:

from such turn away." This sign of the last days is easily seen. Is it the last days of the existence of the earth that is spoken of here?

6. We often hear people talk of the world coming to an end. Has such an event ever occurred in the history of this earth? Quote the scriptures in support of what you give for your answer.

7. Hebrews 2:5 speaks of the "world to come." Does this refer to the creation of another planet, or to the establishment of a new social order on this planet?

8. In Hebrews 12:23, reference is made to the "church of the firstborn." Do the members of this church number one hundred and forty-four thousand?

9. I Peter 4:15 reads: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Is this admonition intended for Christians?

(Answers on page 52)

International Bible Study Lessons

LESSON FOR JUNE 3

The People's Choice

KEY VERSE: "Fear the LORD, and serve him in truth with all your heart; for consider how great things he hath done for you."—1 Samuel 12:24

SELECTED SCRIPTURE: 1 Samuel 12:14-25

WHEN God began dealing with the nation of Israel, he brought them under a very unique form of government which is properly called a theocracy, and as implied, the government was headed by God. When the Israelites were in the wilderness, the administration of the government was by Moses, the mediator of the Law Covenant. Later this function was given to special holy men of old called judges whom the LORD raised up to accomplish a special work or to deliver the nation of Israel when they were sorely oppressed. Samuel was one of these judges. He served as a prophet and a judge almost all of his life.

The Israelites tired of this arrangement, however, and desired to have a king, like the heathen nations who were their neighbors. Their insistence on the matter made Samuel distraught, for he felt that the

people were rejecting him and his many years of faithful service. We read the account in 1 Samuel 8:6-9, "The thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee. Now therefore, hearken unto their voice; howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them."

Our lesson today is the account of Samuel fulfilling the

LORD'S command to admonish Israel as to the seriousness of their decision. In I Samuel 12: 1-5 the prophet defends himself and his long life of service to them. We quote in part from this text, "Behold, here I am; witness against me before the LORD, and before his anointed: Whose ox have I taken or whose ass have I taken, or whom have I defrauded? Whom have I oppressed, or of whose hand have received any bribe to blind mine eyes therewith and I will restore it you?" (vs. 3) The children of Israel acknowledged that they could find no fault with him as a person or with his ministry.

Then in verses 6-15, Samuel admonishes the nation concerning the faithfulness of the LORD. He reminds them how God had delivered them from Egypt and began to deal with them as a people, and how all during the ensuing years, up until that very day, they had not been very mindful of the LORD'S commandments. Because of their repeated unfaithfulness the LORD often punished them, yet, in every case when they had cried out unto him and repented, the LORD forgave them and delivered them from their trial. In verses thirteen and fifteen we read, "Now therefore behold the king whom ye have chosen, and whom ye have de-

sired! And behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you as it was against your fathers."

Then Samuel called upon the LORD to perform a miracle before the eyes of the people, and the LORD caused a great rain to come upon the land, even though it was during the dry time of the harvest. The miracle frightened the people and they said, "Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." (vs. 19) Apparently the warning by Samuel had awakened the children of Israel to the enormity of their transgression against the LORD.

Lest the children of Israel become discouraged because of their sin, Samuel assured them that even under the new arrangement, the LORD would bless them if they would but be faithful to the commandments. □

When Jealousy Dominates

KEY VERSE: "Saul hath slain his thousands, and David his ten thousands."—1 Samuel 18:7

SELECTED SCRIPTURE: 1 Samuel 18:5-16

THE prosperity of Israel under Saul, their new king, was short lived. Saul was engaged in a war with the Philistines which began to go badly for him, and he sent for Samuel to meet with him, to petition the LORD for help in the battle, but Samuel did not arrive at the set time. Saul felt that the time element was important to the outcome of the battle, and so, not waiting for Samuel, he made an offering unto the LORD. In doing this he disobeyed the commandment of the LORD, and demonstrated that he did not have faith in the overruling providence of God. Samuel appeared on the scene after Saul had offered the sacrifices. He denounced the king, indicating the LORD would eventually take the kingdom from him. (1 Sam. 13:14,15) The LORD then sent Samuel to Jesse to select from among his sons one who would succeed Saul as the future king of Israel; the son selected was David.

Although David was anointed as a young lad, it was many years before he was installed as the king. In the meantime he proved himself to be a man after God's own heart because of his faith and love for the LORD. There is nothing in the Scriptures to indicate that David's anointing was known to any outside of his own family except Samuel. Among his many accomplishments, David was a musician and Saul requested his service before the throne. This was a happy arrangement for a time, but the fame of David spread far and wide. He slew Goliath in full view of the armies of Israel, and his abilities as a very successful leader of the army added to his stature. He soon became a national hero and prompted the statement in our key verse, "Saul has slain his thousands, and David his ten thousands."—1 Sam. 18:7

The account states that "Saul eyed David from that day and

forward. . . . And it came to pass on the morrow. . . . David played with his hand, as at other times, and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David because the LORD was with him and was departed from Saul." (I Sam. 18:9-12) Saul was aware that the LORD had forsaken him, and that his former capacity to rule effectively was diminished. At the same time he was aware that the LORD had given David peculiar wisdom, and was with him to prosper in all of his undertakings. This increased the anguish in Saul's mind and the dread of David as a rival.

Jealousy has its roots in pride, position, and material things. In Saul's case he could see all these things evaporating with the rise of David's popularity among the people. In Proverbs 16:18, 19 we read, "Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." As time went on, the mind of Saul was consumed with jealousy, and he removed David from his presence and gave him a command in the army some distance away. But

because of the victories, David continued to grow in popularity with the people.

Saul, by a prior commitment, was to give his daughter to David for a wife and he agreed to do this, but demanded that David perform a very dangerous deed involving the slaying of a number of Philistines. But it came to pass that when the daughter should have been given to David, Saul insulted David by giving her to another man. However, another of Saul's daughters loved David, and Saul saw in this a way to lead David into the dangerous situation with the Philistines, in the hopes that he would be killed. But David was successful in the venture and he and Michal, Saul's daughter were married. In contrast to the spirit manifested by Saul, David had the utmost respect for the king, for the LORD had not removed Saul from the position of king over Israel and therefore he was still the anointed of the LORD. "Touch not mine anointed, and do my prophets no harm."—I Chron. 16:22

We appreciate David's attitude all the more when we realize that he knew he had been anointed as the future king of Israel and yet he was willing to patiently abide his time, waiting upon the LORD. □

God's Choice of a Leader

KEY VERSE: "I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Israel."—II Samuel 7:8

SELECTED SCRIPTURE: II Samuel 5:1-3; 7:8-16

AFTER David was anointed king over Israel, he reigned for forty years. During this time he was successful in defeating Israel's enemies round about, and after considering the prosperity and comfort of his own situation, his thoughts were troubled about the mean conditions under which the ark of God was lodged. He determined to build a magnificent temple as a place for the ark and the LORD to dwell. He told the Prophet Nathan of his plan and the prophet assured him that the project would be pleasing to the LORD. However, this advice was given without consulting the LORD, and the LORD later appeared to Nathan and instructed him to tell David not to build the temple.

But the LORD did make a wonderful promise to David that through his offspring would come the seed who would be the deliverer of Israel and the world

of mankind in the kingdom. The promise is recorded in II Samuel 7:11-16, "The LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. . . . My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." This promise came to be known as "The sure mercies of David."

