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# The Dawn

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# *Highlights of* **Dawn**

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## *The Search for Peace*

THE Israelites as a people were very conscious of their unique heritage, and set great store by the many promises of the blessings that should be theirs as the Lord's special treasure. When the Lord delivered them out of bondage in Egypt by the hand of Moses he 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

In spite of their exalted position among the nations as God's own people the country was repeatedly assaulted by the neighboring kingdoms, and apparently they wondered why this should be. Had God forgotten his promises? Or was he powerless to protect them? Not at all, the Prophet Isaiah told them. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—Isa. 59:1

Then the prophet proceeded to show them where the trouble lay. "Your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear." (Isa. 59:2, RSV) They

had forgotten that the Lord's blessings to them, and their favored relationship with the Lord, were conditioned on obedience to him. Having failed to keep their covenant, the Lord permitted punishments to visit them; not because he no longer loved them, but to save them. The Lord does not permit the wrongdoings of even his most highly favored ones to go unpunished. "You only have I known of all the families of the earth," he had said to his typical people. "Therefore [because you are so greatly honored] I will punish you for all your iniquities."—Amos 3:2

### **"The Way of Peace They Know Not"**

And how far indeed they had strayed from the righteous ways of the Lord! How grossly they had violated the commandments to worship and serve their Jehovah God, and him alone; and to love and deal justly with their fellow men! "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths."—Isa. 59:3-7

Their sins, the prophet pointed out, had alienated them from their God, and "have made him hide his face from you, that he will not hear." (Isa. 59:2, margin) "The way of peace they know not; and there is no judgment in their goings; they have made crooked paths: whosoever goeth therein shall not know peace." Their sins had separated them from their God; Israel was learning the vital, all-important lesson that apart from fellowship with God there is no peace. "There is no peace, saith my God, to the wicked."—Isa. 57:21

## **And Now, a Doubting World**

How similar is this to what we see in the world about us today! There was a period a few years back when the expression, "God is dead," was frequently encountered in the public press. And this false idea is held by many today. This conclusion has been adopted by many serious-minded people who have observed and experienced the increasingly chaotic conditions in the world.

They see the senseless slaughter of countless numbers of humanity, both military and civilian, in cruel wars in various parts of the earth. They witness on their living room television screens the suffering, starvation, and utter desolation of victims of devastating floods and tidal waves. They are daily confronted with evidence of the intolerable conditions of our ghettos and our prisons. They come face to face with the immorality and indecency that is rotting the fabric of our vaunted civilization.

They look about them and see a world festering with injustice, inequities, frustration, strife and disease. A world, in short, that affords little peace to the hearts of men. And like the Israelites of old they have concluded that God's hand is short, or that he is indeed dead, else he would surely intervene and remove the terrible burden of suffering from the human race. For the world of today, again like the Israelites of old, does not understand the simple truth that there is no peace in man's heart because his iniquity has separated him from his God.

## **The Groaning Creation**

Isaiah stated that the Lord's hand is not shortened so that it cannot save man from his deplorable condition. On the contrary, "The Lord saw it, and it displeased him that there was no justice. He saw that there was no man, and wondered that there was no one to intervene; then his own

arm brought him victory, and his righteousness upheld him." (Isa. 59:6, RSV) There was none who could give himself as a ransom, for "all have sinned and come short of the glory of God." Therefore God gave his only begotten Son who was holy, harmless, undefiled, and separate from sinners, for all mankind, that whosoever shall believe on him shall have everlasting life.

It was through the prophet that the Lord announced the coming of this Holy One who would redeem mankind and bless them during the kingdom reign with everlasting life and peace. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isa. 9:6, 7

The birth of this Prince of Peace was announced in simple fashion by the angel of the Lord to the wondering shepherds who were keeping watch over their flock by night. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8, 13, 14

The Prince of Peace gave his life on the cross almost two thousand years ago to redeem mankind from sin and death. And yet at this present time, even as in the apostle's day, "we know that the whole creation [mankind] has been groaning in travail together until now," still enduring the sufferings of this life for more or less years, still going down into death. (Rom. 8:22, RSV) The apostle explains the reason for this long period of time since Christ gave his life on the cross to bring peace to man. He says, "The

creation waits with eager longing for the revealing of the sons of God." (Rom. 8:19, RSV) Phillips' translation says that "the whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

### **The Mountain of the House of the Lord**

During this long interim period the Lord has been calling out of the world a little flock, a "people for his name," to be joined with him in the heavenly kingdom in order to bless the people. And what a truly wonderful time it will be for the world when these sons of God, the little flock, the footstep followers of the Lamb have all been gathered out of the world and joined with their Lord in the kingdom for the purpose of blessing all the families of the earth! For then all the manifold ills that beset suffering mankind will be banished, and there will indeed be peace on earth.

For one thing, there will no longer be a multiplicity of kings and kingdoms, each striving by whatever means and at whatever cost to gain their own selfish ends. There will be one King over all the world; and one kingdom—the kingdom of God—the righteous laws of which will guarantee justice and peace to all the inhabitants of the earth, who will then have been brought forth from the grave. The prophet is very explicit on this point. He says, "In the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations [peoples, Rotherham] shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah 4:1-2

## **Blessed Are the Meek**

Under the mighty power of this new King that ages-long scourge of humankind, international war, will be abolished, and all people will dwell at peace with one another. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more." No longer will mankind fruitlessly employ its energies and waste its resources to produce terrifying weapons of destruction, but rather, they will devote themselves to peaceful, uplifting, and happy pursuits. Instead of destroying they will build; instead of murdering and maiming their fellow men they will bless and comfort one another.

Ghettos, poverty, and hunger will also be abolished, for every man will enjoy economic security, and there will be plenty for all. The prophet tells us that "they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah 4:4) Along this same line Isaiah says, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plan, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65:21, 22) In that glorious day the humble of the earth will come into their own and be blessed with happiness and contentment. Of that time the psalmist says, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Ps. 37:11

Even the animals will dwell in harmony with one another, and with humankind. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid;

and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9

### **Everlasting Peace Through Christ**

How beautifully the psalmist describes the joy that shall be the lot of the happy subjects of that promised kingdom! "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and the abundance of peace so long as the moon endureth." —Ps. 72:1-7

This long-promised, longed-for peace will come to the hearts of men because harmony and fellowship will be restored between God and men, brought about by the offsetting sacrifice for sins that was made by our Redeemer, the Lord Jesus. The just penalty for sin that fell upon Father Adam will be removed. And just as man's iniquity caused God to withdraw his favor and hide his face, so will man's righteousness through Christ, the Prince of Peace, open the way for man to return once more to God's loving favor and blessing and peace.

This is the message of comfort and hope that it is the privilege of the Lord's people to bring today to a troubled world, a perplexed world; a world that is even now groaning and travailing in pain together; longing, unknowingly, for the birth of God's glorious kingdom of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."—Isa. 52:7

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HIGHLIGHTS OF DAWN

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# ***The BIBLE ANSWERS***

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If day and time are not listed please contact station for information.

## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Dothan WDHN-TV  
Florence WOWL

## **CALIFORNIA**

Fresno KMJ-TV Channel 24  
Sundays, 7:30 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.

## **COLORADO**

Pueblo CATV

## **FLORIDA**

Key West CATV  
Orlando CATV  
Sarasota WXLT

## **GEORGIA**

Columbus CATV  
West Point CATV

## **ILLINOIS**

Kankakee CATV

## **INDIANA**

Terre Haute WTHI-TV Channel 10  
Sundays, 11:00 a.m.

## **LOUISIANA**

Baton Rouge WRBT-TV Channel 2  
Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MISSISSIPPI**

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

## **MONTANA**

Glendive KXGN

## **NEBRASKA**

Hastings KHAS-TV Channel 5  
North Platte KNOP

## **NEVADA**

Las Vegas KSHO-TV Channel 13  
Sundays, 10:00 a.m.

## **NEW YORK**

Buffalo WUTV Channel 29  
Saturdays, 1:00 p.m.

## **NORTH CAROLINA**

Asheville WANC-TV Channel 62  
Charlotte WCCB-TV Channel 18

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:30 a.m.

Chillicothe CATV

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

Coshocton WHIZ-TV Channel 71  
Sundays, 8:30 a.m.

Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.

Marietta WCMO-TV

Zanesville WHIZ-TV Channel 18  
Sundays, 8:30 a.m.

# Television Schedule

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## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

## SOUTH DAKOTA

Aberdeen KCOO  
Sioux Falls KSOO

## TEXAS

Big Spring KWAB-TV  
Lubbock KLBK-TV Channel 13  
San Angelo KCTV Channel 8  
Sundays, 11:30 a.m.

## UTAH

Salt Lake City KUTV Channel 2  
Sundays, (Time to be announced.)

## WEST VIRGINIA

Bridgeport WDTV  
Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.  
Oak Hill WOAY-TV Channel 4

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Fridays, 6:30 a.m.

## CANADA

Brandon CKX-TV Channels 5, 9, 11  
Sundays, 12:00 noon  
Kitchener, Ont. CATV

## WEST INDIES

St. Kitts ZIZ-TV Channel 5

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## SPANISH RADIO BROADCASTS

### SUNDAYS UNLESS OTHERWISE NOTED

#### ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

#### CALIFORNIA

Fresno KXEX 1550 kc. 9:15 a.m.

#### TEXAS

Corpus Christi KCCT  
1150 kc. 8:45 a.m.

#### URUGUAY

Montevideo Radio El Espectador  
810 kc. Saturdays, 1:30 p.m.

