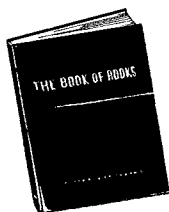


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# The Dawn

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# *Highlights of* **Dawn**

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## *The Return of the Captives*

**"When He ascended on high He led a host of captives."**

**—Ephesians 4:8, Revised Standard Version**

ON SUNDAY, April 22, the professed Christian world will commemorate the resurrection of Jesus Christ from the dead. Few will realize, however, that his resurrection was but the beginning of the restoration of the dead to life. Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) In our text the dead world of mankind in general is referred to as a "host of captives," and it is these that Jesus will eventually restore to life, having first of all raised his own faithful followers to immortality to live and reign with him a thousand years.—Rom. 2:7; Rev. 20:6

For some time now the people in a number of countries, especially the United States, have heard much about the return of prisoners—prisoners of war. The return of these prisoners for the most part brings joy not only to them but to their families, although after so long a separation there are complications which arise. We are glad that the political situation among the nations has brought about at least a temporary ending of official hostilities, and that those who were taken captive during the long war are being brought back home.

This serves as a reminder that nearly fifty thousand Americans, during the course of the war, became captives in death—a captivity from which the combined authority and power of all the nations involved is unable to free them. Besides these are other thousands who, while still breathing, because of their partially destroyed bodies, will be held prisoners in hospitals for the remainder of their lives. So while we are glad for the prisoners of war who are being brought back home, as well as for their families, we are comforted by the assurances of the Word of God that there is a bright prospect indeed for the “host” of others who died or were wounded in the worthless struggle; that God’s provision for the human race includes these, and that they will be remembered and rehabilitated in his due time. And not only these, for the dead of all ages and nations shall be released from the prison of death in God’s due time. Jesus said, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.”—John 5:28

Following Jesus’ own resurrection by the power of his Heavenly Father, he communicated with the Apostle John on the Isle of Patmos and said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Rev. 1:18) The word “hell” used here is a translation of the Greek word **hades**, which is the condition or state of death. The use of the word “keys” suggests that hell, the grave, has gates. This, of course, is symbolic language. The great prison of death, which is the Bible hell, is a condition, not a place, and these symbolic keys will in due time be used by Jesus to release those who are imprisoned in this state of temporary nonexistence.

### **Gates Won’t Prevail**

The “gates” of hell are mentioned by Jesus in a statement which he made to the Apostle Peter: “Thou art Peter,

and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) In reply to a question asked by Jesus, Peter had properly identified his Master as the Christ, or Messiah, the Son of God. (vs 16) And it was this great fact of his messiahship that Jesus referred to as the "rock" upon which the church would be built.

The word "church" signifies a "calling out," or a called-out class of people—called out, that is, from the world, to be followers of Jesus. Those who hear this call and respond to it consecrate, or dedicate, themselves to do the Lord's will. In Galatians 3:27 this is likened to a baptism, or burial, into Christ, and those who are thus baptized into Christ, the apostle says, have "put on Christ"; that is, they become real Christians. In verse 29 of this chapter Paul declares that these are "Abraham's seed, and heirs according to the promise."

One of the original messianic promises is the one which God made to Abraham in which he said to him, "In thee shall all families of the earth be blessed." (Gen. 12:3) Together with Jesus, the members of the true church are heirs to this promise; that is, together with Jesus they will participate in the future work of blessing all the families of the earth. The building of the church is not to continue forever. One day it will be completed, and then the promised blessing of all the families of the earth will commence.

But how can such a sweeping promise be fulfilled? The families of the earth which lived before and during Abraham's day are all dead! The families of the earth who have lived since Abraham's day—every generation of them except the present—are all dead, and the present generation is dying at the rate of one hundred and fifty thousand every twenty-four hours. The human race has died by sickness, by old age, by accident, by war, and in various other ways. Besides the fifty thousand Americans who died in

the Vietnam War, hundreds of thousands of Asians also perished.

Those who are dead are incapable of receiving blessings—they are asleep in death; unconscious. How then can God's promise to Abraham to bless all the families of the earth be fulfilled? Jesus answered that question when he said to Peter that the gates of hell would not prevail against the church. He did not signify that the church would storm the gates of hell to gain admittance, but rather that the gates of hell would be opened for the purpose of releasing its prisoners of death.

### **Jesus Will Use "Keys"**

As we have noted, Jesus declared that he possessed the "keys" of hell. These keys are symbolic of Jesus' authority and power to restore the dead to life. He has this authority because he gave his own life to redeem the dead world from death. An Old Testament prophecy concerning this states that he would "ransom them from the power of the grave" (Hebrew, **sheol**), the Bible hell.—Hosea 13:14

In this prophecy of Hosea the Lord says, "O death, I will be thy plagues." This language reminds us of what occurred in the land of Egypt when the Lord's time came to deliver the Hebrews who were being held as captive slaves by Pharaoh. He sent plagues upon Egypt until Pharaoh demanded that the Hebrews be set free and taken out of the country. So figuratively God will plague death until this great land of the enemy also releases its prisoners, Jesus previously having provided a ransom for them.

Yes, Jesus will use the keys of hell, and together with the glorified church will deliver its prisoners, restoring them to life on the earth. All who have died will eventually be delivered from the great prison of death. What a home-coming of the dead that will be! It is good that the Vietnam prisoners of war are being returned, but in God's future

time of deliverance those who died in Vietnam will also be restored, both the Americans and the Asians.

This will be true of all who have died from the beginning of human experience down to God's due time for the gates of hell to be swung open. It includes those who are dying now, and those who will die in the future, for this is God's provision for a sin-sick and dying world—a resurrection of the dead, both the just and the unjust.—Acts 24:15

### **Hell Gives Up Its Dead**

Traditionally, hell is a place from which no one is ever released. For most of those who have died, the Catholics have supplied a place which they call purgatory, but for those who are utterly unworthy of life, and never can be worthy, hell is their eternal destiny, and there they will supposedly be tortured forever. But the Bible does not agree with this viewpoint. In the passage in which the word hell appears in the Bible for the next to the last time, we are informed that it gives up its dead. We quote: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Rev. 20:13

Earlier in this chapter we read, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (vs. 12) The "dead, small and great" here mentioned comprise that "host," which the Apostle Paul declares are led forth by Jesus as a result of his death and resurrection.