The promise was repeated many times in the prophecies and the psalms, and as the LORD intended, it came to be synonymous with the promise of

the Messiah. One of these assurances to David is in Psalm 89:3,4 which reads, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Another prophecy is found in Psalm 132:10-14, "For thy servant David's sake turn not away the face of thine anointed. The LORD hath sworn in truth unto David: he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it."

In the fullness of time God revealed the identity of this long-promised seed of David. When the angel Gabriel visited Mary to announce she was to be the mother of Jesus, he said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest: and the LORD God

shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33.

The Scriptures tell us that Jesus could not inherit the throne of David at his first advent while he was still a man, even though he was the seed of David after the flesh. The Apostle Paul tells us that Jesus as king in the kingdom will be after the order of Melchisedec which Paul says by interpretation means, "king of righteousness, and king of peace." (Heb. 7:1, 2, 14-17; Ps. 110:4) He also indicates this order of kingship is not of the flesh but of the spirit, even though the subjects of the kingdom will be here on the earth. He sums up the matter in Hebrews 8:3, 4. In essence Paul is saying in these scriptures that Jesus in his kingdom will function as a priest and king, but he could not be a priest in the flesh here on the earth because "it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood, and it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest."—Heb. 7:14, 15; Acts 13:32-37 □

Family Rebellion

KEY VERSE: "Absalom stole the hearts of the men of Israel."—II Samuel 15:6

SELECTED SCRIPTURE: II Samuel 15:2-12

THE rebellion in David's family resulted from the judgment of the LORD against David for a gross violation of God's law. He seduced Bathsheba, the wife of Uriah, and in the course of time David arranged to have Uriah sent to the front lines of battle where he was killed. Subsequently David took Bathsheba to be his wife. This, of course, greatly displeased the LORD, and he sent the Prophet Nathan to David with this parable: There were two men, one rich with many flocks and herds; and the other poor with nothing except one ewe lamb which was greatly loved by the family. The rich man made a great feast and took the poor man's lamb for the occasion. When David heard the story, he was greatly angered, but Nathan said, "Thou art the man."—II Sam. 12:1-7

Nathan continued to speak saying: "The sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah

the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor. . . for thou didst it secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD, and Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick."—II Sam. 12:10-15

In this incident we get an insight to the love and mercy of God. Even though David grossly sinned against the LORD, because he was repentant from the heart, the LORD put away his

sin, but not without punishment. The judgment against David was carried out in detail. The child born to David and Bathsheba died. This was a hard thing for David and he prayed to the LORD, and fasted and prostrated himself, but in the end, when the child died, he accepted the judgment of the LORD and went into the Temple and worshiped.—II Sam. 12:19-23

Family dissension and trouble continued to mount in David's house. Amnon, one of David's sons, defiled his half-sister. After two years, Absalom, who hated his brother Amnon because of his deed, arranged to kill him. Absalom then fled and went to Geshur and remained there for three years. "And the soul of King David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead." (II Sam. 13:39) After a time David permitted Absalom to return to his own house but he was not allowed to see the face of the king.

When finally Absalom was reconciled to David, he apparently had great freedom of action, and being consumed with ambition and with no love or respect for his father, he began to undermine the confidence of the people in their

king. And finally when the time was ripe, he organized a rebellion which was successful, and David, his household, and faithful soldiers were forced to flee for their lives. In all of this David recognized the hand of the LORD executing his judgment, and he was submissive. He apparently realized that the treachery of Absalom resulted because of his own sin and so he never ceased loving Absalom.

Eventually David and his men were forced to battle Absalom and his army. The battle was fought in the wood of Ephraim. And in the heat of the battle Absalom, riding on an ass through the wood, caught his head and hair in a forked branch and hung helpless in the tree. He was soon spotted by one of David's men and was slain in spite of the instructions given that Absalom should not be harmed. Soon after the tide of battle turned and when runners came to David with the good news, he was greatly concerned for the safety of Absalom. When he heard that his son had died, "The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"—II Sam. 18:33 □

Christian Life and Doctrine

GOD'S PLAN FOR MAN—PART 3

The Manner of Our Lord's Return

WHEN considering the manner of Christ's return to earth at his second advent, it is essential to remember that he is no longer a human being, that he sacrificed his humanity to provide redemption from death for Adam and his posterity, the human race. (Heb. 2:9; II Cor. 5:16) The Scriptures speak of the experiences of Jesus "in the days of his flesh," which are in the past. (Heb. 5:7) The Scriptures also inform us that Jesus was put to death in the flesh but in the resurrection was made alive in the Spirit, or a spirit being, the express image of his Heavenly Father.—Heb. 1:3; II Cor. 3:17; I Pet. 3:18

Being exalted to the divine nature when raised from the dead, Jesus is now invisible to human eyes, even as the Creator himself. (I Tim. 1:17; 6:15, 16) To prove to his disciples that he had been raised from the dead, he miraculously appeared to them on different occasions in a body of flesh—once as a gardener, once as a stranger, etc. But these appearances are referred to in the Scriptures as "signs" and "proofs." (John 20:30; Acts 1:3) The apostles knew that in order to see Jesus as he is, a divine being, they would have to be made like him, and they entertained this hope.—I John 3:1-3

Jesus taught his disciples that the world of mankind would not see him after his death and resurrection. (John 14:19) He explained that they would see him again, because they, in the resurrection, are to be made like him. Because human eyes are not able to see the resurrected and exalted Jesus, he

is to return secretly, while the world goes on with its ordinary affairs of life.—Rev. 16:15; I Thess. 5:2; II Pet. 3:10

Jesus explained that it would be necessary for his followers to watch for signs which would denote his second presence on earth, and that for a time his presence would be unknown to all who did not watch. Jesus likened this to the days of Noah before the Flood, when the world went on with its everyday affairs of life, not knowing the real significance of the times in which they were living.—Matt. 24:38,39; Luke 21:36; 17:26,27

To be watchers, as this term is used in the Bible, does not mean to gaze into the sky to see Jesus returning. The thought is, rather, to watch world events for the fulfillment of the prophecies pertaining to the time of our Lord's return. Peter speaks of the "sure word of prophecy."—II Pet. 1:19

Eventually the whole world of mankind will see or discern the fact of our Lord's second presence. The Bible says that they will "see" him in the "clouds," meaning in the chaotic and distressing experiences incidental to the breakdown of earthly rulership and the establishment of the kingdom of Christ. The people of the world will never see Jesus in a literal sense (Rev. 1:7; II Thess. 1:7-10), but they will discern him in much the same manner as Job saw God. After his faith was severely tested by the afflictions which the LORD permitted to come upon him, Job said in prayer: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." (Job 42:5) Job did not actually see God, but had gained a better understanding of him.

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Questions:

Why do we know that Jesus will never return to earth as a human? Cite Scriptural proof.

How was it possible for the disciples to see Jesus after he had been raised from the dead? Will Jesus' followers ever be able to see him?

How do we know that the world of mankind will never see Jesus again?

How and by what means do the true followers of Jesus at this end of the age discern the fact of his return and second presence?

Explain what Jesus meant by his admonition to watch.

When and how will the whole world eventually "see" Jesus?