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# **"FRANK and ERNEST"**

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## **SUNDAYS UNLESS OTHERWISE NOTED**

### **ALABAMA**

Sheffield WSHF 1290 1:30 p.m.

### **CALIFORNIA**

El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 9:30 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Francisco KNEW 910 8:15 a.m.

### **COLORADO**

Montrose KUBC 580 8:15 a.m.

### **DELAWARE**

Wilmington WTUX 1290 10:15 a.m.

### **FLORIDA**

Tampa WFLA 970 9:30 a.m.

### **IDAHO**

Coeur d'Alene KVNI 1240 9:15 a.m.  
Lewiston KRRC 1350 9:35 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### **ILLINOIS**

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

### **INDIANA**

Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 8:45 a.m.

### **KANSAS**

Goodland KLOE 730 7:45 a.m.

### **KENTUCKY**

Bowling Green WLBJ 1410 8:00 a.m.  
Louisville WAVE 970 8:15 a.m.  
Winchester WWKY 1380 10:30 a.m.

### **MICHIGAN**

Detroit WQTE 560 10:30 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### **MINNESOTA**

Minneapolis KQRS 1440 10:15 a.m.

### **MISSOURI**

Farmington KREI 800 9:00 a.m.

### **MONTANA**

Baker KFLN 960 8:00 a.m.  
Great Falls KKGf 1310 8:15 a.m.  
Miles City KATL 1340 10:15 a.m.

### **NEW YORK**

Buffalo-Niagara Falls  
WHLd 1270 12:00 noon  
Kingston WBAZ 1550 9:45 a.m.  
Mineola (Sat.) WTHE 1520 9:00 a.m.  
Rochester WBBF 950 9:00 a.m.

### **NORTH CAROLINA**

Beaufort 1400 9:00 a.m.

### **OHIO**

Cleveland WHK 1420 8:45 a.m.  
Columbus WBNS 1460 10:30 a.m.

# **Radio Broadcast Schedule**

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Piqua	WPTW 1570 11:30 a.m.	Tacoma	KMO 1360 9:45 a.m.
Zanesville	WHIZ 1240 6:40 a.m.	Yakima	KUTI 980 7:15 a.m.

## **OKLAHOMA**

Oklahoma City WNAD 640 8:10 a.m.

## **OREGON**

Lebanan	KGAL 920 9:00 a.m.
Portland	KLIQ 1290 9:30 a.m.

## **PENNSYLVANIA**

Allentown	WHOL 1600 10:45 a.m.
Pittsburgh	WAKC 540 12:00 noon
Pottstown	WPAZ 1370 12:45 p.m.

## **PUERTO RICO**

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

## **TENNESSEE**

Clinton WYSH 1380 10:30 a.m.

## **TEXAS**

Lubbock	KDAV 580 9:45 a.m.
Pleasanton	KBOP 1380 7:30 a.m.
Shamrock	KBYP 1580 10:15 a.m.

## **UTAH**

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

## **WASHINGTON**

Bellingham	KPUG 1170 9:30 a.m.
Seattle	KAYO 1150 10:30 o.m.
Spokane	KUDY 1280 9:30 a.m.

## **WISCONSIN**

Milwaukee	WEMP 1250 8:45 a.m.
Milwaukee	WYLO 540 9:15 a.m.
Neillsville	WCCN 1370 9:15 a.m.

## **WYOMING**

Sheridan KWYO 1410 12:00 noon

## **CANADA**

Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
Port Aux Basques, Nfld.  
CFLW 1230 10:30 a.m.  
Prince Albert CKBI 900 10:30 a.m.  
Stephenville, Nfld.  
CFGN 910 10:30 a.m.  
St Thomas, Ont.  
CHLO 1570 10:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

## **VIRGIN ISLANDS**

St. Croix (Sat.) WSTX 970 9:00 a.m.

## **MALDIVE ISLANDS**

Radio Maldives (Tue.) 4740 9:00 p.m.

## **AUSTRALIA**

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

## **PANAMA**

Panama City HOQ 1250

### **RADIO TOPICS FOR DECEMBER**

3—"The Holy Spirit"	24—"The Lord is Come"
10—"No More Death"	
17—"The Coming Age of Miracles"	31—"Jesus, the Son of God"

# ***Bible Study***

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## LESSON FOR DECEMBER 3

### **A Man for the Hour**

**MEMORY VERSE:** "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jeremiah 1:8

#### **JEREMIAH 1:4-10**

JEREMIAH was originally a priest, but was called by God to serve him as a prophet. His service embraced the period when Israel came under the domination of Babylon, and it was concluded in Egypt, where he was taken against his will. Like Saul of Tarsus of the New Testament, Jeremiah was called to be a prophet from his mother's womb. He was ordained to be a prophet unto "the nations," although his service in this field was confined mostly to Israel, Babylon and Egypt receiving his attention because of their attitude toward the Israelites.

Jeremiah was comparatively a young man when he began to serve the Lord as a prophet, and humbly he felt his inability for such an important task. But the Lord reassured him, saying, "Be not afraid of their faces: for I am with thee

to deliver thee, saith the Lord. Jeremiah related, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my word in thy mouth."

The Lord enlarges upon this, saying, "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Actually, Jeremiah did not do any of these things, but he did declare the word of the Lord that they would be done. He foretold the destruction of Jerusalem, and the captivity of the Israelites. He also foretold their release.

Jeremiah foretold a building up of Israel which would take place in the distant future; a time when the Lord would make a New Covenant with his people, when he would put within them a heart of flesh,

and when their sins and their iniquities he would remember no more.—Jer. 31:31-34

Jeremiah also foretold an awakening from the sleep of death, particularly of children. To weeping mothers he wrote, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17

#### **JEREMIAH 26:12-15**

There was no doubt in Jeremiah's mind that he had been commissioned by God to be a prophet in Israel, and his prophecy concerning the destruction of Jerusalem and the captivity of the people was not a pleasant one to utter; but this message the Lord had also given him, and he did not shrink from boldly declaring it.

However, Jeremiah pointed out to the Israelites that they could escape from the foretold calamities if they would amend their ways. Jeremiah was given a direct revelation from the Lord on this point, which is recorded in chapter 18, verses 6-8. This lesson is based upon the custom of the potter, as Jeremiah had observed it. After observing what the potter did

when a vessel he was making did not turn out to his liking, the Lord said to Jeremiah,

"O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

While Jeremiah's message was stern and foreboding it was, after all, tempered by this promise of the Lord that upon the basis of repentance and following in the ways of the Lord, the nation still could be saved.

But the Israelites did not repent. Instead, they threatened to take Jeremiah's life. But Jeremiah took this as from the Lord, believing that it could happen only by divine permission. So he said to the Israelites, "I am in your hand: do with me as seemeth good and meet unto you."

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#### **QUESTIONS**

When and to whom did Jeremiah prophesy?

How was mercy shown in his message?

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## A Nation Against God

**MEMORY VERSE:** "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

—Jeremiah 2:13

### **JEREMIAH 5:21-25, 29-31**

MANY of the Israelites in every generation were unfaithful to their God, although there was always a remnant who remained loyal to him. If their rulers were God fearing men, then the nation itself, or a majority of the nation, usually followed the example of their rulers, and God blessed them as a people. When their rulers were idolatrous, and rebellious against God, the people, aside from a remnant, followed this wicked leadership. It was this tendency toward rebellion which eventually led to their captivity in Babylon, as Jeremiah had prophesied would happen.

Jeremiah prophesied the downfall of Israel during the reign of their last king, Zedekiah. Zedekiah was placed on the throne of Israel, not by the Israelites, but by Nebuchadnezzar, to whom Zedekiah rendered service, rather than to the Lord; and the people as a whole at that time were indeed

"foolish," and "without understanding." They had "eyes" which did not see the ways of the Lord, and they had "ears" which did not heed his instructions.

Through Jeremiah the Lord reminded the Israelites of his mighty works, and of how his presence was displayed all around them, and asks, "Fear ye not me? . . . Will ye not tremble at my presence?" Basically, we believe, the root of this difficulty was lack of faith in Jehovah. One who has a strong faith in the living God will not be insensitive to God's will, nor will he wilfully break a covenant which he has solemnly entered into with God.

But, as our lesson states, "This people have a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear [reverence] the Lord our God, that giveth rain, both the former and the latter, in his

season: he reserveth unto us the appointed weeks of the harvest." The people did not acknowledge that Jehovah was caring for them. They seemingly did not even believe in such a care.

When, through Moses, God entered into a covenant with the Israelites, he promised to bless them if they were faithful to the terms of their covenant, and likewise warned that blessings would be withheld if they were unfaithful. Through Jeremiah he reminds them of this—"Your iniquities have turned away these things, and your sins have withholden good things from you."

And then, in explanation of the calamity which was soon to come upon the nation, he said, "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" And God's punishment did indeed come upon this perverse nation in the form of the loss of their national independence, and a seventy-year captivity in Babylon.

"A wonderful and horrible thing is committed in the land," Jeremiah said, "the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" The Revised Standard

Version reads, "The prophets prophesy falsely, and the priests rule at their direction."

False prophets, or teachers, usually point out an easier, less costly way of serving the Lord, and when the "priests" agree with their "prophecies," the people really do love to have it so, for it lifts the responsibility from them of endeavoring to measure up to the high standards of righteousness set forth in the law of God.

Our memory verse is appropriate to the lesson, and should serve as a warning to all who profess to love and serve the Lord. It makes two charges against the Israelites of Jeremiah's day. The Israelites had forsaken the Lord, the fountain of living waters; and were endeavoring to provide their own "water" of life.