They are awakened to life to be judged in keeping with the standards of God's righteous laws as written in the "books" which will then be opened for all to see and understand. As their "works" are brought into line with God's



will as revealed by the opened books, their names will be placed in "the book of life" and they will be in line for everlasting life.

It is in order that this might become possible that hell gives up its dead. It is merely narrow human reasoning that attempts to make hell a place of torment which will be eternal. We are glad that the gates of hell will be swung wide open, and that its captives will escape and have an opportunity of proving themselves worthy of everlasting life!

### **Hell Prison to Be Destroyed**

After assuring us that hell will, in God's due time, give up its dead, the Apostle John adds, "And death and hell were cast into the lake of fire. This is the second death." It has long been supposed by many that "the lake of fire" here mentioned is the Bible hell, and the fact that fire is mentioned has contributed to the erroneous thought that hell is a place of fire and brimstone. But this is not the case.

It should be noted from the text just quoted that hell is cast into the lake of fire. Surely hell could not be cast into itself! God had foretold what the final disposition of hell would be, and has told us about it through one of his holy prophets. We read: "I will ransom them from the power of the grave [Hebrew, **sheol**, "hell"]; I will redeem them from death: O death, I will be thy plagues; O grave [Hebrew, hell] I will be thy destruction."—Hosea 13:14

Here the Hebrew word **sheol** is translated grave, but it is the only word in the Old Testament which is translated hell, being thus translated thirty-one times. It has exactly the same meaning as the Greek word **hades**, which is translated hell in the New Testament. It is this word that is translated hell in the statement that hell is cast into the lake of fire. Thus we see that God had foretold the destruc-

tion of hell, and it is this destruction that is illustrated, or symbolized, by the lake of fire.

Fire is not a preservative, but rather one of the most destructive forces known to man. A lake of fire would therefore naturally symbolize a place or condition of destruction. The fact that death and hell are cast into this symbolic lake of fire is a very dramatic way of saying that they are finally destroyed. Hell is not a place of torment which will inflict excruciating pain upon its prisoners throughout eternity. It is, as we have seen, a condition of unconsciousness, and when its prisoners are released by being awakened to life it will no longer exist, for it will be destroyed in the lake of fire.

Death itself will be destroyed. That is why in Revelation 21:4 we read, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." What a change this will mean in human experience! A good way to have this change impressed upon our minds is to look through a dictionary and note all the words which are directly or indirectly associated with sickness, pain, and death, and realize that eventually these words will become obsolete, for that to which they now apply will no longer exist, being destroyed in the symbolic lake of fire.

Revelation 20:15 reads, "Whosoever was not found written in the book of life was cast into the lake of fire." In verse 12 of this chapter we are told of "books" which are opened, which, as we have noted, are a symbol of God's standards of righteousness being revealed to the people during the world's judgment day. And then another "book" is opened, called "the book of life." Those whose works are then made to conform to the will of God will have their names placed in the book of life. Those whose names are

not ultimately found in the book of life will be those who have failed when a full opportunity has been given to them to turn from their wilful ways of sin, and these will be destroyed.

And again, this destruction is symbolized by a lake of fire. That wilful sinners will be destroyed at that time is shown by the Apostle Peter, who said in a sermon on the subject of the resurrection, or "restitution," "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) How glad we are that eternal torture is not in the plan of God for any of his creatures; that instead, for those who will refuse to obey when full opportunity is given to them, a blotting out of existence, a destruction from among the people, will be their lot.

As always, there is concern by friends and relatives in every war as to whether or not their loved ones who are held as prisoners are being humanely treated, and this has been especially true of those held prisoners in Vietnam. But we need not be concerned about the prisoners of death; for we know that these are suffering neither the tortures of an alleged hell nor the pains of a traditional purgatory, for neither of these places exists. They are sleeping in death, and will be restored to life and to their loved ones in God's due time. This is the great hope held out to us in the Word of God. This is the return of the prisoners of death. □

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### **1973 MEMORIAL SUPPER DATE**

The proper date for the observance of the annual Memorial Supper will be after 6:00 p.m. on Sunday, April 15.

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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

## **CALIFORNIA**

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

## **FLORIDA**

Key West CATV  
Orlando CATV  
Ft. Lauderdale CATV

## **GEORGIA**

Columbus CATV  
West Point CATV

## **ILLINOIS**

Kankakee CATV

## **INDIANA**

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

## **MISSISSIPPI**

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

## **MONTANA**

Glendive KXGN

## **NEBRASKA**

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## **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.

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.

Marletta WCMO-TV

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

# **Television Schedule**

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## **PENNSYLVANIA**

Levittown CATV

## **SOUTH CAROLINA**

Anderson WAIM-TV Channel 40

Mondays, (Time to be announced.)

## **TENNESSEE**

Johnson City CATV

## **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

## **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.

### **MEXICO**

Mexico City XEX  
(Tue.) 11:20 p.m.

### **TEXAS**

San Antonio KUKA 1250  
8:30 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 KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

### **ILLINOIS**

Granite City WGNU 920 9:45 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

### **INDIANA**

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 KEIN 1310 8:06 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.

Patchogue WSUF 1580 9:45 a.m.

Rochester WBBF 950 9:00 a.m.

### **NORTH CAROLINA**

Beaufort 1400 9:00 a.m.

### **OHIO**

Columbus WBNS 1460 10:30 a.m.

# Radio Broadcast Schedule

Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Oklahoma City WNAD 640 10:06 a.m.

## OREGON

Lebanon 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.

## 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 9:00 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:30 a.m.  
Seattle KAYO 1150 10:30 a.m.  
Spokane KUDY 1280 9:30 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakimo KUTI 980 7:15 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 10:30 a.m.