Reference Material:

"The Time Is at Hand," Volume II, pages 106-108

Summary of Important Thoughts

In studying the prophecies pertaining to the return of Christ and his second presence on earth, it is essential to remember that he is now a divine being, the "express image" of his Heavenly Father.



Three Worlds

There are important time divisions in the plan of God which the Scriptures refer to as worlds and ages. What the Bible says concerning any one of these periods of time may not be true of another; so it is necessary in our study of the Bible to apply its various promises and prophecies to the proper period of time in the divine plan; otherwise, the Bible will seem to be contradictory. This proper method of studying God's Word is referred to by the Apostle Paul as "rightly dividing the Word of truth."—II Tim. 2:15

The entire period of time from Adam to the Deluge is referred to in the Bible as a world—"The world that then was." (II Pet. 3:6) Such faithful servants of God as Abel, Enoch, and Noah lived in this world. It was toward the close of this period of time that God instructed Noah to build an ark.—Gen. 6:14

Then, beginning with the Flood and ending with the establishment of Christ's kingdom, is what the Bible speaks of as

“this present evil world.” (Gal. 1:4) It is called an evil world, not because there is no good in it, but because evil predominates. Satan, the devil, is the prince or ruler of this present evil world.—Mal. 3:15; John 14:30; 11 Cor. 4:4

A third world begins when the returned Lord binds Satan and commences his thousand-year reign. It is referred to in the Bible as “the world to come.” (Heb. 2:5) During the first thousand years of this third world, Jesus will be the supreme ruler; and the purpose of his reign will be to establish the will of God throughout the earth and to destroy all the enemies of God and of righteousness.—1 Cor. 15:25-28

Since evil has predominated in the first two worlds, it is obvious that any references in the Bible to the general conditions throughout these two periods of time would take this into account. During these two worlds God has intervened in the affairs of mankind to halt wrongdoing only on special occasions and for specific purposes. Most of the time it has seemed as though the wicked have flourished.—Job 21:7-15

For the present it appears that evil practices are almost unrestrained, but it will be different in the world to come, for then Satan will be bound and the kingdom of Christ will be in control.—Rev. 20:1-4

During this present evil world, the righteous servants of God are often persecuted (II Tim. 3:12), which is referred to in the Old Testament as the “rebuke” of God’s people. We are assured that this rebuke will be taken away by the agencies of Christ’s kingdom. (Isa. 25:8) Then the righteous will flourish, and even the great evils of sickness and death will be taken away. The Apostle John, writing concerning the third world in the divine plan, said: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Ps. 72:7; Hos. 13:14; 1 Cor. 15:55; Rev. 21:1-5

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Questions:

You have probably heard it said that the Bible is contradictory; but this is not true, as you will realize if you know the answers to these questions.

Explain what the Apostle Paul meant by "rightly dividing the Word of truth."

How does the Bible describe the world before the Flood?

What name does the Bible give to the period of time beginning at the Flood, which we sometimes refer to as the world of today?

How does the Bible describe the world of tomorrow, and when does this world begin?

Does God ever interfere with the wickedness of this present evil world? What will be one of the factors to change this situation in the world to come?

Will the righteous servants of God always be persecuted?

Reference Material:

"The Divine Plan of the Ages," Volume I, pages 65-70

Summary of Important Thoughts

In order to understand the teachings of the Bible, it is essential to know the various time divisions in the plan of God and apply the promises and prophecies of the Bible in their proper time periods.



Four Ages

We have now learned that there are three major time divisions in the plan of God. The first of these was the world before the Flood; the second, the period which began at the Flood and ends with the establishment of Christ's kingdom; the third is the world which begins with the binding of Satan and the establishment of Christ's kingdom, and continues into the eternal future.

The second of these major time divisions, described by the Apostle Paul as "this present evil world" (II Cor. 4:4; Gal.

1:4), is divided into three ages. The first of these ages began with the drying up of the waters of the Flood and continued until the death of Jacob, the grandson of Abraham. During this period, God carried forward his plan through individual patriarchs such as Noah, Abraham, Isaac, and Jacob. He made promises to Abraham, which were reiterated to Isaac and inherited as a birthright by Jacob.—Gen. 12:3; 22:16-18; 26:3-5; 27:28, 29; 28:10-14

Beginning with his death, Jacob's twelve sons were dealt with by God as a family or nation. This change is suggested by the fact that, while Isaac could bestow his parental blessing upon only one of his sons, Jacob blessed all twelve of his sons, although only Judah received the promise. (Gen. 49:8-10) Later, after they were delivered from Egypt, God gave this people his Law, and to these he sent his prophets. (Rom. 3:1, 2) We refer to this period in the plan of God as the Jewish Age, for God's dealings were exclusively with the Jewish nation during this period.—Amos 3:2

The Jewish Age was characterized by the fact that it was during this time that God gave the Israelites his Law and sent his prophets to them. This arrangement ended with the first advent of Christ, John the Baptist being the last of the prophets. (Luke 16:16) One of the essential purposes of the Jewish Age was to give the Israelites, as a people, an opportunity to qualify for association with the Messiah in the future blessing of the world, but in this they failed.—Exod. 19:5, 6

The final test upon the nation was the coming of the Messiah, and they failed by rejecting him. Here the Gospel Age began, an age in which God deals with individuals who respond to the Gospel and devote themselves to his service. A few of the Israelites were the first to embrace this opportunity (John 1:11, 12), but there were not sufficient of them to make up God's foreordained number of joint-heirs with Christ. So the Gospel began to be preached also to the Gentiles, and this proclamation still continues.—Acts. 1:8

Following the Gospel Age, the Millennial Age will be the first age in the third world. This is the time when Christ's rulership over the earth will destroy all evil, including sickness and death. (I Cor. 15:25,26) This is the great consummation age in the plan of God, when his great design will be completed.—Eph. 1:10

Through the Christ, head and body, the faith seed of Abraham, the knowledge of the LORD will be caused to fill the earth as the waters cover the sea. In that righteous kingdom nothing will be permitted to hurt nor destroy!—Isa. 11:9

Questions:

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To know what God's work has been in the various ages of his plan and what it will be in the future is essential in order to appreciate the harmony of the Bible. Can you answer these questions?

How many major time divisions are there in the plan of God? Identify them.

What is the name of the first age in the second world? What is characteristic of this age?

When did the second age in the present world begin? When will it end?

What were some of the things accomplished by God during the Jewish Age?

What was God's final test of obedience upon the Jewish nation? What blessing came to those who accepted Jesus?

What is the name of the first age in the world to come, and what will be accomplished by God during this age?

Reference Material:

“The Divine Plan of the Ages,” Volume I, pages 70-75

Summary of Important thoughts

The application of the various texts of Scripture to their proper age is most important in the study of the Bible.

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The Day of the LORD

The Bible uses the expression, "day of the LORD" (or day of Jehovah) to denote that period in the closing days of this Gospel Age when the hand of God is manifested in the affairs of men. It is properly applied to that part of Christ's second presence during which Satan's world, or social order, is being destroyed, preparatory to the establishment of Christ's millennial kingdom.—I Thess. 5:2,3; II Pet. 3:10

The work of Christ as the Arm of Jehovah in setting aside Satan's social order is described as being accomplished during the "days of the Son of man." (Luke 17:26,27) It is the time when Jesus, the Son of man, is present, the crumbling of the institutions of the earth being among the signs that he has returned.