They had either forgotten, or else had never fully realized, that Jehovah was the true source of all their blessings. Here again we see the lack of faith displayed—faith in the God against whom they had rebelled. But even under these conditions they refused to change under Jeremiah's message.

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#### QUESTIONS

Discuss the basis for Israel's great sin of rebellion.

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## Convictions Can Be Costly

**MEMORY VERSE:** "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."—Jeremiah 1:19

### JEREMIAH 38:2-13

IT WAS inevitable that Jeremiah and the leaders of the Israelites who were endeavoring to hold Jerusalem against the invading hordes of the Chaldeans, or Babylonians, must eventually come to grips, for Jeremiah was following the word of the Lord and informing the people that in order to save their lives they must abandon the city and submit to being taken captive into Babylon. The Lord had said, "This city shall surely be given into the hand of the king of Babylon's army, which shall take it."

The "princes," or leaders of Israel, appealed to King Zedekiah to permit them to put Jeremiah to death. Their claim was that Jeremiah's message weakened the morale of the people, hence their will to resist. Under the circumstances Zedekiah could do nothing against these princes. He said,

"Behold, he is in your hand: for the king is not he that can do anything against you."

Then they took Jeremiah and "cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison." The Revised Standard Version gives the word "cistern" instead of "dungeon." It is believed that this cistern was used to collect rain water, but at the time of this incident it was empty except for the mud in the bottom into which Jeremiah sank when he was cast into it.

Had nothing been done, Jeremiah would doubtless have perished in this cistern. But there was a eunuch, apparently highly placed in the king's house, who reported to the king what had happened. Then the king commanded the eunuch to take thirty men to help him get Jeremiah out of the cistern. Rags were put under his arms

so that the rope used to lift him out would not injure him. Obviously, thirty men were not needed to hoist the prophet out of the cistern, but apparently the king was providing this extra help in case the eunuch encountered opposition from the princes.

Our memory verse reminds us of God's ability to care for his people. The Lord knew that Jeremiah would encounter opposition from the leaders of Israel as he continued to prophecy against them, and to advise the people to take a course which they did not approve. But he assured the prophet that his enemies would not prevail against him, "for I am with thee, saith the Lord, to deliver thee." Jeremiah was delivered from the cistern, and remained in the court of the prison, where apparently he had protection.

God loved all his ancient people, even as he loves his people of today, but he did not always deliver them from their persecutors, permitting many of them to be slain. The New Testament calls our attention to this fact in the 11th chapter of Hebrews, verses 33-40. In this chapter Paul gives us brief accounts of many of God's ancient servants, prophets and others, naming many of them. But in the verses cited he does not give names, but simply ex-

plains how God dealt with his ancient people. We quote:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." In this grouping we note that the Lord gave them deliverance from their enemies, and the mastery over them. But then Paul continues:

"Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented . . . and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The important deliverance for all God's ancient people will be in the resurrection.

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#### QUESTIONS

What will be the important deliverance of all God's ancient people?

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## The Promised Messiah

**MEMORY VERSE:** "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke 1:68

### JEREMIAH 33:14-16

THE "good thing" which the Lord has referred to in our lesson is the sending of the Messiah. Verse 15 reads, "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

And, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." The saving of Judah, and the deliverance of Jerusalem as here prophesied, are obviously greater events in the plan of God than those which took place at the close of the seventy years' captivity.

A similar prophecy to this is recorded in Jeremiah 23:5, 6, and here Israel is included with Judah. The reference clearly is to "the whole house of Israel." The salvation apparently referred to is that mentioned by Paul in Romans, chapter 11. Here he says that following the

removal of blindness concerning Christ, "all Israel shall be saved," and the important salvation referred to here is a salvation from death in the resurrection of the dead. It is impossible to understand the prophecies and promises of the Bible if we overlook God's assurance of the resurrection. Men and nations may die and pass off the scene, but this does not interfere with the fulfilment of God's promises.

Actually, literal Jerusalem has never dwelt safely since this prophecy was recorded, as stated in verse 16. "The Lord our righteousness" is a reference, not to the literal city of Jerusalem but to the New Jerusalem of promise. This New Jerusalem comes down from God out of heaven, and is identified for John, the Revelator, by an "angel," as "the bride, the Lamb's wife."—Rev. 21:2, 10

In other words, this New Jerusalem is composed of the faithful followers of Jesus, united with him as his bride. Together with Jesus, they will

represent God's standard of righteousness in the earth. In Jeremiah 23:6, the righteous branch of David is also described as "THE LORD OUR RIGHTEOUSNESS." Both Jesus and his church will, during the messianic kingdom, represent divine judgment in the earth.

#### **MATTHEW 2:1-6**

The visit of the wise men, as narrated in this section of the lesson, did not take place on the night that Jesus was born. Jesus was born in a manger, but the wise men found him in a house. They came to do him honor, although their visit to Herod would have led to disaster for Jesus had not his Heavenly Father intervened and caused him to be sent into Egypt out of reach of Herod's attack.

It was the Prophet Micah who foretold the city in which Jesus would be born: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."—Micah 5:2

This text not only identifies Jesus as the One who would be Ruler in Israel, but refers also to the fact of his prehuman existence. How wonderful are the prophecies and promises of God!

#### **BIBLE STUDY**

Our memory verse contains the words of Zacharias, father of John the Baptist. Zacharias was, of course, highly elated over the fact that the forerunner of Jesus should be his son, but upon careful study it becomes apparent that his prophecy also refers to Jesus, whom the Lord had sent to redeem his people. In verse 76 Zacharias turns to John, and says, "And thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." Here John is being informed of what his role would be in connection with the great Deliverer whom the Lord had sent to his people.

Yes, through Jesus, God visited his people, and as our memory verse states, to redeem them. While we know that Jesus is the great Redeemer of the world, probably Zacharias had in mind the deliverance of Israel from bondage to Rome. How thankful we are that to us redemption and deliverance from sin and death are included in the full purpose of Jesus' "visit" to earth!

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#### **QUESTIONS**

Explain why Jerusalem is called "THE LORD OUR RIGHTEOUSNESS."

How is this expression otherwise applied in the prophecies?

When will Jesus deliver all mankind from sin and death?

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## The Reshaping of Life

**MEMORY VERSE:** "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand."—Isaiah 64:8

### JEREMIAH 18:1-11

OUR lesson is based on the custom of the potter in handling vessels which do not turn out to his liking in his first effort to shape the clay into the style of vessel which he had previously decided upon. Jeremiah explained: "The vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

After Jeremiah had observed this, the word of the Lord came to him saying, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Enlarging upon this the Lord explained to Jeremiah that even though he had declared himself as being against Israel, and ready to execute judgment upon the sinful nation, if the people would turn from their evil way, "I will repent of the evil which I thought to do unto them."

The Lord explains that the reverse of this would be true; that is, if he promised to bless a nation, and that nation failed to be faithful to him, he would withhold the promised blessing. In other words, in both cases the nation, or nations, involved were as the clay in the hand of the potter, who had the right to mold the clay as seemed good to him. One of the notable examples of this given to us in the Scriptures is God's dealings with the Ninevites (see the Book of Jonah).

The Israelites did not always recognize God's principle along this line, although at times at least some of them did. Our memory verse is a good example of this: "O Lord, thou art our Father." The followers of Jesus during the present time are Spirit-begotten children of God, and he is their Heavenly Father. But prior to Pentecost none of God's people enjoyed this blessed relationship. In our memory verse the word "father" is used simply

to denote a paternal love for the Israelites, and God's care over them.

The verse continues, "We are the clay, and thou our potter; and we all are the work of thine hand." The recognition of this by the Israelites meant their acknowledgment of his right to deal with them as seemed good to him. This is a good lesson for the Lord's people in every age. Surely none who follow in the footsteps of Jesus would wish to complain about the manner in which God's providences are manifested in their lives.

It is worthy of note that while the potter whom Jeremiah observed working was not satisfied with his original vessel, he did not throw away the clay, but used it to make a different sort of vessel—one, probably, to be used for a different purpose. So in God's dealings with the Israelites at the time of Jeremiah, God did not destroy the nation. Jeremiah speaks of this: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3:22, 23) These words were written after the Israelites were taken into captivity.

However, God's outlook for the nation was changed. Up to this time the sincere among

them expected that one day Israel would be a holy nation, and a peculiar people; a royal nation, so to speak, to be used of the Lord as the channel of blessings to all the families of the earth. But because of their continued unfaithfulness they lost this opportunity.

However, God promised not to permit them to be destroyed as a nation, but in his due time to restore them to their land and give them an opportunity to be blessed under the terms of the promised New Covenant. (Jer. 31:31-34) Speaking of Israel's spiritual blindness which prevented them from recognizing Jesus as their Messiah and Savior, Paul wrote, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, [the New Covenant] when I shall take away their sins." (Rom. 11:25-27) They will not then be a royal nation, but they will be a blessed people to whom the Lord has shown his great mercy.

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#### QUESTIONS

What is the lesson of the potter as given to Jeremiah by the Lord?

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# ***Christian Life and Doctrine***

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## **The Power of the Word**

**"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."—I Thessalonians 2:13**

THE written Word of God in Paul's day consisted largely of the Old Testament Scriptures. Then came the Gospels of the New Testament, the various letters by the apostles, the Book of Acts, and the Book of Revelation. The apostles leaned heavily on the Old Testament Scriptures in their teachings, but since they were inspired servants of God their teachings could also be considered the Word of God; except in those rare instances where they explained that this was not so, as in the case of Paul and his advice on the subject of marriage.