## RADIO TOPICS FOR APRIL

1—"The Witch of Endor"  
8—"A People for His Name"  
15—"The End of the World"

22—"The Resurrection"  
29—"Paradise Without Pollution"

# ***Bible Study***

---

## **LESSON FOR APRIL 1**

### **God Speaks Through Christ**

**MEMORY VERSE:** "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18

#### **HEBREWS 1:1-4**

IN THE Revised Standard Version, verse 1 of this passage reads, "In many and various ways God spoke of old to our fathers by the prophets." God's Holy Spirit directed the message of his holy prophets, so that while they spoke in various ways it was one harmonious declaration of the truth of the divine plan as it is centered in Christ Jesus.

Much of the writing of the prophets is concerned with local events and circumstances which prevailed at the time, but through their writings these prophets also were directed by God to proclaim one or more of the great facts concerning his divine plan of salvation. Prominent among these was the fact of a coming Deliverer and Savior, which in due time was revealed to be Christ Jesus our Lord.

And then, when Jesus began his ministry, God spoke through him. His message did not contradict what had previously been proclaimed by the prophets, but confirmed it, and furnished an inspired explanation of the ancient prophecies. Jesus' message, then, was not so much a new one as it was a confirmation, enlargement, and explanation of that which God had given through his prophets. And truly he was an honored messenger of the Lord. The Heavenly Father directed him in every word he spoke; and his life also was an example of what the Word of God meant to him, and what it should mean to his followers.

#### **JOHN 1:1-8, 14-18**

"In the beginning was the Word." "Word" as used here is a translation of Logos, meaning messenger, or mouthpiece. Jesus spoke as the mouthpiece of his



Heavenly Father. The remainder of this text reads, "The Word was with God, and the Word was God." And then in verse 2 we read, "The same was in the beginning with God." This translation is confusing. According to a literal rendering of the original Greek text the thought is clearly given that while the Logos, God's Son, was indeed "a" god, his Heavenly Father was "the" God; that is, the Almighty Jehovah.

Keeping this thought in mind, the passage takes on a clear and beautiful meaning. The Son was in the beginning with the Father, and participated with him in all the creative work. Bearing this out we read in Genesis 1:26, "Let us make man in our image." This is undoubtedly the Heavenly Father talking to his beloved Son and using the pronouns "us" and "our." What an honor it was thus to be invited to cooperate with the exalted Creator of the universe!

Paul gives us another confirming comment. Speaking of Christ Jesus, Paul says that he is "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him,

and for him: and he is before all things, and by him all things consist."—Col. 1:15-17

John declares that Jesus was that true "Light, that all men through him might believe." And in John 3:16 we are informed that "whosoever believeth on him" will not perish, "but have everlasting life." This true Light, the Scriptures declare, will enlighten every man that cometh into the world. This is not accomplished completely in the Gospel Age. Indeed, throughout this age the world continues on in darkness. But during the Millennial Age all will be enlightened, and given a full opportunity to believe and to receive health and life.

"The Word was made flesh." This is just another way of saying that the Logos left the heavenly glory and was born into this world as a human—"made flesh." The purpose of this in the divine plan was that he might lay down his perfect human life in sacrifice as a ransom for the redemption of mankind from the penalty of death.

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## QUESTIONS

By contrast with ages past, how does God now speak to his people?

Who is the Logos, and what relationship does he bear to the Heavenly Father?

---

## Christ Suffered for Us

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

### ISAIAH 53:4-9

AT THIS time of year dedicated Christians appropriately think of the suffering and death of Jesus, and remind themselves afresh that it was because he voluntarily gave himself in sacrificial death that a basis of reconciliation with God was provided for them. Many who watched Jesus as he suffered and died esteemed "him stricken . . . of God, and afflicted."

And few, comparatively speaking, even to this day, understand the real meaning of Jesus' death. They do not know with clarity that "he was wounded for our transgressions, . . . [and] bruised for our iniquities." The whole world is alienated from God through wicked works. They are not at peace with him. "The chastisement of our peace was upon him [Jesus]; and with his stripes we are healed."

It was necessary that Jesus die in order that the wicked

have an opportunity to be reconciled to God, or that peace be established between them and God. But to attain that for which Christ died, the individual must accept the provision thus made, and act upon it. Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1

The whole human race has gone astray. Through Adam sin entered into the world, and death resulted. Not only has the world of mankind been, by heredity, born in sin, but each individual has sinned. But in God's love the gift of his Son provides reconciliation for all. The Lord hath laid on him the iniquity of us all."

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (vs. 7) Here the voluntary nature of Jesus' sacrifice

is stressed. Although he was oppressed and afflicted, he humbly accepted the ordeal as being part of the cup which the Father had poured for him, so did not resist. How vividly this is illustrated by the muteness of the sheep in the hands of its shearers—"He openeth not his mouth."

The Revised Standard Version reads, "By oppression and judgment he was taken away." (vs. 8) It was, professedly, Jesus' own people who cried, "Crucify him, crucify him." He was cut off in death as a malefactor, and "made his grave with the wicked, and with the rich in his death." Although (RSV) "he had done no violence, and there was no deceit in his mouth." Truly Jesus suffered and died, "the Just for the unjust."

Paul writes concerning Jesus that "for the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) This joy was set before Jesus through the prophecies of the Old Testament.

In Isaiah 53 we are told that Jesus "shall see of the travail of his soul, and shall be satisfied." (vs. 11) And Jehovah promises, "I will divide him a portion with the great, and he shall divide the spoil with the strong"; that is, with his footstep followers who are strong

in the Lord and in the power of his might.—vs. 12

#### I PETER 2:24, 25

In these two verses the Apostle Peter confirms the gist of the 53rd chapter of Isaiah from which our lesson is taken. During Jesus' ministry Peter did not understand the need for Jesus to die, and endeavored to dissuade him from going to Jerusalem where his enemies were lying in wait to arrest and put him to death.

But through his experiences—and particularly through the enlightenment of the Holy Spirit which came at Pentecost—Peter's eyes were opened. Not only did he come to understand the necessity for Jesus to suffer and to die, but he was able to quote the Old Testament Scriptures in which this basic fact of the divine plan of salvation had been set forth.