This day of the LORD Jehovah is also foretold in the Old Testament, where it is symbolically described as one of clouds and darkness, denoting trouble. (Joel 2:1,2) Daniel described this day as "the time of the end," in which there would be a great "time of trouble."—Dan. 12:1,4

This same period of national and international trouble which denotes the destruction of Satan's world is also described in the Bible as the day of "God's vengeance." (Isa. 34:1-8; Jer. 25:32,33) During this period the sinful and selfish institutions of men, dominated by Satan, are to be destroyed, whereas heretofore these have been allowed to flourish.

At the close of this day, selfish human authority throughout the earth will be replaced by divine authority, in the hands of Christ. (Rev. 11:15,17,18) The Bible reveals that in the process of destroying the evil institutions of men the nations become angry, leading to the time of great tribulation foretold by Jesus.—Matt. 24:21,22

The Bible also uses the expression last days with reference to these final days of this present Gospel Age, just prior to the establishment in the earth of Christ's righteous kingdom.

This kingdom is likened to a great mountain which has a dominating position over all other mountains and hills, symbolic of the kingdoms of this world. The Bible shows that the people will recognize the authority of Christ's kingdom and through obedience to its laws will find peace and security.—Mic. 4:1-4

Evil will not have been completely destroyed until the closing years of Christ's kingdom. While it is during the day of the LORD that the selfish governmental institutions of men are destroyed in a time of national and international trouble, the work of abolishing all evil will continue throughout the ensuing thousand years of the kingdom. Finally all enemies will have been destroyed.—I Cor. 15:25, 26

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Questions:

In the study of prophecy it is essential to realize that a day frequently signifies a long period of time. The proper answers to the following questions will reveal this.

What is "the day of the LORD" referred to in the prophecies of the Bible?

What does the Bible mean by "the days of the Son of man"?

How did the Prophet Joel and the Prophet Daniel describe "the day of the LORD"?

What is the day of "God's vengeance"? Explain what will be accomplished during this prophetic day.

What are the "last days" mentioned in the prophecies, and what takes place during these days?

How long will the work of destroying evil continue?

Reference Material

"The Battle of Armageddon," Volume IV, pages 11-20

Summary of Important Thoughts

"The day of the LORD," or day of Jehovah, is that period of time in the closing days of the Gospel Age, prior to the

establishment of Christ's thousand-year kingdom, when the selfish, evil institutions of men are to be destroyed in a great time of trouble. It is also described in the Scriptures as the day of God's anger and wrath, and the day of God's vengeance.



Object of Our Lord's Return

In the May section of "God's Plan for Man" we learned that Jesus was born into the world as a man in order that he might sacrifice his human life for the sins of the people and thus redeem them from death. It was for this purpose that he gave his flesh, his humanity, for the life of the world.—John 6:51

The work of the LORD in the earth since Jesus' death and resurrection has not been the restoring of the people to health and life on the earth, though the means for this was provided by his death and resurrection. Rather, his work has been the selection from mankind of those willing to suffer and die with Jesus, that they might live and reign with him. This company of people is described in the Bible as a "people for his name."—Acts 15:14

However, the Scriptures assure us that, as a result of the redeeming work of Christ, mankind will be restored to life on the earth. Christ returns to earth to accomplish this great work during what the Bible describes as "times of restitution of all things," which have been foretold by all God's holy prophets.—Acts 3:19-21

Isaiah was one of God's holy prophets, and he foretold a day when the people would not say they were sick. (Isa. 33:24) Isaiah also forecast that blind eyes would be opened, and that deaf ears would be unstopped, and that those redeemed by Jesus—"the ransomed of the LORD"—would return from death. (Isa. 35:5, 10) In another forecast of the times of restitution, Isaiah wrote that God would wipe away

(Continued on Page 38)

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Grand Cayman	Radio Cayman	11:15 a.m.

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

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

ITALY (Italian)		
Europa Radio Milano		
FM83.300		11:30 a.m.
Euro Tele Radio Calabria		
102MHZ (Fri.)		5:30 p.m.
Radio Corleone Centrale		
FM88-500 FM92		11:00 a.m.
MEXICO (Spanish)		
Mazatlan	XEQCQ	8:30 a.m.

NEW ZEALAND		
Dunedin	4XD	11:45 a.m.
Whakatane	IXX	6:45 a.m.

NIGERIA		
Radio Africa	Wed.	8:00 p.m.

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

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

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

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

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

URUGUAY (Spanish)		
Montevideo (Sat.)		
Radio El Espectador 810		1:30 p.m.

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


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


ARIZONA		
Nogales	KFBR 1340	9:00 a.m.

CALIFORNIA		
Fresno	KGST 1600	12:15 p.m.
Wasco	KWSO 1180	7:45 p.m.

FLORIDA		
Coral Gables	WRHC	8:45 a.m.

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

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

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

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

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-8:00	
N.W. Minneapolis	56	OREGON-8:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	81A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		WYOMING-8:00 a.m.	
Omaha	29	Douglas	7	PUERTO RICO	
		PUERTO RICO		San Juan	24

(Continued from Page 31)

the tears of the people, and that death would be destroyed.—Isa. 25:8

Jeremiah was another of God's holy prophets, and he foretold that children who had died would be restored to life, brought back, that is, from "the land of the enemy."—Jer. 31:15-17

The work of restoring mankind to health and life on the earth will be accomplished through the agencies of Christ's kingdom, symbolized in the Bible by a mountain, "the mountain of the LORD." The Prophet Micah foretold that in this mountain or kingdom of the LORD the people would learn war no more, and that no one would make them afraid.—Mic. 4:1-4

In the Old Testament, those who have died are likened to prisoners who are held captive. Their awakening from death is described as a release from their captivity. Ezekiel, another of God's holy prophets, using this terminology, foretold the restoration of the Sodomites, the Samaritans, and the Israelites. (Ezek. 16:53) Using this same language, the Prophet Jeremiah foretold the restoration of other wicked people of the past.—Jer. 48:47; 49:39

The Prophet Habakkuk foretold that following the return of the Lord Jesus, the earth would be filled with a knowledge of the glory of Jehovah. (Hab. 2:14) All these blessings will come to the peoples of the earth as a result of our Lord's return.

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Questions:

What was one of the main purposes of Christ's first advent?

What has been the work of the LORD in the earth since the death and resurrection of Jesus?

What is one of the main purposes of Christ's return to earth at his second advent? How does Peter describe this future accomplishment?

Cite some of Isaiah's prophecies concerning the "Times of restitution of all things."

How do we know that children will be raised from the dead during the times of restitution?

What is one of the symbols of Christ's kingdom? What assurance is given us in one of Micah's prophecies in which this symbol is used?

How does the Old Testament sometimes describe the dead, and how is their resurrection promised?

When will the knowledge of the LORD fill the earth?

Reference Material:

"The Divine Plan of the Ages," Volume I, pages 93-95

Summary of Important Thoughts

Christ does not return to destroy the earth, but to restore the people to health and life.