Jesus said to his Heavenly Father concerning his immediate disciples, "I have given them thy word," and he prayed, "Sanctify them through thy truth; thy word is truth." (John 17:14, 17) Thereafter these statements by the Master applied to all his faithful followers—those who believed on him through his own words and the words of the apostles. All these true followers of the Master have come under the sanctifying power of the truth, or, to use Paul's language, it has worked "effectually" in all who have believed.

The psalmist wrote, "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11) Again, "I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."—Ps. 119:14-16

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) Notice that in these various quotations the Word, or testimony, of God is shown to be active in the hearts and lives of those who sincerely believe it and love it. It is a cleansing and a strengthening influence. It is a light to guide us in our walk in the narrow way. Just as our text indicates, it works in the hearts of all true believers.

David wrote, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear [reverence] of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold: yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:7-11

"Who can understand his errors?" David asks. The obvious answer is, no one, except as he is guided by the Word of the Lord, enlightened to know the will of God, and strengthened to do it. "Cleanse thou me from secret faults," David continues. This cleansing is accomplished by the power of the Word of God. We can only know of our secret faults as they are revealed to us by the Word.

Having our secret faults revealed will help in keeping us from presumptuous sins, and we will pray, "Let them

not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." (Ps. 19:12-14) If our hearts are pure and sincere before the Lord the truth of his Word will indeed be a power in our lives to cleanse us and to set us apart to the doing of his holy will.

### **Traditions**

The religious ruling class in Israel was not wholly satisfied with the truth of God's Word, so as time went on many traditions of men were added. At first these traditions were passed on from one to another by word of mouth, but later put into written form and called the Talmud. There was always been a tendency for many of the Lord's people to substitute the teachings of men for the simplicity of the Word of God.

Blessed are those true servants of God who rejoice in the privilege of helping their brethren understand the Word of God more clearly as they progress in the pathway of the just which is as a shining light, shining more and more unto the perfect day. This is a blessed service, but may we never attempt to set forth our own teachings unsupported by the Word of God. This is what has happened many times, and has been among the reasons for the promulgation of the false doctrines of the trinity, eternal torture, etc.

Paul admonished Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:14, 15) Timothy had been greatly favored by the Lord in that from childhood he had known

the Holy Scriptures, and Paul admonishes him to continue in the things he had learned from the Word of God. Paul had pointed out to Timothy from the Scriptures that Jesus was the Messiah of promise, and the Redeemer and Savior of the world, and he wanted his "son" to continue in this knowledge because he had proved it to be supported by the Word of God.

### **Thoroughly Fitted**

While in prison in Rome, and expecting to be executed, Paul wrote to Timothy, saying, "All Scripture, divinely inspired, is indeed profitable for Teaching, for Conviction, for Correction, for that Discipline which is in Righteousness; so that the man of God may be complete, thoroughly fitted for every good work." (II Tim. 3:16, 17, Diaglott) The emphasis here is on the divinely inspired Scriptures. It is these which are "profitable" to those who are seeking to know and to do God's will.

The inspired Word of God is profitable for "Teaching." We are not to teach the traditions of men which are unsupported by the Word of God. We are not to teach our own opinions unless they are thoughts which have become ours because we found them supported by the Word of God. Paul was very definite on this point—so definite that in another of his epistles he wrote that even if an angel from heaven preached any other Gospel than the "Gospel of Christ, which is the power of God unto salvation," it was not to be believed, and the one who did this was not to be considered a servant of the Lord.—Rom. 1:16; Gal. 1:8

Paul again wrote to Timothy instructing him to "charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." (I Tim. 1:3, 4) It is not clear just what Paul refers to as "endless genealogies," but it was a subject of discussion which had

little bearing on the Gospel of Christ, raising questions more than answering them, and was a waste of time rather than furthering true Christian fellowship which would build them up in the most holy faith.

And how easy it is to indulge in speculations concerning matters which do not concern our relationship to God or to each other as brethren in Christ! The fundamental teachings of the divine plan are not based on speculation, or mere philosophy, but upon the teachings of the Word of God. Even the manner of Christ's second presence and the signs which establish the fact of his return are clearly and definitely set forth in the inspired Scriptures.

It is very enlightening to note the main topics of the truth which were set forth by Jesus and the apostles. They are our guides in the narrow way, as we follow in the footsteps of Jesus. They are the inspired interpreters of the Old Testament Scriptures; thus they are our guides with respect to the truth of the divine plan as set forth in the entire Bible. In our fellowship and in our ministry we can do no better than to follow these inspired guides. Should there be a difference of opinion, or we are uncertain in our own minds as to what the pure truth might be on any given subject, let us consult Jesus and the apostles. If they have not spoken on the matter at all, we might well ask ourselves how important it is to our spiritual growth as new creatures in Christ Jesus.

In presenting this viewpoint, it is with the realization that in reality the whole plan of God is presented in the Old Testament, but remained hidden until the meaning was revealed by Jesus and the apostles. The purpose of the creation of Adam and his fall into sin and death are given their proper setting in the New Testament, where we are informed that as in Adam all die, even so in Christ shall all be made alive.

God's oathbound promise to Abraham is explained in the New Testament, where we are informed that Christ is the seed of Abraham which will bless all the families of the earth, and that as many as have been baptized into Christ are included in that seed, and therefore are "heirs according to the promise."—Gal. 3:8, 16, 27-29

The purpose of the Law Covenant, and the typical meaning of the tabernacle and its service are set forth in the New Testament.

The Prophet Micah, in foretelling the birth of Jesus, wrote of him, "Whose goings forth have been from of old, from everlasting." (Micah 5:2) No one could understand the real meaning of this prophecy until the New Testament set forth the truth concerning the pre-human existence of Jesus as the Logos.

The death of Jesus as man's Redeemer was set forth in the fifty-third chapter of Isaiah, and elsewhere in the Old Testament, but these wonderful prophecies and promises were not understood until the ransom feature of the divine plan was brought to light by Jesus and the apostles.

The prophecies of the Old Testament concerning the "day of the Lord," the day of his wrath, were shrouded in mystery until light was thrown upon them by Jesus and the apostles, so now we can understand that these prophecies were descriptive of events in the world at this end of the age, in the beginning years of Christ's second presence.

And think of all the wonderful promises of the restoration of health and life on earth, and the resurrection of the dead which are recorded in the Old Testament! Peter gave the key to the meaning of these promises by his reference to "the times of restitution of all things," and said that this future time of blessing had been foretold by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

In the last verse of the prophecy of Obadiah he speaks of "saviors" (plural) who will come up on Mt. Zion, when the kingdom is the Lord's. This is one of the veiled references in the Old Testament to the fact that the Messiah would have associates in the work of the kingdom. Paul explained it, "The body [or Christ] is not one member, but many." And in the New Testament this glorious truth opens into that grand and glorious heavenly calling of the church. It is referred to as the mystery, hidden from ages and generations, but now made manifest to the saints.—Col. 1:27; I Cor. 12:14

So we might go from point to point and note the manner in which the New Testament interprets the Old Testament, and actually makes it for us the living Word of God. The understanding of the divine plan, the Gospel of Christ, which has come to us through Jesus and the prophets, enables us to turn back to the Old Testament and read much of it at least almost as though we had always understood it. But think how meaningless most of it would be without a knowledge of the divine plan!

True, there are many precious devotional truths set forth in the Old Testament which have been an inspiration and blessing to the people of God in all ages. The Book of Psalms contains many of these precious gems of comforting truths, assuring us of the Lord's help in times of need; of his guidance; of his tender care, and of his willingness to forgive. Jesus and the apostles drew heavily upon these precious promises, and so should we. How wonderful it is to realize that the Lord will give strength unto his people, that he will bless his people with peace!

### **For "Conviction"**

The Diaglott translation says that the inspired Scriptures are also profitable for "Conviction." Our convictions are those things of which we have been assured, or convinced.

Our conviction concerning the things of God is that the divine plan is the truth, and therefore the sure foundation of our faith. Such an important conviction cannot stand secure upon the teachings of men except as those teachings are supported by the inspired Word of God. Paul was pleased that the Thessalonian brethren understood the matter this way, and therefore had accepted the Gospel as being from God, not from men.

### **"Correction"**

According to the Diaglott, Paul also said that the inspired Scriptures were profitable for "Correction." This has to do, for one thing, with Christian character. By nature, we are all sinners, and imperfect, and from time to time need to be corrected in our conduct. We cannot depend upon our conscience for this correction, except as our conscience is enlightened by the inspired Scriptures.

Nor can we depend upon the advice of our friends—not even the brethren—unless the advice is supported by the Word of God. Not only must our conscience be enlightened by the Bible, but it should be tender, and receptive to every instruction of the Word of God, if our lives are to be regulated by the Lord through his Word. The Bible speaks of those who "tremble at his Word." Do we?

Not only do the Holy Scriptures correct us in matters of conduct, but also in doctrine. It is so easy to get temporarily turned aside from the path of pure truth. We develop viewpoints of our own, and because we suppose that we have discovered something important we hesitate to give it up. But if we are quick to hear the Word of the Lord when its truths are pointed out to us, and are humble before him, we will gladly turn to the truth and continue to rejoice in it.

This does not mean that we should not make progress in our understanding of the truth. Indeed, we are admon-

(Continued on page 34)

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## THE POWER OF THE WORD

(Continued from page 31)

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ished to grow in grace and in knowledge. As our hymn suggests, the Bible is like a mine, deeper than mortal can ever go; and even though we search for many years, we continue to find additional gems of truth. This should be the experience of every dedicated follower of the Master. If we develop the idea that we now have all the truth, and that there is nothing more to be learned, then we are indeed in need of "Correction."