We enjoy the same blessing today; and we rejoice thus to see the wondrous harmony of the Bible. This gives us a firm foundation for our faith, and helps us more fully to appreciate the high position Jesus occupies in the divine plan.

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#### QUESTIONS

Why was it necessary for Jesus to suffer and to die in order to be the Savior of the world?

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## Jesus Christ Is King

**MEMORY VERSE:** "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36

### **ZECHARIAH 9:9, 10**

"REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (vs. 9) The New Testament record as found in Matthew 23:1-7 indicates that this prophecy by Zechariah was fulfilled by Jesus' riding into Jerusalem on an ass, and being acclaimed King by his friends.

This is the scriptural background for the observance of "Palm Sunday," for palm branches were strewn on the ground before Jesus as he rode into the city. While those who acclaimed Jesus as king were enthusiastic, a short time thereafter some of them, stirred by their religious leaders, shouted, "Crucify him, crucify him."—Luke 23:21

It is true that Jesus did come

into the world to be a king. He testified this to Pilate when he said, "To this end was I born, and for this cause came I into the world." (John 18:37) But his first advent was not the time for him to become the King of the world. That had to wait for the work of God during the Gospel Age to be completed; that work being the selection from the world of a "little flock" to live and reign with him.—Luke 12:32

Then this great King shall "command peace to the nations; his dominion shall be from sea to sea, and from the river unto the ends of the earth." (vs. 10, RSV) The "river" here referred to is probably the Euphrates, but the expression is designed to convey the fact that Christ's rulership will be world-wide.

### **PHILIPPIANS 2:5-11**

It was necessary, before Jesus exercised his authority as King, that he suffer and die as the

Redeemer and Savior of the world. This he did, humbling himself even to the laying down of his life upon the cross. Paul wrote concerning him that "though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even the death of the cross."—vs. 5, RSV

In the context immediately preceding this wonderful statement concerning Jesus we are admonished, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) As Paul reveals, Jesus' mind was one of humility before God. He was willing to become a servant, and to die the ignominious death of the cross in order that his Father's will might be carried out, and that will was that, through sacrificial death, he should be the Redeemer and Savior of the world. What an incentive this should be for us to continue laying down our lives in the divine service!

According to promise, God highly exalted Jesus when he raised him from the dead. Isaiah 45:22, 23 reads, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word

is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

It is this latter statement that the Apostle Paul incorporates into his statement concerning the high exaltation of Jesus. In the divine arrangement those who honor the Son honor the Father, so, as Paul explains, it is to the exalted Jesus that every knee will eventually bow and every tongue confess—confess, that is, "that Jesus Christ is Lord, to the glory of God the Father."

Beginning with Pentecost a "little flock" have confessed that Jesus is the Lord, and have done this to the glory of God, the Father, for they have realized the relationship of the Son to the Father. Eventually—during the messianic kingdom—all mankind will acknowledge him, and this also will be to the glory of God, the Father.

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## QUESTIONS

What scriptures form the background of "Palm Sunday"?

When will Jesus command peace to the nations?

What part of God's plan was it necessary for Jesus to carry out before he could reign as King?

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## Christ Conquered Sin and Death

**MEMORY VERSE:** "I am the resurrection and the life: he that believeth on Me even though he die shall live again! And no one who liveth again and believeth on Me shall in any wise die unto times age-abiding."—John 11:25, 26, Rotherham

### I CORINTHIANS 15:20-28, 51-57

ON SUNDAY, April 22, millions throughout the professed Christian world will commemorate the resurrection of Jesus Christ from the dead. This is good, and although the festivities of this day will soon be forgotten, the world will have been reminded once more of this greatest-of-all miracles, although not much will have been learned concerning its place in the divine plan of salvation and of what it will yet mean in terms of life-giving blessings for the whole world of mankind.

The apostles were firm believers in the resurrection of Jesus Christ. Luke explains why: "He showed himself alive after his passion by many infallible proofs, being seen of them [the disciples] forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3) Later Jesus revealed himself to Paul on the Damascus road, so he, also, was firmly convinced

that Jesus had been raised from the dead.

In the church at Corinth there were some who did not believe that Jesus rose from the dead. Paul addressed these, saying, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."—I Cor. 15:12-14

It was in part to help these brethren that Paul presented the great truths pertaining to the resurrection which are set forth in this lesson, and in fact, in the entire 15th chapter of I Corinthians. Paul affirms, "But now is Christ risen from the dead, and become the firstfruits of them that slept." (vs. 20) The resurrection was not completed when Jesus was raised from the dead. He was but the first of

the "firstfruits."

Paul explains further, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (vss. 21, 22) Paul continues, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [or during his presence]." While Paul does not actually say so in this chapter, his faithful followers are included in the "firstfruits." James wrote, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) These are also referred to in the Bible as "being the firstfruits unto God and to the Lamb."—Rev. 14:4

Those who—in addition to Jesus—will compose the firstfruits class will come forth in what the Bible describes as "the first resurrection," and those who participate in this first resurrection will live and reign with Christ a thousand years. It will be during this thousand years that the "afterwards" class will be brought forth from death in the general resurrection. These will be restored to life as humans here on the earth. The firstfruits class will be exalted to spiritual life with Jesus.

The kingdom referred to in verse 24 is the kingdom in which Jesus and his faithful followers will be kings, and the purpose of that kingdom will be to destroy sin and death—indeed, all the enemies of God and of righteousness. When that work is completed the kingdom will be turned over to the Heavenly Father, that he may be all in all. When this is done the Christian's prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven" will be fully answered.

All the true followers of Jesus from Pentecost on are, in the first resurrection, exalted to immortality. But there is an added blessing to those living at the end of the age, in that they do not have to sleep in death as did the others, but are changed in a moment, in the twinkling of an eye. This is the mystery which Paul refers to in verse 51.

In verse 53 Paul asserts that immortality is a quality we must "put on." It is not ours by nature. Life after death is a reality through the resurrection of the dead—not because man is inherently immortal.

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## QUESTIONS

Will all have the same nature in the resurrection?

What is the scriptural basis for our hope of life after death?