ENGLISH RECORDED LECTURE SERVICE

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

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Christian Life and Doctrine

The Great Shepherd

“Now may that God of peace, who brought up from the dead that Shepherd of the sheep, (become great by the blood of an aionian covenant,) even our Lord Jesus.”—Hebrews 13:20, Diaglott

DAVID is a type of Christ, and it is significant that he was both a shepherd and a king. His selection by God to be Israel's rightful monarch is recorded in I Samuel 16. Prior to this incident, Saul had been anointed king by Samuel, the last of Israel's judges. He felt that Israel had rejected him as a judge when they wanted a king, but God told Samuel that Israel had “rejected me [God], that I should not reign over them.” (I Sam. 8:7) Although Saul was a good ruler when he began his reign, he rapidly fell from God's favor when he violated his commandments. His rejection is mentioned in I Samuel 15:23, “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the LORD, he hath also rejected thee from being king.”

Later, God asked Samuel, “How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.” (I Sam. 16:1) Thus, upon instructions from God, Samuel went to Jesse's house to anoint a successor to Saul. All Jesse's sons came before Samuel, but none was chosen by God. Samuel was puzzled and asked, “Are all your children here?” (I Sam. 16:11), and Jesse answered, “There remains yet the youngest and he keeps the sheep.” David

was brought before Samuel, and God instructed him to anoint David as Israel's king. It is noteworthy that before David became a king he was a shepherd. "Now therefore so shalt thou say unto my servant David, thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel."—II Sam. 7:8

David's life as a shepherd well illustrates our LORD'S care, concern, and responsibility which he has for the welfare of his people, "the sheep of his pasture." (Ps. 100:3) For example, the incident when David rescued a lamb from being devoured by a lion shows his loving care for his flock. Our LORD, too, has many times delivered his sheep from that lion "who walketh about seeking whom he may devour," namely, Satan, the adversary of God. (I Pet. 5:8) He also will slay every ravenous beast that comes against the sheep of his pasture in this present Gospel Age, and in the Millennial Age to follow.

Jesus spoke of himself as a shepherd in the tenth chapter of John. The reference to thieves and robbers was pointed at the Pharisees, who, just prior to these words, had tried to discredit Jesus in the incident concerning the healing of the man who had been born blind. As the man who had been healed withstood the Pharisees and knew that Jesus was sent of God, so Jesus said in reference to his true sheep, "A stranger they will not follow, for they know not the voice of the stranger." (John 10:5) To all whom God has called in this Gospel Age, Jesus says, "I am the door of the sheep. All that ever came before me are thieves and robbers. . . . The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they may have life, and that they might have it more abundantly."—John 10:7-10

Jesus' reference to sheep 'not of this fold' (John 10:16) concerns the world of mankind in the Millennial Age. The Good Shepherd has laid down his life not only for the sheep of the Gospel Age but also for the sheep of the Millennial Age. We are glad that the love of the Good Shepherd is

broader than many people have imagined, and that he has life and blessings in store for the whole human race. It will be this same Good Shepherd, who laid down his life for his sheep, who will utter his voice and "all who are in the tombs will hear his voice and come forth; those who have done good to the resurrection of life; and those who have done evil, to the resurrection of judgment."—John 5:28, 29, **RSV**

These lessons given by Jesus were inspired by preceding incidents. Hence, as recorded in the ninth chapter of John, when Jesus spoke to the scribes and Pharisees following their attempts to discredit the miracle of healing the man born blind, he said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." (John 9:41) If there were no chapter divisions, the events of John nine would flow into the lesson of the tenth chapter. The healing of the man born blind is a picture of the blessing of all the contrite of heart in Israel who recognized themselves as sinners and were healed by Jesus. These followed the Good Shepherd through the door of the sheepfold, coming out from under the Law Covenant and into the grace covenant.

Jesus said to his disciples, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15) The Apostle Paul used a similar illustration when he told the elders of Ephesus, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30) Both were warning the LORD'S people that wolves would imitate sheep to catch the sheep. Through false doctrine, many sheep are lured away from the sheepfold and the protection of the Good Shepherd.

Sheep have many characteristics, such as meekness, docility, defenselessness, harmlessness. They also have a tendency to stray: "All we like sheep have gone astray" (Isa.

53:6); "Israel is a scattered sheep." (Jer. 50:17) The inclination of sheep to stray has been verified many times by those who are shepherds. From their experience they have observed that it does not seem to matter how green the grass is in the pasture of feeding, there always seems to be an odd sheep roaming to see if the grass is greener on the other side of the hedge; and if it can find a little hole to squeeze through, it leads the way and others follow. Many sheep have jumped to their destruction by this tendency to stray and follow an errant leader. But Jesus said, "My sheep know my voice and they follow me." If brethren should find themselves to be thus tempted, they would do well to heed II Timothy 3:15, which says, in part, "Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Jesus said, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:4,5) One of the lessons we learn from these verses is that sheep which follow the shepherd go forward; they stray neither to the right nor left, but strictly follow the shepherd. As Paul says in Hebrews 10:39, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Many lessons concerning the shepherd and his sheep were difficult for the disciples to understand, as we note in John 10:6: "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them." In order to help them understand, Jesus said, "I am the door." The only way into this sheepfold was through Jesus, who was speaking to the Pharisees as well as to his disciples. He later mentioned "the hireling" (John 10:12) who fled when he saw the wolf coming. The Pharisees and others who had claimed the right to lead Israel were like the hirelings, seeking the prestige of a shepherd, but with selfish aims. In

so doing, they were fulfilling the prophecy of Isaiah 56:11, "They are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

Thus it was that when Jesus said to the people of Israel, "I am the Good Shepherd" (John 10:11), the scribes and Pharisees criticized him. In the incident involving the healing of a man blind from birth, they said, "We know that this man [Jesus] is a sinner." (John 9:24) In Luke 15:1, a similar criticism was made: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." This led Jesus to speak a parable unto them: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:4-7

This parable pictures as the sheep of God's pasture all of the human race, and the angelic host too—the lost sheep being Adam and his race. As the poet wrote:

But none of the ransomed ever knew
How deep were the waters crossed,
How dark the night the Lord passed through
Ere he found the sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless, and ready to die.

It reminds us of the passage in Psalm 102:19, "For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth." Again we hear the poet ask:

Lord, what are those blood drops all the way
That mark out the mountain tract?
They were shed for the one that went astray
Ere the shepherd could bring him back.

Thus, when Jesus said, "I am the Good Shepherd," as recorded in John 10:11, he also said, "The Good Shepherd giveth his life for the sheep." And this he gladly did.

The sheep this wonderful shepherd tended first, were members only of the nation of Israel. In Matthew 15:22-24 we read of the woman of Canaan who came to Jesus and said, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Also, when Jesus sent forth his twelve apostles, he told them, "Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Soon the time of exclusive favor to Israel ended, and God raised up Paul to bring the Gospel to the Gentiles. On their first missionary trip, Paul and Barnabas said boldly to the people of Israel, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46) Thus it was, starting with Cornelius and continuing from that day forward, Gentiles were brought into the sheepfold, too. Paul said in Romans 1:16, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This order of God's dealing and extended favor is reiterated in Romans 2:9,10, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

The eighteenth chapter of Matthew records another lesson with regard to straying sheep. Although it might appear that it is the same as the one given previously in Luke 15 concerning the lost sheep, the application is different. First, we need to note several important points. Matthew 18:11, which speaks of “saving that which was lost” is spurious and not found in the oldest manuscripts; therefore, this sheep is not lost. The background for this lesson is also different from the one in Luke 15. In Matthew 18:1-10 Jesus gives a lesson in humility, using a child as an example. Addressing his disciples, he told them what must be done to enter into the kingdom, while avoiding pitfalls that would hinder them. In doing so, Jesus referred to “one of these little ones [a member of the little flock]” several times before he used the illustration of the sheep going astray, and does so again in the concluding statement. “It is not the will of your Father which is in heaven, that one of these little ones should perish.” (Matt. 18:14) The lesson, therefore, is that Jesus, as the Good Shepherd, will not abandon the one who goes astray until every effort has been made to restore and purify such an one.