### "Discipline"

The Diaglott translation says that the inspired Scriptures are also profitable for "that discipline which is in Righteousness." The thought of discipline is a little stronger than that of "correction," although it does not necessarily imply punishment. The Word of God does not itself discipline us, for this comes through his overruling providences in our lives. The part the Word of God plays in these experiences is to explain their meaning to us.

Hebrews 12:5-8 reads, "Have you forgotten the exhortation which reasons with you as with sons? 'My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves he disciplines, and he scourges every son whom he receives' If you endure Discipline, God deals with you as with sons; for is there any son whom a father does not discipline? But if you are without discipline, of which all have become partakers, then truly you are spurious, and not sons."—Diaglott

Paul speaks of "that discipline which is in righteousness"; that is, in keeping with the righteous character of God, and designed to develop and establish the principles of divine righteousness in the lives of his people. We are all more or less subjected to these disciplines of the Lord;

and may we, through his Word, recognize their purpose and conform our lives to that purpose.

### **"Complete"**

The Diaglott again gives us a clear thought when it says that the inspired Scriptures are given "so that the man of God may be complete, thoroughly fitted for every good work." So far as inspired teachings for the man of God are concerned, the Bible is indeed complete. Nothing needs to be added to it. It contains the entire glorious design of the Creator for his earthly creation, including the two salvations—the earthly for the world, and the heavenly for the followers of Jesus. We do not need to look elsewhere for inspired guidance.

The Lord in his love has provided pastors, teachers, and evangelists for the building up of his people in the most holy faith, but their ministry is limited to the teachings of the inspired Word. It is the privilege of every consecrated child of God to encourage his brethren to the extent of opportunity and ability.

Think of the blessings which have come to us through that special pastor which the Lord raised up in this end of the age! His ministry has been a blessing to us because he honored the Scriptures as the only source of divine inspiration for the people of God, and urged all to prove everything he said and wrote by the inspired Word. May we show our appreciation of this faithful servant of the Lord by ourselves honoring the Bible as containing the only infallible writings concerning God and his plan.

Jesus was and is God's greatest gift to his people. And we believe it would be proper to say that the inspired Scriptures by which we are sanctified are also basically important, for this gift has come to us through the Holy Spirit, which is also a gift of God. May we continue to show our appreciation to God for these gifts through our faithfulness to them! □

# ***Your Questions***

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## **Jesus' Soul in Hell**

**Psalm 16:10 reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." I understand that this text applies to Jesus. If that is correct, will you please explain why Jesus' soul was in hell? Is not hell a place for the punishment of wicked souls?**

You are correct in your understanding that Psalm 16:10 refers to Jesus. On the Day of Pentecost the Apostle Peter quoted this prophecy and applied it to Jesus, explaining that Jesus' soul was not left in hell, but that God had raised him from the dead. Your difficulty in understanding why Jesus' soul was in hell is due to the false tradition that hell is a place of torment designed exclusively for sinners.

The word "hell" as used in the Bible does not describe a place of torment. It is the state or condition of death. In Isaiah 53:12 we read concerning Jesus that he "poured

out his soul unto death." This is why the Bible reveals that Jesus' soul was in hell. In the Old Testament our English word hell is a translation of the Hebrew word **sheol**. In most instances when the text refers to a righteous person the word **sheol** is translated "grave." Examples of this are Genesis 37:35 and Job 14:13.

But with Psalm 16:10 the translators had a problem, for they did not believe that Jesus' soul went into the grave. They believed the false tradition that souls are immortal, particularly Jesus' soul. So, since they also believed the false theory that those in hell are very much alive, they used the word hell to translate **sheol** instead of grave. From their standpoint Jesus' soul would at least be alive in hell, rather than dead, as would be indicated if in this instance they used the word grave to translate **sheol**.

When we realize that the hell of the Bible is simply the state of death, then there is

no difficulty in understanding this text. It simply confirms the teaching of the Bible that Jesus took the sinner's place in death; that he died as the world's Redeemer. Paul wrote that Jesus gave himself a "ransom," a corresponding price, for all. He also wrote that as in Adam all die, even so in Christ shall all be made alive.—I Tim. 2:3-6; I Cor. 15:21, 22

Nor is there any difficulty in understanding why Jesus' "soul" was in the Bible hell. The word soul simply means a living being. Genesis 2:7 informs us that God formed man from the dust of the ground, "breathed into his nostrils the breath of life;" and he "became a living soul." The human soul is not an entity separate from the body which continues to live after the body dies; it is the combination of the breath of life with the body, the combination making a human being, or human soul.

## Blindness Removed

We are told in Isaiah 25:7 that the Lord "will destroy in this mountain the face of the covering cast over all people,

and the veil that is spread over all nations." What are the "covering" and the "veil" referred to in this text?

Both the "covering" and the "veil" are symbolic of the blinding influences of the great deceiver, Satan, which throughout the centuries have prevented mankind as a whole from knowing the truth concerning the God of love. The prophecy is descriptive of what will be accomplished by Christ's kingdom, which it refers to symbolically as a "mountain." In this symbolic mountain sin and death will also be destroyed, and tears wiped away.

In addition to this, the world will be enlightened concerning God, and it is this that is symbolized by the removal of the "veil that is spread over all nations." Satan, the one responsible for this symbolic veil, will be bound. (Rev. 20:2) "The knowledge of the Lord" will fill the earth "as the waters cover the sea." (Isa. 11:9) The Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) "The

glory of the Lord shall be revealed, and all flesh shall see it together.”—Isa. 40:5

## An Old English

### Meaning

**In Psalm 119:147, the psalmist wrote, “I prevented the dawning of the morning?” Will you please explain. How could anyone prevent the dawning of the morning?**

The difficulty here is in the change of meaning with respect to certain words since this translation was made. In the King James Version of the Bible the word “prevent” is used many times when the true thought of the text is “precede.” An example of this is in I Thessalonians 4:15, which reads, “For this we say unto you by the word of the Lord, that we which are alive and remain at the coming of the Lord, shall not prevent [in the resurrection] those who are asleep [in death].”

When we use the word “precede” here instead of prevent, the meaning is clear, which is that those followers of the Master who are living at the time of our Lord’s return will not receive their re-

ward in the first resurrection ahead of those who had died throughout the age. The word “prevent” was correct enough at the time the translation was made, but the meaning of the word has changed, with the result that today it is an incorrect translation.

Modern translations take this into consideration. For example, in the case of the statement by the psalmist that he prevented the dawning of the morning, one translation reads, “I arose before dawn.” This is plain enough, and obviously what the psalmist had in mind in writing the psalm.

## Not of This World

**Jesus said to Pilate: “My kingdom is not of this world.” (John 18:36) If I understand you correctly, you teach that the kingdom of Christ will function here on the earth. How do you harmonize this view with Jesus’ statement, “My kingdom is not of this world”?**

When Jesus said, “My kingdom is not of this world,” he spoke of the origin and make-

up of the kingdom. His kingdom will not be sponsored by the governments of this world, nor will its influence become operative through the use of worldly methods. Jesus himself explained, "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:36

As a rule, worldly governments and nations are established by the force of arms. It is in this sense that Jesus said that his kingdom would not be "of" this world. It was in keeping with this statement that Jesus did not permit his servants to fight for him in order to prevent his arrest and death. Peter indicated his willingness to do this, but Jesus instructed him to put his sword away; that if he wished he could ask the Father and he would send him twelve legions of angels to protect him.

On the other hand, Jesus' kingdom authority and power will operate here on the earth, and for the purpose of putting down all rebellion against the divine will, and the righteous laws of the Creator. It will be when this mission is complete that the prayers, "Thy kingdom come. Thy will be done in earth as it is in heaven," will be fully answered.

During that kingdom reign all enemies of God and man will be destroyed. The last enemy to be destroyed is death. Jesus' faithful footstep followers will be associated with him in that kingdom. These will have come from the earth, but their training for this high position is not in the use of guns and other implements of war, but in the development of love, a love that leads to sacrifice, even as was true in the case of Jesus.



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# ***The British Section***

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## *Christmas Joy And Hope*

ONCE again the Christmas season is at hand, and calls forth the most sacred and hallowed memories of the birth of the Redeemer of mankind. Even though we do not believe the 25th December to be the date of our Lord's birth, this great event is expressive to us of the wonderful love of God that fills our hearts at this time.—John 3:16

To the worldly-minded it may seem incredible that so great an event should have passed without any mighty demonstration in world affairs, for nothing was seen on the surface of human society, except for a slight rippling of the water, as the course of things continued as usual. In similar manner the second advent has begun even as Jesus declared "as in the days of

Noah, so shall it be also in the days of the Son of man." (Luke 17:26) The associations of our Lord's birth were all of a humble character; the very scenery of his birth-place was connected with memories of poverty and toil.—Luke 2:7

### **No Room**

Can we not picture the scene, lighted by flickering lamps swinging from the centre of a rope hung across the entrance of the stable? In the midst of the hay and straw spread for food and rest for the cattle, with no provision for human comfort or splendour, were Mary and Joseph, and the Babe lying in a manger. A few miles distant towered the palace fortress of the great Herod together with the magnificent houses of his friends and courtiers; but the Babe Jesus was not to be found in palace or mansion. Yet he who had nowhere to lay his head was, in God's due time, to rule the world.

Joseph and Mary found themselves in this unusual position, having been required to journey to Bethlehem, the city of David, in response to the requirements of the Roman census. They were both of the lineage of David, and in a providential manner and by a decree over which they had no control whatsoever Joseph and Mary arrived in the very place from which Micah (5:2) had foretold the eventual Ruler of Israel would issue forth. The expectation of Israel was of a Messiah King, rather than a suffering servant; their hope was of One who would be the glory of his people Israel, not a light to lighten the Gentiles.