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## Man Responds Through Faith

**MEMORY VERSE:** "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31

### JOHN 20:26-29

JESUS gave his flesh, his humanity, for the life of the world, consequently when he was raised from the dead he was no longer a human, but a spirit being of the highest order; namely, the divine. He was highly exalted above angels, principalities, and powers. But his disciples, still human, could not see a spirit being, so in order to convince them that he had been raised from the dead Jesus appeared to them in various human bodies, and they recognized him only by what he did and said—not by what they saw. Mary, for example, thought she saw a gardener, until Jesus called her by name in the voice with which she was familiar.

But Thomas apparently had not been present at any of these appearances, so he explained to his fellow apostles that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and in his feet, and the spear wound

in his side. Jesus, although not visibly present when Thomas made this statement, nevertheless knew about it, so at the proper time when the eleven were all gathered in a room with the doors locked, he appeared among them, and asked Thomas to examine his hands, and to thrust his hand into the wound in his side. Thomas was convinced, and he said to Jesus, "My Lord and my God."

The body in which Jesus appeared on this occasion was no more his real body than was the one which looked like a gardener. But he knew what it would take to convince Thomas that he had been raised from the dead, and he used the proper method. In verses 30, 31 of the chapter, referring to this incident we read, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his



name." The appearance to Thomas, and his other appearances as well, were "signs." Jesus could not have been seen by human eyes had he appeared in his resurrected body, which was spiritual.

#### **ROMANS 10:6-11**

In this section of the lesson we are also informed that life is received through faith in the resurrected Jesus. Verse 9 reads, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Verse 10 reads, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

One of the important points in both of these verses is that a saving or justifying faith must be a belief of the heart. A mere mental assent to the fact of Jesus' death and resurrection is not enough. It is "with the heart that man believeth unto righteousness [justification]." "And with the mouth confession is made unto salvation." The belief of the heart, if genuine, will lead to openly bearing witness to our faith through a day by day dedication of our lives in the service of the Lord and his cause.

Verse 11 reads, "Whosoever believeth on him shall not be

ashamed." This is a wonderful reassurance! It simply means that God will fulfil all his good promises on behalf of those who truly believe on the Lord Jesus Christ. They will never need to be ashamed of their belief, neither apologize for it. God's Spirit will bear witness with their spirits that they are the children of God, and we know that God will always take care of his children, and in the resurrection will give to them his promised rewards.

The statement in our memory verse has an interesting setting. It was made by Paul to the jailer in the prison at Philippi. An earthquake had shattered the stocks in which Paul and Silas were bound, and they were thereby freed, since the same earthquake had burst open the doors of the prison. The jailer was greatly impressed, and asked, "What must I do to be saved?" Heart belief in Jesus was the necessary thing—a faith that would be fully attested by works. Doubtless Paul's reply was lengthier than this statement indicates. But the essential point is covered.

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#### **QUESTIONS**

Did Jesus appear to his disciples in his resurrected body?

Describe a justifying, life-giving faith.

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# ***Christian Life and Doctrine***

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## **The Anointing of the Spirit**

**"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61:1, 2**

IN THE expression, "anointing of the Spirit," we have brought to our attention a very important aspect of the Holy Spirit's work in the lives of those who compose God's new creation. The figure of anointing is based on the ancient custom of pouring oil on the heads of priests and kings to signify their divine appointment to office. This ceremony was called anointing. The anointing of the Holy Spirit is, therefore, that function by which the Lord's consecrated people are designated, or authorized, to occupy an official position in the great work and plan of God for the recovery of mankind from sin and death.

In the synagogue at Nazareth, and near the beginning of his ministry, Jesus read from the prophecy of Isaiah concerning the anointing of the Spirit, and explained, "This day is this scripture fulfilled in your ears." (Luke 4:16-21) The Apostle Peter confirms this, saying, "God anointed Jesus of Nazareth with the Holy Spirit and with power:

who went about doing good, and healing all that were oppressed of the devil; for God was with him.”—Acts 10:38

The significance of the anointing symbol is again indicated in Hebrews 1:7-9. The apostle says, “Who [God] maketh his angels spirits, and his ministers a flame of fire; but unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” From this inspired statement we learn that Jesus was not only anointed to preach glad tidings, but also to be the highly exalted King in his kingdom, an anointing to such a high position of dignity and authority that all the angels of God are commanded to worship him.—Heb. 1:6

From the very beginning of his ministry Jesus was faithful to the service for which he was anointed. As Peter testified, he “went about doing good.” Jesus said, “I must work the works of him that sent me.” (John 9:4) Jesus knew that he had been authorized to preach glad tidings to the meek and to bind up the brokenhearted. He knew that he had been anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound. He proclaimed the glad tidings both by precept and example. In Luke 8:1 we read that Jesus “went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him.”

### **Church Also Anointed**

In II Corinthians 1:21 we read, “Now he which stablisheth us with you in Christ, and hath anointed us, is God.” The “us” class here referred to are those who are “in Christ,” that is, members of his “body.” All those thus in Christ share in the anointing of the Holy Spirit which came upon Jesus, the Head of the body, at Jordan. In I John

2:27 the apostle speaks of the anointing "which ye have received of him," that is, of the Heavenly Father, through Christ, and because of being in his body. The anointing of the Holy Spirit means the same for the body members as it did for Jesus, the Head.

When Jesus promised his disciples that he would send the Holy Spirit, he said it would "teach" them "all things." (John 14:26) John confirms this. He wrote that the "anointing teacheth you of all things, and is truth, and is no lie." (I John 2:27) In this same verse John also says, "Ye need not that any man teach you." This seems to be a reference to the human philosophy extant in John's day, and he is emphasizing that the Holy Spirit teaches the anointed ones all things they need to know concerning God's plan in order to serve him properly, and especially that they should abide in Christ.