Contemplate the wonderful meaning of the scripture, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”! As we try to comprehend the love of the Father and his Son shown in John 3:16, we can relate its message to Isaiah 40:11. There we see how Jesus, as the Good Shepherd, cares for those who belong to him. As Jesus said, “Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”—John 10:16

At the time of Jesus' first advent, his disciples loved their shepherd very much. As Jesus approached his final hours on earth, he continued to use the illustration of a shepherd, saying, “All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the

flock shall be scattered abroad.” (Matt. 26:31) Jesus was quoting an Old Testament prophecy, “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” (Zech. 13:7) The latter part of this verse could be paraphrased, “I will use my power to protect the ignoble ones, the poor of this world, rich in faith.” And well did Jesus know how perplexed and desolate his followers would feel as their shepherd was smitten. Thus he promised, “But after I am risen again, I will go before you into Galilee.” In other words, the shepherd would lead them again. Peter, of course, answered, “Though all men shall be offended because of thee, yet will I never be offended.” But Jesus said otherwise, as he told Peter, “Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.” But Peter was insistent and said, “Though I should die with thee, yet will I not deny thee.” (Matt. 26:32-35) Just as our Lord foreknew, Peter denied knowing Jesus. Jesus was forsaken by all, as prophesied. The cup that the Father had poured was drained to its bitter dregs in order that the world might be saved.

When sending his disciples forth to preach the Gospel, Jesus forewarned them by saying, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.” (Matt. 10:16-18) A better translation of Matthew 10:18 is found in the **Revised Standard Version**, which says, “You will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles.” All of this came to pass. The record of Paul’s experiences in Acts 25:13-27 and 26:1-32 contains outstanding examples of this type of testimony.

Jesus had promised, "After I am risen, I will go before you unto Galilee." He had been seen by his disciples and appeared unto them after his resurrection, but then he disappeared. As time passed and they waited, not knowing what to expect, Peter said, "I go a fishing," and the others answered, "We also go with thee." (John 21:3) That night they caught no fish. But when the morning came, a stranger stood on the shore and told them to cast the net on the right side of the ship. As had happened once before when Jesus called them to be his disciples, so again they were not able to draw the net because of the huge number of fish. Immediately they recognized him and said, "It is the Lord!"

As the disciples came to the shore, Jesus was waiting for them. He reminded Peter of the night when the Shepherd was smitten, and that he had denied the Lord thrice. He did it in a subtle manner by asking Peter three times, "Simon, son of Jonas, lovest thou me more than these?" When Peter replied in the affirmative, Jesus told him, "Feed my lambs." The mantle of responsibility was now upon the shoulders of Peter to care for the Lord's lambs.

The ministry of Peter and the other apostles, and all of the church called during this Gospel Age, ends in the climax of their glorification. It has been prophesied, "O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the LORD God will come with strong hand, and his Arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. 40:9-11

The fulfillment of this wonderful prophecy will be made possible because "the Lion of the tribe of Judah, the root of David, hath prevailed." (Rev. 5:5) And we, as his followers, will be with him, if we are faithful. As Peter has said, "When

the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:4) Let us heed the words of that Great Shepherd in order that we can be with him forever. □



THE LORD IS MY SHEPHERD

THE LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul:

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil:

For thou art with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD forever. —Psalm 23

Christian Life and Doctrine

Justice and Love

JESUS said that Satan is the "prince of this world." (John 14:30) In a world over which Satan rules there can never be an equal opportunity for all. That is why such a world must come to an end. Injustice and unrighteousness are even now contributing to the downfall of Satan's world, and those who have faith in the promises of God look forward to the near establishment of a new world, which will be the kingdom of Christ.

In that new world of tomorrow there will be a full and equal opportunity for all, not only along economic lines, but also to secure health and everlasting life. These kingdom opportunities will be offered impartially to the people of all nations and races, upon condition of obedience to the righteous requirements of kingdom laws and the acceptance of the provision of life through the redeeming blood of Christ.

The details of God's law which governed ancient Israel were designed to foreshadow the righteous requirements of the kingdom of Christ. Circumstances during the Millennium will be vastly different, of course, but the principles of divine law will be the same. Those principles may be summed up briefly as justice and love.

We see both of these exemplified in the Word of God. The Israelites were under obligation to pay the agreed-upon wages to their hired servants. These wages were not to be held back, not even for a day. Seemingly it was the custom in that ancient time to give workmen their wages at the close of each day. This is seen in Jesus' parable of the penny.

Probably hired servants of that time lived, as we would say today, from hand to mouth. What they earned today might be

needed to purchase the evening meal; so the wages must not be held back, lest it cause unnecessary suffering. This was a provision of simple justice. The workman earns his wages; the employer is under obligation to pay him. Not to do so would be unjust.

On the other hand, love was also to be shown. When a farmer harvested his crop of wheat or other grain, should he forget or overlook a sheaf in the field, he was to leave it there to be picked up later by a stranger, or one who was fatherless, or a widow. In other words, consideration was to be given to those in need, whether or not they earned what they received. This was a provision which went beyond justice. It was love.

Paul's service to the Lord reveals the principles of both love and justice. In one letter he cites his own practice of not being in any way a burden upon the brethren whom he served in spiritual things. He could justly expect that when he was spending his time and strength thus to assist the brethren, they would provide for his temporal needs. But he did not do this. Instead, in addition to his spiritual ministry, he worked with his own hands as a tentmaker to provide for his physical needs.

Thus we have, in the life of the Apostle Paul, an example of one whose love, like the Heavenly Father's for the sinful world of mankind, went far beyond the unfeeling bounds of justice. □

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”—I John 4:9, 10



Answers to Test Your Knowledge Questions

(Questions on page 13)

1. (a) Ur of the Chaldees—Gen. 11:31 (b) God instructed him to do so.—Gen. 12:1-3

2. In Acts 2:29 and 34, Peter is recorded as saying: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead, and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." In I Kings 2:10, we read, "David slept with his fathers."

3. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) Here is a plain statement that **all** have been redeemed, and "in due time" will receive this testimony.

4. Their hope is in the resurrection from the sleep of death during Christ's kingdom reign. See Hebrews 11:39, 40. For complete scriptural proof, read "God and Reason," published by the Dawn.

5. No. Ecclesiastes 1:4 declares, "The earth abideth forever," and the prophet writes:

"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." (Isa. 45:18) It is the sinful conditions of Satan's rule that have reached their last days and will be supplanted by Christ's rule of peace.

6. Yes. In II Peter 3:6 we have the statement, "Whereby the world that then was, being overflowed with water, perished."

7. Our present godless society will give place to a new world "wherein dwelleth righteousness," to be established on this planet after the time of trouble is over.—II Pet. 3:13

8. No. This church includes all the spiritual seed redeemed from the earth, and therefore includes the "great multitude, which no man could number," spoken of in Revelation 7:9.