Their own national exaltation was the great result to be attained, for there reigned among them the belief that divine privileges belonged exclusively to them. Jerusalem was the centre of the world to the Jew, no matter where he lived. The advent of Messiah to deliver and restore all Palestine to them was the common hope of Jews, and the Scriptures inform us that at the time of his birth all men were in expectation of him.—Luke 3:15

What was the condition of the Gentile world outside? The empire of Rome filled the scene. Julius Caesar had subdued the world. Augustus ruled it. All nations bowed in submission to the mighty Caesar. The Mediterranean was a Roman lake. There was a small and elect upper class, steeped in pleasure, luxury, and every selfish desire. Architecture was in its glory, and while an elegant literature flourished, it was for the very few.

The rural peasantry were oppressed and ground down by cruel bondage, and slaves taken in war were forced to work with chains on their feet, their spirits worn down with fatigue, and at night shut up in subterranean holes. Might was esteemed right. There was no reverence of God; no hope of life after death. Such was the condition of the Roman world into which Jesus was born. If the crowds who had gathered in Bethlehem had realised that in their midst there was a royal visitor from the heavenly courts—even the mighty “Logos” who had come to save his people from their sins—how gladly they might

have welcomed him into the inn and provided the choicest accommodation for him! But they knew him not. He who was rich for their sakes had become poor.—John 1:10; II Cor. 8:9

At the time of our Lord's birth shepherds remained with their flocks at night to guard them from robbers and wild animals. The very nature of their occupation caused them to be a reflective people. The account tells us the shepherds were sore afraid; but such was the angel's message that it calmed their fears. "Fear not, for behold I bring you good tidings of great joy which shall be to all people." (Luke 2:10) This phase of his plan God revealed to the humble shepherds, not to the rich and the wise of this world.

Some years later we find Jesus thanking his Father that these things had been hid from the wise and prudent. Nevertheless we are glad that the general ignorance on this subject is not to last forever, and that in his due time our God will remove the blindness from all mankind. When Satan is bound the knowledge of the Lord will issue forth to

cover the whole earth. "The eyes of the blind shall see out of obscurity and out of darkness." And so all will discern the angel's message.—Luke 10:2; Isa. 29:18

### Glad Tidings

It is a **good** message—one of great joy which eventually will be to **all** people. It did not declare that world-wide salvation would come to all people at that time, but was a message of real hope to all families of the earth. A Saviour had been born. He was to be a deliverer of the weak, the helpless and the dying, able to succour to the utmost all who come to the Father through him. He was to be able to open the blind eyes and unstop the deaf ears during the time when the knowledge of the Lord shall fill the earth as the waters cover the sea.—Isa. 35:5; Isa. 11:19

The word "Saviour" signifies "Life-giver." We live in a world filled with a dying race, which needs deliverance into life, complete and abundant. In **our** hearts we can respond, "Glory to God in the highest," for there was born that "day in the city of David

a Saviour, which is Christ the Lord." This Saviour had been made flesh and thirty years later as the perfect man Christ Jesus he devotedly sacrificed himself for our sins. The philosophy of salvation also speaks of the Saviour glorified and that in due time, when the selection of his church is complete, he will with her establish his kingdom of righteousness in order that all mankind may be lifted from the thralldom of sin and death. But before this mighty deliverance of all mankind can begin, another work must first be accomplished. As the apostle declares, "The light shineth in darkness; and the darkness comprehended it not." (John 1:5) Comparatively speaking, only a few have appreciated this shining, because the "god of this world has blinded" the remainder of the race.

Just as the shepherds manifested their interest by visiting the Saviour and paying him homage, so each one who has heard of the grace of God with an appreciative heart can do nothing less than seek the Lord to pay their homage, and pledge to serve his cause.

## A New Race

In II Timothy 1:10 we read that Jesus "brought life and immortality to light." Not only had a new perfect man appeared on the scene, but a new race, a spiritual race. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17

This new race is not a development of the old, for the nature and character are not hereditary. They are "born [begotten] not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13) They are God's "workmanship, created in Christ Jesus unto good works" (Eph. 2:10) and "have put off the old man with his deeds; and have put on the new, which is renewed in knowledge after the image of him that created him." (Col. 3:9-10) As heirs of the kingdom of heaven they are meek and lowly in heart. They hunger and thirst for righteousness, and are merciful, kind, longsuffering, and also peacemakers, yet persecuted for righteousness' sake. They constitute the salt of the earth, as well as being the

light of the world. Their new mind is engaged in a continual struggle with the old.

Like Jesus, they are not of this world, but subjected daily to severe discipline of self. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."—Gal. 5:17

### **The True Light**

We read in John 1:9 that Jesus was "the true Light, which lighteth every man that cometh into the world." The light at that time was local, and only a few saw it as it shone in a dark place. To those who did see it our Lord said, "Blessed are your eyes, for they see." It is a symbol of life, and if we follow Jesus we shall not walk in darkness. Those who have no light cannot progress toward life, for whether in this age or in the kingdom all must have the light in order to have life. So important is this light that Paul told Timothy that it is the will of God that all men should be saved and brought to an accurate knowledge of the truth.

Just as Jesus was the Light

of the world, even so since Pentecost his footstep followers have constituted that Light. How favoured we are! God is the great Light from whence comes all light and life. Jesus is the express image of his Father, and through him the fully consecrated members of his body are privileged to be a reflection of the Father's Light in the earth.

The expression "true light" implies there are false or imitation lights. The only true light is that which shines forth in our Father's Word of truth, and which, of course, includes our Lord's teachings and example.

Nearly 2,000 years have rolled by since Jesus first appeared as the true Light. One might well ask if there is any remote hope of the prophecy being fulfilled. The Scriptures, however, give abundant testimony that before the Light could beam forth in all its brilliance, the world must continue to experience the exceeding sinfulness of sin. During this period the footstep followers of the Master will have been called, educated, tested, and glorified to be part of that glorious Sun of

Righteousness who will for a thousand years shine forth to cleanse mankind of the effects of sin and death.

As the knowledge of the Lord fills the earth, so the mists of darkness will be dispelled, and mankind will be led along that glorious highway into harmony with God and with one another. "For

unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6-7

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# ***Talking Things Over***

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## **A Child Is Born**

**"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6,7**

THE main theme of the Bible is that God would, in his love, and by his power, send a great One to earth to rescue the fallen race from sin and death. In the Old Testament prophecies concerning this great One we find him described as earth's coming Ruler, and also as one who would be a Redeemer to bear the sins of the people. Such is the prophecy recorded in the 53rd chapter of Isaiah.

These prophecies begin in Genesis, the opening book of the Bible, where God's gift to fallen man is described as the "Seed" of the woman, and later as the "Seed" of Abraham. (Gen. 3:15; 12:3) Here he is seen as one who would bruise the "serpent's" head, and a blesser of all the families of the earth. While, as the Scriptures indicate, this great One ultimately would be a divine being, yet some of the prophecies concerning him associated certain of the natural descendants of Abraham with his coming great glory.

## The Couched Lion

When Jacob was about to die, he uttered a prophecy which gave assurance to his son Judah that from his line the great King and Deliverer would be born. We quote: "Judah is a lion's welp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [lover of peace] shall come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

Jacob uttered this prophecy in Egypt, where those to whom it was first given had sojourned for many years, so he used language that they would understand. In Egypt, at the time, a couched lion symbolized the pharaoh's regal right to rule, so Jacob was saying that out of the tribe of Judah would come a great Ruler, and that the gathering of the people to receive God's promised blessings would be unto him. This great One whose right to rule is symbolized by the couched lion is referred to in Revelation 5:5 as "the lion of the tribe of Judah."

After Judah's day, the lineage of this coming King was narrowed down to David and his descendants. The Lord promised David that he would establish his "house"—ruling house, that is—through his seed, the throne going to Solomon at the death of David. Concerning Solomon the Lord said, "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but 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."—II Sam. 7:14, 15; Ps. 89:26-35

## **The Typical Kingdom**

Beginning with David, and following on through Solomon and his royal successors, the kingdom was but a typical one. But God's great love for David as a man after his own heart caused him, in his promises, to refer to the coming messianic kingdom as David's throne. It is in this sense that it was established forever. Note the statement in our text that the "Son" who was promised would sit upon David's throne, to order and establish it with judgment and with justice.

And then, when the angel announced to Mary that she would give birth to a son whose father would not be Joseph, he explained to her that this great One would sit upon the throne of David. (Luke 1:30-33) David was greatly beloved in Israel, and the fact that the coming Messiah was to occupy his throne, or be the rightful one in succession to inherit that throne, would be very impressive to them.

### **He Is Born**

In due time the great One of prophecy was born, and this would seem to be the special point of the angel's message to the shepherds: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) What a marvelous message this was! Since the days of Eden the Creator had been promising, directly or indirectly, that he would send a great Deliverer, a Savior, who would deliver Israel and the world from their bondage to sin and death. Now these promises began to be translated into reality, for the Savior was born.

But this was only a token of the covenant-keeping character of God, for in reality not too much happened from then on for thirty years. No doubt the shepherds did

what they could to spread the news, but the possibility is that most of these would have died before Jesus entered upon his ministry. True, later on in the sequence of events, wise men came to visit the newborn King, but this indirectly resulted in the slaughter of many of the infants in Israel two years old or younger. This would not tend to promote assurance to many that Jesus was a Savior.