The Holy Spirit of God miraculously revealed to Jesus an understanding of those truths previously written "in the volume of the book," that is, the Old Testament Scriptures. A similar miraculous revealment occurred in the minds of the apostles at Pentecost. Through the ministry of Jesus and the apostles, the New Testament has been provided to supplement the Old, and thus reveal to the remainder of the body members the essential truths of the divine plan. Thus the anointing of the Holy Spirit and all that it implies of instruction for the church as a whole is made clear to us in the written Word. And then the Lord, by the direction of the Holy Spirit, has provided pastors, teachers, and evangelists as helpers in the understanding of the Holy Scriptures.

### **A Diploma**

The authority given to the new creation class by the Holy Spirit is in some respects like a doctor's diploma. When we see a diploma in a doctor's office we realize that it not only signifies authority to practice medicine but also

implies qualifications acquired through years of study and training. So it is with those who are anointed to preach glad tidings, and to reign as kings and priests. It is not merely that they are honored with this authority, but it also implies essential study and preparation. This is why both Jesus and John associate being taught all things with the anointing.

Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) Notice how the matter of rightly dividing the word of truth is essential to being a workman for God that needeth not to be ashamed. Truly many will be ashamed who thought they were working for God by preaching eternal torture for the wicked. This extreme illustration emphasizes the fact that those who are truly anointed to serve God must be and are qualified—qualified because they have learned how rightly to divide the Word of truth.

### **The Gospel of the Kingdom**

The "anointing" authority to represent God also reaches us through the written Word. It is not merely a matter of our feeling an urge that we would like to preach the truth, for definite authority is given us in the Word; and not only authority, but exhortations to be faithful in the exercise of our privileges as the anointed of God. Jesus said, "Ye are the light of the world." And again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16) These, shall we say, are "anointing" texts of the Bible, texts put in the Bible by the inspiration of the Holy Spirit to authorize and encourage the body members to proclaim the truth, and to do it faithfully.

Jesus said of himself, "I am the light of the world." (John 8:12) He said this by the authority of the Old Testa-

ment Scriptures—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings." (Isa. 61:1) When he said to his disciples, "Ye are the light of the world," he indicated that the "anointing" authority to serve the Lord in this honored capacity would be passed on to them—and at Pentecost it was.

The Apostle Paul explains this clearly and beautifully. He wrote, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." (II Cor. 5:17-20) The first verse of the next chapter reads, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

This is another "anointing" passage, another of those revealing statements of the Word, inspired by the Holy Spirit, which gives assurance that all those in Christ are ministers of reconciliation, ambassadors for Christ, and workers together with him. While the baptism of the Spirit emphasizes immersion into the divine will, the "anointing" figure of speech emphasizes that one aspect of the Lord's will is recognition of the honor of serving as his ambassadors, and the manifestation of the same zeal which consumed Jesus as he went about "doing good."

Another Old Testament "anointing" scripture is Psalm 145:10-12. It reads, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." This is undoubtedly one of the Spirit-inspired passages which encouraged Jesus to faith-

fulness as he went from place to place "preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) And it should be of equal power in the lives of the Lord's saints today.

Still another "anointing" text of the Old Testament, and one which applies particularly to the last remaining members of the body of Christ on earth before the kingdom is fully established, is Isaiah 52:7. We quote: "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; that saith unto Zion, Thy God reigneth!" These "feet of him" are not beautiful to the world. For the most part they are despised, and their message scorned. But God sees in them the beauty of holiness—the holiness of loyal obedience to him and to his Word.

### **Glad Tidings**

The kingdom message which the saints are commissioned to preach is essentially one of good news. This is shown in our text—Isaiah 61:1, 2—which Jesus applied to himself, and which also applies to every member of his mystical body, for the anointing covers all. It is a commission to preach "good tidings unto the meek." The authorization is to proclaim the message to those who are meek, that is, teachable. True, we are to "sow beside all waters," but we are not to force the truth upon anyone. (Isa. 32:20) The meek, after hearing a little of the message, will seek for more, and these are the ones to whom we should give special attention.

We are to proclaim "liberty to the captives" and the "opening of the prison to them that are bound." The whole world is in bondage to sin and death. The meek who respond to the good tidings should be told that, through faith, demonstrated by a full dedication of themselves to the Lord, they can be free from bondage, and enjoy liberty

in Christ. Those who are in the great prison-house of death cannot, of course, hear the good tidings, but we can assure their living friends and relatives that the prison-house of death will, in God's due time, be opened and all death's captives set free. What a message this is to bind up the brokenhearted!

We are also commissioned to proclaim "the acceptable year of the Lord." This is a reference to the Gospel-age call to sacrifice in following in the footsteps of Jesus. When explaining this feature of the divine plan we are to assure those interested that in presenting their bodies "a living sacrifice," they will be "holy and acceptable" to the Lord. (Rom. 12:1) Jesus, our Head and Exemplar, incorporated this aspect of the Gospel in his message in that he invited his disciples to deny themselves and take up their cross and follow him. He knew that beginning with Pentecost their sacrifices would be acceptable.

Another part of the Holy Spirit's commission is to "proclaim . . . the day of vengeance of our God; to comfort all that mourn." There is much said in both the Old and New Testaments concerning "the day of vengeance." The Apostle Paul describes it as the "day of the Lord" in which, while the nations are saying "peace and safety," "sudden destruction" comes upon them, "as travail upon a woman with child." (I Thess. 5:1-4) Daniel foretold it to be "a time of trouble, such as never was since there was a nation," and Jesus, quoting Daniel, described this period as one of "great tribulation."—Dan. 12:1; Matt. 24:21, 22

It is this day of God's vengeance upon Satan's world that brings the present age to a close. Beyond it will come the full manifestation of Messiah's kingdom through which all the families of the earth will be blessed. Without question, we are now living in the midst of this day of vengeance. It is this fact that explains why, since 1914, there has been an almost continuous "distress of nations, with perplexity,"



and why the world is filled with fear. (Luke 21:25-28) Jesus said it would be a time when "all the tribes of the earth" would "mourn" because of this severe trouble which would come upon them.—Matt. 24:30

It is noteworthy that when Jesus quoted the Holy Spirit's commission for service, and indicated that it applied to him, he did not include "the day of vengeance of our God." He properly understood that this day of vengeance was still future, and that it would be a misapplication of Scripture to announce that it was upon the nations in his day. However, since the anointing which he received reaches down to all his body members, and since the last of these are now living in this time of trouble, they are commissioned to proclaim the facts concerning it.