9. Yes. "Whosoever hateth his brother is a murderer. (I John 3:15) No Christian should be a faultfinding, cantankerous busybody. □

Encouraging Letters

Never So Clear Before

Dear Bible Family: I watched your program and found it to be very informative. Things were explained in a way that had never been so clear before. I am writing this note in a restaurant, and quickly wrote down the information needed to send for the booklet which helps individuals to identify God. It was the program in which you were discussing how God breathed into Adam the breath of life. I would like to pursue this further. Thank you so much for having such a program available. I am a child of God who is seeking further understanding. Keep up the good work! Sincerely.—OH

“Good Literature”

Dear Sirs: Enclosed you will find a check, for which please send me the following literature: “The Divine Plan of the Ages,” “The Creator’s Grand Design,” and “Songs in the Night.” My sister sent me a copy of “Songs in the Night,” and I find it so fascinating, inspiring, and soul-lifting—well, I just don’t have the words to express what it has meant to me! Some of my friends want one. I am an elderly lady,

and can’t get out much. Reading good literature means so much to me. Thanking you in advance for your kindness, I am, Sincerely yours.—MI

“I’ve Found Truth”

Gentlemen: Please send me all your ten-cent booklets, and all of your five-cent booklets. My check is enclosed to cover cost. I enjoy reading your literature, and I believe I’ve found truth for the first time. Yours sincerely.—PA

Encouragement in Sorrow

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

Thankful for “Sermon”

“Frank and Ernest”: I heard your sermon on the radio, “Can We Talk with the Dead?” I was so thankful I heard that sermon! So please send me the booklet, “Hope Beyond the Grave.” I already have several of your booklets. Thanking you, I am.—IL

Spreading the Gospel

Gentlemen: In conversation with a long-time friend a few weeks ago, he expressed some doubts concerning his religion. I gave him a copy of "The Divine Plan of the Ages," asking him to read it, that he might find the truth and what the Bible really teaches. I didn't think he would bother. Much to my surprise he called me yesterday to report that he found the book fascinating, and wanted to know what Volume 2 was all about. I had just finished reading it, and told him I'd send him the complete set. So, will you please mail the complete set of volumes to the address herewith. Additionally, will you please begin a subscription to The Dawn for the same gentleman. While I am ordering, kindly send six more paperback copies of "The Divine Plan of the Ages" to me. Enclosed is my check for the above. Sincerely.—MD

He Studies Bible

To Whom It May Concern: I heard your program on radio, and enjoyed it very much. I am a Bible believer and student, and attend a seminary. Perhaps your booklet on "The Truth about Hell" will help me to gain a better understanding of this subject. Please send me a copy. Thank you.—OH

"Simplified Version"

Gentlemen: Please send me the booklet, "Life after Death." I enjoy your program, and would like to read the Bible verses to see how you arrived at the simplified version of the hereafter. Gratefully yours.—OH

Will Keep Listening

"Frank and Ernest": Would you please send me the booklet, "Does God Answer Prayer?" which you mentioned on the radio. I have listened to you for lots of weeks, and enjoy hearing your words while I am getting ready to go to my own church every Sunday morning. Keep up the good work, and I will keep listening to you every Sunday morning. Thank you! —OH

Brotherly Love

Dear "Frank and Ernest": I tuned in on the tail-end of your broadcast recently for the first time, and didn't hear enough of it to know what it was all about. There were questions and answers, and you offered a free booklet on "Hope Beyond the Grave." Would you please send it to me? After I read it I want to try and get my brother, who has leukemia, to read it, as I am very much concerned about him. Thank you very much. Yours in Christ's service.—IL

Will Share Message of Comfort

Dear Friends: I have received through the mail one of your pamphlets, "Hope," and wish to say thank you, and God bless you for such a Christian service! The thoughts and encouragement were just wonderful. Now I would like to have 20 or 30 of these booklets to send to bereaved families of friends. Thank you, and may God bless your Association—I know he will! Sincerely yours.—MO

Likes Dawn Compilation

Dear Brethren: I am sending this check for you to use wherever you know it is needed most in the blessed work of spreading the truth of God's Word, the Bible. I don't know who thought of putting The Dawn magazine for the year in a book, but it surely is wonderful! I greatly enjoy the three I have, especially the articles on "The People of the Bible." I pray that God will continue to bless and guide each one of you according to his will, and I ask your prayers in my behalf.—KY

Wants Answers to Help Others

Dear Sirs: I enjoy reading The Dawn very much. It has helped me to clear up a lot of questions that are in the minds of most of us. I also have your "Book of Books," which I often read. I

would now like very much to have the booklets, "The Holy Spirit," "Archeology Proves the Bible," "Born of the Spirit," and "Father, Son, and Holy Spirit." Very often I am asked questions, and don't always have a ready answer, and I hope these booklets will help me. Yours in Christ.—PA

Seeking Knowledge

Dear Sirs: We listen to you every Sunday morning, and we are interested in learning more about the prophecies of the Bible. You seem to know so much more than is revealed to the ordinary reader, and that is what I like. We are in our 70's, and we can never get too much knowledge of the Bible. Thank you, and we will be looking forward to reading the two books, "Behold Your King," and "The Divine Plan of the Ages."—A friend in Christ.—IN

"A Great Work"

Dear "Frank and Ernest": Greetings in Jesus' name! I listen to your broadcast very often, and it is a real eye-opener. I particularly learned from the one about "When a Man Dies." So please send me that booklet, as I'd really love to read it. I think you and dear "Ernest" do a great work. Keep it up, and God bless you!—NY

We Are Glad He Found Us!

Dear Friends: I am enclosing a money order for eleven items, listed below. Also, would you be so kind as to send me some of your free tracts. I have a store here in town, and would very much like to distribute them to interested people. Perhaps you could send me ten of each. I read in your monthly magazine something about the "Hope" booklets for the bereaved. If you still have these, would you please send me a supply, as I am anxious to get involved in this area. I can't tell you how much it has meant to me to find your wonderful organization. I find Studies in the Scriptures most fascinating. Perhaps you could send me a little information on what it would entail to get a local group started here in our area.—NY

Oldtime Canadian Brother

Beloved Brethren in Christ Jesus: Warm greetings in his blessed name! My wife and I want to thank you for the faithful service of your monthly issues of The Dawn magazine, with its wonderful articles fully based on the blessed truth which, we believe, is so helpful in these end days of the Gospel Age. What a blessed privilege to know that God is gathering his chosen ones from among the Gentiles in prep-

aration for the establishment of the long-promised kingdom of God upon the earth. That will be the time when no evil will be allowed to hurt nor destroy for one thousand years. (Isa. 35:1-10) I, by the grace of God, have been basking in the wonderful sunlight of that gracious promise for over fifty years. My dear mother was associated with the truth movement in 1914. Enclosed please find check to continue my subscription to The Dawn, and use the remainder as you see fit in your labors of love. At the age of 90, one's abilities are not at their best, but we remain, Yours in Christ Jesus, our Lord and Master.—Canada

Friends Across the Sea

Dear Sirs: Please send me the free booklet entitled, "Father, Son, and Holy Spirit." We would like to thank you for your wonderful message. God bless your work!—Northern Ireland