Yes, the great One of promise was now born, but what was to be the next step in the outworking of the Creator's grand design? Thirty long years passed, and finally Jesus appeared upon the banks of the River Jordan and asked John the Baptist to immerse him. John was a forerunner of Jesus, and his baptism was of those who repented of their sins. He knew that Jesus was not a sinner, so he hesitated to comply with his request.

But Jesus pressed his request and John complied. Then it was that the Holy Spirit came upon Jesus, the outward demonstration of which was a dove. A voice was heard from heaven saying, "This is my beloved Son, in whom I am well pleased." The "heavens were opened" to Jesus, suggesting, we think, that here he was given a deep insight into his Father's plan, and particularly that part in the plan which he had been sent into the world to accomplish.

### **Jesus' Ministry**

Beginning shortly after his baptism, Jesus entered upon his ministry. The Israelites believed that their Messiah, when he came, would set up a powerful government, and through its agencies liberate them from the Roman yoke of bondage. But Jesus made no move in this direction, although his message in part was, "The kingdom of heaven is at hand." This simply meant that he was to be the great King in that kingdom, and that his coming would ultimately lead to its establishment, although that would not occur during the time of his first presence.

In addition to preaching the kingdom message of hope for a sin-cursed and dying world, Jesus healed the sick and raised the dead, as tokens of what those future kingdom blessings would mean for mankind. Doubtless these miracles gave his followers great faith and confidence in him, and it might well be that many of them were almost daily expecting some manifestation of his kingdom authority and power. If so, they were disappointed, for after a brief ministry of only three and one-half years Jesus' enemies plotted against him and convinced the Roman authorities that they should put him to death.

Jesus' friends must have been surprised at this turn of events, and even his intimate and faithful supporters were bewildered and troubled. But on the third day Jesus was raised from the dead, and one of his appearances was to two of his disciples as they journeyed by foot to Emmaus the very day Jesus was raised from the dead. These two were talking together of the events which were so fresh in their minds, when the resurrected Jesus joined them—although they did not know at the time who their companion was. Jesus said to them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"—Luke 24:17

One of the disciples answered and said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" (Luke 24:18) Then they told the "stranger" about Jesus, and how he had been taken from his friends and crucified. "But," they continued, "we trusted that it had been he which should have redeemed Israel." They told Jesus of the message of the women who reported that their Master was no longer in the tomb, although they seemed not too much impressed with this report.

Then the resurrected Jesus said to the two disciples, "O fools, and slow of heart to believe all that the prophets

have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27) Hitherto those who had accepted Jesus as the long-promised Messiah had apparently had in mind merely those prophecies which pertain to his kingdom glory and the delivering power of his kingdom. No doubt they had built their faith heavily on the prophecy, "Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

But now Jesus explained to these two that there were also prophecies concerning his suffering and death which had to be fulfilled before he could enter into his glory. It is doubtful if they grasped completely what Jesus explained to them, but they did discern that there was a real reason why Jesus had been crucified; that his death was not a miscarriage of the divine plan. Discussing the matter later they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32

### **The Ransom Necessary**

The angel who announced the birth of Jesus referred to him as a "Savior." And the only way he could be truly a Savior of the people from sin and death was by being made flesh, and then giving his flesh in death as a ransom, or corresponding price, for Adam and his race. There are many prophecies in the Old Testament calling attention to this aspect of the divine plan of salvation, but the people of Jesus' day had given little or no heed to these. These prophecies now began to have their fulfilment, for Jesus was born. And the whole plan of God moved forward from merely promises to an evidence of reality. The Savior was born!

Jesus said that he would give his "flesh"—that is, his humanity—for the life of the world. (John 6:51) Paul wrote

that Jesus gave himself "a ransom for all, to be testified in due time." (I Tim. 2:5, 6) And not alone did Jesus' death provide the ransom which, in God's due time, would make it possible for all mankind to return to God and to be delivered from sin and death, but by his faithfulness in sacrifice he proved worthy of his own high exaltation.

### **The Lamb of God**

Speaking under the inspiration of the Holy Spirit, John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Revelation 5:11-13 reads: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The Heavenly Father also accounted the Lamb worthy because of his having completed his sacrificial work, being faithful in this, even unto death. Because he was found worthy his Heavenly Father raised him from the dead, and gave him all power in heaven and in earth. (Matt. 28:18) The word "power" as used in this text carries with it the idea of power as manifested in authority, and is translated authority in a number of instances.

And how appropriate it was that he who had come into the world ultimately to be a mighty Ruler should, when he had finished his work of sacrifice which was also a part of the Father's program for him, be exalted to such a high

position of authority and power. He who was to "rule from sea to sea, and from the river unto the ends of the earth" would indeed need such authority when the time came for him to exercise it for the promised blessing of all the families of the earth.

### **Christ's Promises**

The Bible clearly teaches that Christ will have associated with him in his millennial kingdom a hundred and forty-four thousand from among men who also will have proven faithful by laying down their lives in sacrifice even as he did. In Revelation 14:1 these are shown together with the Lamb on Mount Zion, and the explanation is given that they occupy that high position because they followed the Lamb. To these faithful overcomers Jesus makes wonderful promises.

Here are some of those promises: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces: even as I received from my Father." (Rev. 2:26, 27) Again, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12

To the church of Laodicea Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Surely Jesus' "all power and authority" is indicated here when he says that he has a throne from which he exercises his rulership. This does not suggest that he works independently of his Heavenly Father, because we know from many other scriptures that he does

not; but it does indicate the high position to which he was exalted when all authority and power was given to him in heaven and in earth. It is no wonder that the title is given to him, "KING OF KINGS, AND LORD OF LORDS."—Rev. 19:16

### **The Throne of God**

The Scriptures do not disassociate Jesus from the Heavenly Father even during the thousand years of the mediatorial kingdom. After telling us that the New Jerusalem comes down from God out of heaven, the Revelator informs us, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away."—Rev. 21:2-4

And then we read an astounding statement: "He that sat upon the throne said, Behold, I make all things new." (verse 5) The One here seated upon the throne seems to be the glorious One described in the throne scene in chapter four, and he is saying, "Behold, I make all things new." The thousand-year kingdom work will indeed be the work of the Heavenly Father, because he planned it, and made preparation through the gift of his Son to implement his plans. Here we are simply being reminded of the fact that after all, all things are of God. And how thankful we are to be associated with Jesus, to whom all authority and power was given, that through him the divine plan might be completed!

In Revelation 22:1 we have another instance in which the Heavenly Father associates himself with his Son, here referred to as the Lamb. We quote, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." On either side of

this "river" are the trees of life—the river and the trees together being symbolic of the divine arrangements for fulfilling that wonderful promise God made to Abraham concerning the blessing of all the families of the earth. These blessings will flow out to the people because of the sacrificial work of the Lamb. It is by the authority and power given to the resurrected Jesus by the great Creator himself that the blessings of the coming kingdom will flow out to the people.

Are we not thankful that Jesus was born, and by divine arrangement became the central figure in "the Gospel of Christ, which is the power of God unto salvation"? (Rom. 1:16) We here at The Dawn feel that the Gospel of Christ is still the power of God unto salvation, and that now especially it should be more powerful than ever before in the hearts and lives of the Lord's people.

This is why, in our ministry, we are endeavoring to stress those truths which are so much a part of this glorious Gospel. The angels who announced the birth of Jesus and sang "glory to God in the highest" enjoyed a marvelous opportunity to bear witness to the truth, and we also can enjoy that blessing by reiterating the glad tidings which flow out of that great event of so long ago. May we continue to be faithful in this ministry! □

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#### 1972 CONVENTION ON TAPE

The Dawn Recorded Lecture Service now has various sessions of the 1972 General Convention available, on tape, for distribution on a loan basis. The tapes are either reel-to-reel or cassettes. If you would like to subscribe to this free service write to us. Two tapes are sent initially; when these are returned two additional tapes are automatically sent. This continues until it is requested that the service be discontinued. The tapes may also be purchased. Reel-to-reel are \$4.00 each, cassettes are \$3.00 each.

# ***Vineyard Echoes***

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## **Special Telecast for Christmas Season**

THE following is a partial list of television stations that will carry our special film "Unto Us a Child Is Born." Additional stations will also carry the program, but details are not available as we go to press.

Please contact the station for day and time of telecast.