But this does not imply that the anointed ones should pronounce vengeance upon the world. This is the prerogative of the Lord alone. Our commission is merely to announce the meaning of this period of severe distress of nations, to explain that a world, or social order, is being destroyed because of its sin and selfishness, and that in its place Messiah's kingdom will be established. It is significant that coupled with the commission to proclaim the day of vengeance is the statement "to comfort all that mourn." The whole world is mourning because of this time of great tribulation, and a proper explanation of what is taking place in the world is a great comfort to those who have faith to believe the promises of God.

Jesus said of our day that the hearts of the people would fail them as they looked ahead to the things coming upon the earth. (Luke 21:26) Another "anointing" text of the Old Testament reads, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35:4) Here, again, is indicated that proclaiming the day of vengeance is, in effect, explaining to

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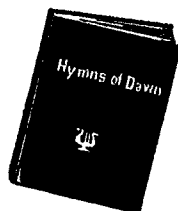
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those who have a hearing ear that the present trouble upon the world, the world-wide distress, anxiety, and fear is because the Lord has come "with vengeance," but that his objective is not vindictive, for he has "come to save you." So we can say to those who will listen, You do not need to fear, for the kingdom of Christ is about to be manifested for the blessing of all mankind, and in that kingdom "all the ends of the earth shall see the salvation of our God." —Isa. 52:10

### **Mourners in Zion**

Isaiah 61:3—the verse following our text—mentions another aspect of service commissioned by the Holy Spirit. It is the comforting of those in Zion who mourn, "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Zion" is one of the symbolic names which the Scriptures give to the spiritual phase of Christ's kingdom, and it often applies to the Lord's people who are now being prepared for the kingdom. These are the Zion class. The way of sacrifice in which they walk is a narrow, difficult one. They are frowned upon by the world, persecuted by nominal Christians, and ostracized by their friends. Many, at times, become temporarily discouraged, and need to be comforted, and everyone in the body is commissioned by the Holy Spirit to watch for those who need special help, and give them all the assistance possible.

We find examples of this in the New Testament. In Galatians 6:9 we read, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Hebrews 12:3 reads, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." And then we have that timely admonition by the Apostle James, an "anointing" text admonishing us to comfort those in Zion who mourn—"Is any sick among you? let him call for the elders of the church; and let them

pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick [the weary—same Greek word as that translated “wearyed” in Hebrews 12:3], and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5:14, 15

James says, “The Lord shall raise him up.” Isaiah 61:3 states that those who are given the “oil of joy for mourning, the garment of praise for the spirit of heaviness” shall be called “trees of righteousness, the planting of the Lord.” In other words, we are commissioned to do all we can to assist those who mourn, who are weary in well-doing, or in any way are spiritually sick. And, where the heart is right the Lord will give strength so that the “lame” will not be turned out of the way but will remain “the planting of the Lord, that he might be glorified.”—Heb. 12:13

### **All Body Members Anointed**

The anointing of the Holy Spirit of truth which came upon Jesus, as it reaches down to the members of his body, includes all who are in the body. Abilities to proclaim the Gospel of the kingdom may and do vary, but each one is to be faithful and zealous according to the ability possessed. The fact that all are members of the same body suggests cooperation, just as the various parts of a natural body work together harmoniously under the direction of the head.

In I Corinthians, chapter 12, and in Ephesians, chapter 4, Paul explains that the Lord has arranged special services for some who are in the body. There are apostles, prophets [public expounders], pastors, teachers, evangelists, etc. Not all are anointed to serve in these capacities. Aside from the apostles and the servants to the “seven churches” of Revelation, chapters 2 and 3, these special servants are chosen by the Lord through the vote of his people in their local groups, or ecclesias. But to have the Lord’s approval

they must meet the qualifications set forth by the Holy Spirit of truth in the written word. These qualifications are set forth in I Timothy 3:1-13, and in Titus 1:7-9

### **Future Service**

In Hebrews 1:9 we are told that Jesus was anointed with the "oil [symbolic of the Holy Spirit] of gladness above his fellows"; that is, to a position of honor and service above angels and principalities and powers. This, as we have noted, indicates that the anointing of the Holy Spirit carries over to the work of Christ and his church in glory, when together they will reign as kings and priests for the blessing of the world with peace and health and life and joy through the agencies of the kingdom. This means that all the texts of the Bible, and there are many, which give assurance to the faithful that if they suffer with Christ they will reign with him, are "anointing" texts whereby the Holy Spirit of truth makes it plain that we have been invited into a glorious partnership with the Heavenly Father and with his beloved Son, a partnership in his great project of restitution.

One of these "anointing" texts pertaining to the future work to which all the faithful have been appointed is Isaiah 49:8, 9. In II Corinthians 6:1, 2, Paul quotes from the 8th verse and applies it to those who are in Christ. Verses 8 and 9 together read, "Thus saith the Lord, In an acceptable time have I heard thee [this is the 'acceptable year of the Lord' mentioned in our text], and in a day of salvation have I helped thee: and I will preserve thee, and will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

In this wonderful passage which the Lord has put in his

Word by his Holy Spirit we are given the assurance, not only that the Lord will help and preserve his people during this time when they are being prepared for kingdom glory, but also has authorized them to "establish the earth, to cause to inherit the desolate heritages." Man's original inheritance was to live on the earth, and to have dominion over it. Through sin he lost both life and dominion. His inheritance became desolate. But to the worthy ones of the next age the Lord will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) The anointing of the body members of Christ authorizes them to participate with him in extending this invitation to the "sheep" class during the "times of restitution of all things."

We are also anointed to say to the prisoners of death, "Go forth." During the present age, all the anointed have the blessed privilege of proclaiming that in the kingdom age the great prison-house of death will be opened, and that all who are "bound" therein will be set free. A blessed message! But those who prove worthy to live and reign with Christ, when his kingdom is fully established, will help fulfil what they said would take place. Then, instead of merely proclaiming that the dead will be raised, they will have the wonderful privilege of actually saying to the prisoners of death, "Go forth; to them that are in darkness, Show yourselves."