Most Grateful to Us

Dear People: Before I stumbled onto some of your literature I hardly knew Genesis from Revelation, other than knowing they were somewhere between the covers of the Bible. Incredibly enough, I was more than a fairly regular churchgoer. I am most grateful to you people. Sincerely.—VT

Wants Consolation for Others

Dear Friends: I am sorry I have taken so long to thank you for your love and kindness in sending me the booklet, "Hope." I thank you so much! I did find comfort and consolation in that little booklet. I work at a children's hospital, and see so many people who need that same hope. I forgot about others in my own sorrow, but now I see so many people who need hope, and don't know where to turn. So will you please send me a few of your booklets so that they can be given to mothers and fathers, sisters and brothers, who need hope when their children are so sick. They really need consolation. I do thank you, and may God bless you. May he forever keep you and yours in his love.
—DC

For Use in Class

Dear "Frank and Ernest": Hi! How are you? I have been listening to your Bible program, and enjoy it. Please send me the booklet, "Does God Answer Prayer?" I will need at least forty to give out to my class. I will deeply appreciate it if you can send these, because I would like to use them as soon as I can. In return, I shall pray for you and your work. Keep up the good work, and please pray for me. God bless you!—MI

Richly Blessed

Dear Sirs: I am a regular listener to your programme, and it is with great interest that I tune in to your broadcast week after week on Radio Cayman. My heart has been richly blessed through your programme, and also my mind has been opened to a lot of spiritual facts of which I did not know anything. I sincerely trust and pray that God will use your programme to work out his purpose in many lives. I am quite interested in the booklet you are now offering, "The Blood of Atonement." If you can send me a copy of it I would be grateful. Yours sincerely.—British West Indies

The Lord's Prayer

Dear "Frank and Ernest": Today I heard your message on the radio, which was an explanation of The Lord's Prayer. This same day I had said this same prayer. How often we say this prayer, and really do not know what we are saying. Praise God for this day! I am now asking for a copy of your message so I can use this, and explain it, as you so beautifully did today. God bless you for the work you are doing in his name! Please also send me the booklet, "How God Answers Prayer." Your brother in Christ.—NY □

Talking Things Over

General Convention Bulletin

JULY 28—AUGUST 2, 1984

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matthew 6:10

IN ADDITION to the doctrinal talks on the General Convention program, there are many other features you will find interesting and informative. One of these sessions is a panel discussion of Jacob's Trouble. Some facets of the subject to be discussed are: A definition of the term; Why is it called Jacob's Trouble? When will it begin? Or has it begun? When will it end? Does this trouble affect all nations? Where will the trouble occur? What



will be the result of the trouble? Does it precede the establishment of the kingdom? These and many other related subjects will be discussed by the capable brethren who are on the panel.

There are many indications that our hope for the establishment of the kingdom is near fulfillment. You will find the discussions and the fellowship at the convention helpful and en-

couraging. You should make your plans to attend the convention now. To make it easy for you to make those arrangements, we are again repeating the details concerning registration:

The cost this year will be as follows:

Meals: Breakfast-\$3.40; Lunch-\$4.25; Dinner-\$5.25
Rooms: \$9.00; Registration-\$2.50

The total cost for a person having seven nights lodging and eighteen meals, plus \$2.50 registration is \$142.90.

In addition to the above, for those brethren arriving on Friday, July 27th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$5.25. For those leaving the convention on Friday, August 3rd, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.40.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Belmont Manor.

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 27th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.**, and a few minutes later at the **United Airline baggage area**. The **second pickup will be at 8:00 p.m. at the American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation,

please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

The following suggestions will help the university to properly process your registration: (1) Designate on the form all meals desired; (2) **A separate registration form must be returned by individuals not living at the same address.** Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for the young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half-price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

Sunday School Information

YOUNG ADULT CLASSES (Ages 13-18)

If you will be attending the General Convention in Albion, or if you would like a study notebook, please write to the ad-

dress below as soon as possible. You will receive your notebook in early July.

Write to:

G. E. Bruce
4017 5th Avenue N.E.
Seattle, WA 98105

Include your name, mailing address, and your age. We look forward to seeing you for a week of Christian fellowship and study.

1983 CONVENTION TAPES

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

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

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

Weekly Prayer Meeting Texts

JUNE 7—The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—1 Peter 5:10 (Z. '95-202 Hymn 195)

JUNE 14—God resisteth the proud, and giveth grace to the humble.—1 Peter 5:5 (Z. '96-19 Hymn 331)

JUNE 21—Learn of Me; for I am meek and lowly of heart.—Matthew 11:29 (Z. '96-79 Hymn 139)

JUNE 28—Be not wise in thine own eyes; fear the LORD, and depart from evil.—Proverbs 3:7 (Z. '96-263 Hymn 136)

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 28-AUGUST 2, 1984

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

Dinner will be served Friday, July 27, 1984, between 6:30 and 7:30 p.m., for \$5.25 (cash), and breakfast on Friday, August 3, 1984, between 6:30 and 7:30 a.m., for \$3.40 (cash).

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

.....
.....
.....
.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

Albion, Michigan 49224

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

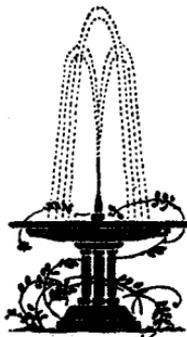
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G.M. JEUCK		G. PASSIOS	
St. Louis, MO	June 16, 17	Sayville, NY	June 3
Philadelphia, PA	24	L. POST	
Pottstown, PA	24	San Diego, CA	June 1
N. KASPEROWICZ		J. TATE	
New Haven, CT	June 24	Berwick, PA	June 17
K.M. NAIL			
Middletown, NY	June 17		
Los Angeles, CA	29, 30, July 1		

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Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14

ERRORS, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth; and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled, whoever receives this water of life receives a satisfying portion and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do and so abundantly as to leave no appetite for strange waters.



Conventions

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

WATERBURY, CT, June 3—YWCA 80 Prospect St. Mrs. Harriet Tsimonis, P.O. Box 1494. Zip 06721

NEW YORK/ALLENTOWN CONVENTION, June 8-10—Cedar Crest College, Allentown, PA. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077

Phone: (215) 253-6715

PONTIAC-WARREN SEMINAR CONVENTION, June 9, 10—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield, MI. Ora Lockwood, Secy., 110 South Blvd. W., Rochester, MI 48063

AGAWAM, MA, June 17—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

PORTLAND, OR, June 22-24—Collins Retreat Center, 32867 S.E. Hwy. 211, Eagle Creek. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

CHICAGO, IL, June 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016
Phone: (312) 824-8916

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

INTERNATIONAL CONVENTION, August 11-17—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

Phone: (213) 454-5248

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 Loretta P. Ulicni, Gary Area, IN—March 22. Age, 58.

Brother Steve Gowryluk, Winnipeg, Man.—April 4. Age, 67.

Brother King Barrett, Duncan, B.C.—April 8. Age, 102.

Brother Robert Seklemian, San Francisco, CA—April 8. Age, 82.

Sister Anna Redeker, Covina, CA—April 16. Age, 89.

Sister Carmella Suraci Furfari, New Haven, CT—April 22. Age, 99.

Sister Minnie White, Spokane, WA—April 20. Age, 94.

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