<b>ALABAMA</b>		Columbus	WRBL-TV Channel 3
Montgomery	WKAB-TV Channel 32	Savannah	WSAV-TV Channel 3
<b>CALIFORNIA</b>		<b>HAWAII</b>	
Bakersfield	KBAK-TV Channel 29	Honolulu	KHON-TV Channel 2
Bakersfield	KJTV Channel 17		
Fresno	KMJ-TV Channel 24	<b>ILLINOIS</b>	
Redding	KRCR-TV Channel 7	Harrisburg	WSIL-TV Channel 3
Sacramento	KOVR-TV Channel 13	Quincy	KHQA-TV Channel 7
San Francisco	KQED Channel 9		
<b>COLORADO</b>		<b>INDIANA</b>	
Colorado Springs	KKTU Channel 11	Evansville	WTWV-TV Channel 7
		Indianapolis	WTTV Channel 4
<b>FLORIDA</b>		<b>IOWA</b>	
Jacksonville	WJXT-TV Channel 4	Ames	WOI-TV Channel 5
		Sioux City	KTIV Channel 4
<b>GEORGIA</b>		<b>LOUISIANA</b>	
Albany	WALB-TV Channel 10	Alexandria	KALB-TV Channel 5
Augusta	WJBF Channel 6		

**MASSACHUSETTS**

Boston           WNAC Channel 7

**MICHIGAN**

Detroit           WTVS Channel 56

Saginaw           WEYI-TV

Southfield       WJBK-TV Channel 2

**MINNESOTA**

Mankato           KEYC-TV Channel 12

St. Paul           KTCA-TV Channel 2

**MISSISSIPPI**

Jackson           WJTV Channel 12

**MISSOURI**

Joplin            KODE-TV Channel 12

St. Louis         KPLR Channel 11

**NEBRASKA**

North Platte      KNOP-TV Channel 2

**NEVADA**

Reno             KCRL-TV Channel 4

**NORTH CAROLINA**

Charlotte        WSOC-TV Channel 9

Washington      WITN-TV Channel 7

**NORTH DAKOTA**

Dickinson        KDIX Channel 2

**OHIO**

Columbus         WLWC Channel 4

**VINEYARD ECHOES****OREGON**

Medford          KMED-TV Channel 10

Medford          KOBI Channel 5

**PENNSYLVANIA**

Philadelphia      WPVI-TV

Pittsburgh       WIIC-TV Channel 11

**SOUTH CAROLINA**

Anderson         WAIM-TV Channel 40

Columbia         WIS-TV Channel 10

**TENNESSEE**

Nashville        WLAC-TV Channel 5

Nashville        WSIX-TV Channel 8

**TEXAS**

Amarillo          KGNC Channel 4

Beaumont         KFDM-TV Channel 6

Richardson       KRET Channel 23

**UTAH**

Salt Lake City    KCPX-TV Channel 4

**VIRGINIA**

Petersburg       WYEX-TV

**WASHINGTON**

Seattle           KTVW Channel 13

**WEST VIRGINIA**

Oak Hill          WOAY-TV Channel 4

**WISCONSIN**

Madison          WKOW-TV Channel 27

Milwaukee        WITI-TV Channel 6

# ***Encouraging Letters***

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## **"A Strong Light"**

Dear Sirs: Please send me the book, "Science and Creation," as advertised on Station WGEM. This is a very worthwhile program, a strong light in a sin-darkened world. Thank you!—Illinois

## **"My Comfort and Help"**

Dear Brethren: I enclose cheque for my yearly subscription to The Dawn. It is my comfort and my help—all my blessings rolled into one with my Heavenly Father and his beloved Son. I do thank our Father for increasing my faith, and I thank you, The Dawn brethren, for helping me to know the truth. Fond love. Yours Sincerely.—England

## **God's Orderly Plan**

Dear Friends: My husband and I would like you to know how much we benefit spiritually from the "meat in due season" contained in the pages of The Dawn Magazine. As we search the Scriptures daily to see if these things are so, the Bible and its treasures of wisdom and understanding have really been opened up to us by your publications. Particularly

have we been refreshed by such articles as "Thoughts on the Memorial Season," "Spiritual Alertness," and "The Path of Wisdom." We hope that this letter in a small way conveys our very deep appreciation for your help in opening up to us the divine plan of the ages, with its orderliness of times and seasons, and the other glorious features of God's plan. May you continue to have God's blessings on your service as you seek to please him.—Canada

## **Wants Broadcasts Continued**

Dear "Frank and Ernest": I am a constant listener to your program, and it has been a real joy to my heart. And by the help of God I know that your broadcasts will continue. Please send me a copy of "Paradise Without Pollution." I will be very glad to receive it. God bless you all.—British Virgin Islands

## **Liked Film**

Thank you for the film, "God Has a Plan." We have returned it to you today, and we do appreciate your selection. Everyone surely did enjoy seeing it.

We would appreciate your sending us forty of the brochures, "God Has a Plan," as offered on the film. We are sending a donation in appreciation to be used by you in whatever manner you see fit. Mrs. H. M., Director of Activities.—Miss.

### **A New Explanation**

Dear "Frank and Ernest": I am a constant listener to your program, and look forward to your talks. I have never before heard the Bible explained the way you explain it. Quite a few of my friends are also constant listeners for I have told them about the wonderful way you explain the Bible. May you keep up the good work.—U. S. Virgin Islands

### **God's Son**

Dear Sirs: Would you send me a copy of the booklet you offered last week on your T.V. program. Your handling of the theme of Nebuchadnezzar's dream was at once reasonable and heart-appealing, and I could clearly see the revelation of God through history in your thought-provoking discussion. I am thankful to you, and most of all grateful to God himself for this revelation. I have rationally believed that Christ must have been the Son of God for a long time, and I have al-

ways had a deep-rooted belief in God, the Father, in my heart from my earliest childhood. But it was only last week that I realized in my heart as well that Christ IS the loving and eternal Son of God. Sincerely yours.—Canada

### **Appreciates**

#### **"Songs in the Night"**

Dear Friends: Christian greetings! I acknowledge with grateful thanks the precious gift of "Songs in the Night." The book is interesting, and very comprehensive, and should be in every Christian home. We in the East Central State of Nigeria (the war affected areas) are needful of such helps as God directs you to send, and only he can reward you for all these helps. I desire your continued prayers for me so that I can follow the footsteps pointed out in the Bible, and be profited in the end.—Nigeria

### **Helped by the Dawn**

Dear Friends in Christ: I have enjoyed The Dawn more than any little book I have ever read. It has helped me to understand the Bible more, and given me much comfort after losing my dear son. I just do not know what I would have done if I had not found The Dawn, which explains the Bible so much to me.—Kentucky

# Speakers' Appointments

## Ministering the Glorious Gospel of Christ

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

<b>G. M. JEUCK</b>		St. Joseph, Mo.	4
Pottstown, Pa.	Dec. 24	Fayetteville, Ark.	5
		Oklahoma City, Okla.	6
<b>A. H. KRUMPOLT</b>		Weatherford, Tex.	7
Baltimore, Md.	Dec. 10	Austin, Tex.	8
Philadelphia, Pa.	10	Houston, Tex.	10
		Lake Charles, La.	11
<b>R. J. KRUPA</b>		Shreveport, La.	12-13
Phoenix, Ariz.	Dec. 30-Jan. 1	Birmingham, Ala.	15
		Louisville, Ala.	17
<b>GEORGE PASSIOS</b>		Nashville, Tenn.	18
New Haven, Conn.	Dec. 10	Cincinnati, Ohio	19
<b>HARRY PASSIOS</b>		<b>L. B. POST</b>	
Duquesne, Pa.	Dec. 3	Allentown, Pa.	Dec. 17
West Newton, Pa.	17		
<b>E. K. PENROSE</b>		<b>H. J. TIEMEYER</b>	
Indianapolis, Ind.	Nov. 29	New London, Conn.	Dec. 17
Ziegler, Ill.	30	Detroit, Mich.	31
St. Louis, Mo.	Dec. 1	<b>F. S. WASSMANN</b>	
Kansas City, Mo.	3	Sayville, N. Y.	Dec. 10

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A GIFT SUGGESTION

## *"Songs in the Night"*

As the title of this book suggests, its texts and comments are intended as evening meditation. Unlike the "Manna" book, "Songs in the Night" does not contain blank pages for birthday records. This book of meditation has been enjoyed by thousands.

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### For Your Newspaper

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

**JANUARY SPECIAL:** On Sunday, January 21, "Frank and Ernest" will discuss a subject that should interest many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

# Conventions

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DETROIT, MICH., Dec. 3—North-west Branch YWCA, 25940 Grand River. Mr. Daniel Kaziak, 17559 Annchester Rd. 48219

MINNEAPOLIS, MINN., Dec. 3—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

CINCINNATI, OHIO, Dec. 17—2850 Dunaway. Mr. John Slovich, 126 S. 22nd St., Richmond, Ind. 47374

CHICAGO, ILL., Dec. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

MIAMI, FLA., Dec. 30, 31—Simpson Garden Club, 55 S. W. 17th Road. Mrs. Don Roark, 6482 S. W. 39th St. 33155

PHOENIX, ARIZ., Dec. 30-Jan. 1—Phoenix Woman's Club, 302 W. Earl Drive. Mrs. E. W. Enteman, 542 West Southern Ave. 85041

ST. PETERSBURG, FLA., Jan. 14—Heilman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole, Fla. Mrs. Lloyd Hagensick, 518 81st Ave., North 33702

PALO ALTO, CALIF., Jan. 27, 28

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## 1973 GENERAL CONVENTION—DATE AND PLACE

Calvin College, Grand Rapids, Michigan—July 28-August 2

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## *Weekly Prayer Meeting Texts*

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DECEMBER 7—"When He was reviled, He reviled not again."  
—I Peter 2:23 (Z. '01-298 Hymn 168)

DECEMBER 14—"Blessed are the merciful: for they shall obtain mercy."  
—Matthew 5:7 (Z. '01-332; '00-70 Hymn 23)

DECEMBER 21—"Who is worthy?"—Revelation 5:2 (Z. '02-333 Hymn 326)

DECEMBER 28—"He shall drink of the brook in the way:therefore shall He lift up the head."  
—Psalm 110:7 (Z. '02-14 Hymn App. O)

# "I Wish I Knew What To Do"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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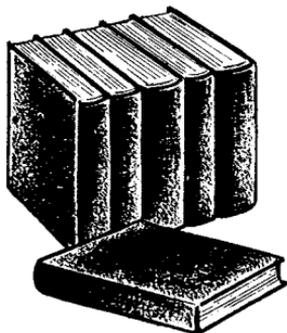
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## ***To us the SCRIPTURES CLEARLY TEACH...***

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

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

**That the basis of hope for the church and the world lies in the fact that** “Jesus Christ, by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5, 6

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

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

**That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—**when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35