No wonder the apostles said that the "oil" which anointed Jesus to his high position in glory and in the kingdom was the "oil of gladness"! Since we share in the same anointing it will be gladness for us also—joy unspeakable, as we participate with our Lord in wiping tears from the faces of all who mourn, by destroying the cause of their mourning, that is, by destroying sin and death, and all the evils which, throughout the ages, have continued to plague a sin-sick and dying race. A glorious prospect! □

## To Rome by Faith

**"For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you."—Romans 1:9-11, RSV**

SEEMINGLY for a considerable time Paul had had an intense desire to visit the brethren in Rome, but thus far the Lord's providences had indicated otherwise. He apparently also felt reasonably certain that it was the Lord's will for him to visit Rome, and the brethren there, for on his last missionary journey Luke tells us that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."—Acts 19:21

In due course Paul reached Jerusalem, and being found in the court of the temple, the religious leaders of Israel instigated a riot in the hope of killing him, and probably would have accomplished this had not the Roman authorities intervened and placed him in protective custody. They were holding Paul in the palace, when the Heavenly Father appeared to him by night and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11) Here the Lord was directly confirming to Paul that it was his will that he should go to Rome. From this point onward—which proved to be the beginning of that long and hazardous journey to Rome—Paul, having faith in the Lord's promise, conducted himself accordingly, being always con-



fidant, and always alert to co-operate with the providences of his Heavenly Father by which he knew he was being overshadowed.

### **A Plot Foiled**

When first taken into custody by the Roman guards, Paul asked permission to speak to his accusers—the infuriated Jews—and he was permitted to do so. This merely resulted in greater hatred toward him. Forty of them entered into a vow neither to eat nor drink until they had killed him. Paul's sister's son learned of this plot, and hurried to his uncle in the palace to inform him. Paul sent this young man to the "chief captain" to tell him about it. The result was that in the middle of that night a small army was sent to the castle to spirit Paul away, and he was taken to Caesarea, the home of Felix, the Roman governor for that region, and Paul was turned over to him. —Acts 23:14-33

Felix kept Paul in protective custody for two years. During that time his enemies in Jerusalem sent representatives with trumped-up charges against the apostle. These Paul answered in his usual forthright manner. On one occasion these enemies endeavored to persuade Felix to release Paul so he could return to Jerusalem to face their charges, thinking that this would give them an opportunity to kill him. Paul knew the situation, and refused to return to Jerusalem.

During that two years Felix "communed" with Paul a number of times—not because he wanted especially to be friendly with him, but because he hoped that Paul would offer him "bribe" money to obtain his release. Paul, of course, desired to go to Rome to visit the brethren there, and if he had planned his own journey he doubtless would have visited various brethren en route.

But Paul knew the dangers which existed for him should he venture outside the protective arm of Rome. He knew,

by faith, that the Lord, who had said to him in a vision that he would bear witness to the Gospel in Rome, had arranged the method by which he could safely reach this destination, which was through the protection of the Roman guards; so Paul elected to travel to Rome the more difficult way.

After the two years' imprisonment by Felix, Paul was visited by Festus. On his way to Felix' palace Festus visited Jerusalem and the religious rulers who were still waiting to kill Paul. He invited them to accompany him to the palace of Felix at Caesarea. Festus remained with these enemies of Paul for ten days before going on to see Felix, and apparently none of them accompanied him.

Paul, as always, gave a good account of himself before Festus, who "willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Ceasar."—Acts 25:9-11

### **Paul the Roman**

In Paul's appeal to Caesar we find him, by faith, co-operating with the Lord, who had assured him that he must go to Rome. When in Jerusalem one of the Roman guards questioned Paul's claim to being a Roman citizen. The guard explained that he had purchased this freedom at great cost. To this Paul simply replied that he was born free. Paul was born in the city of Tarsus, which Augustus had declared to be a free city, which meant that those born there were free as citizens of Rome, regardless of their national or cultural background.

Paul knew that appealing his case to Rome assured him

that he would not be set free, and thus exposed to his enemies who sought to kill him; he knew also that it placed the Roman government under obligation to provide protected transportation to Rome. It was Paul's way of faith to co-operate with what he now knew to be the Lord's will for him.

Paul knew that the journey would be a difficult one. There would be daily hardships. He would be a prisoner of Rome and therefore under the constant restrictions which his guards put upon him. But this was the way Paul chose to have it. Agrippa, after hearing Paul's testimony, said, "This man might have been set at liberty, if he had not appealed unto Caesar."—Acts 26:32

At the time of Paul's conversion, The Lord said to Ananias concerning him, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15) For considerably more than two years, under prison conditions, Paul had now been faithfully bearing witness to the truth before "kings." There were Felix, and Festus, and Agrippa. To Agrippa he said, "Why should it be thought a thing incredible with you that God should raise the dead?" To Paul Agrippa said, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Acts 26:8, 28, 29

Paul was not enjoying his bonds, but he knew that the enduring of them was his only hope of reaching Rome, and now he was about to embark on that long voyage by ship which would take him to Italy.

The narrative of this journey is contained in the 27th and 28th chapters of Acts. Paul—and other prisoners with him—was given into the custody of "Julius, a centurian of Augustus' band." Luke never speaks of his presence with Paul on the various journeys on which he accompanied

Paul, but apparently he was with Paul on this occasion, for the pronoun "we" constantly appears in the record.

Shortly after the ship sailed, "we touched down at Sidon," Luke says. And in this connection it is indicated that Paul was considered in a different class from the other prisoners, for as Luke observes, "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Apparently there were brethren in this place, and Julius knew about it, and reasoned that Paul would be delighted to spend a little time with them. While the account does not say so, it would seem that the apostle was permitted to visit his friends unaccompanied by a guard.

### **Ship Delayed**

Unfavorable winds delayed the progress of the ship, but it was decided to go as far as Crete, before putting up for the winter. But they did not remain there, and upon leaving they ran into a fierce storm, and the ship was in danger of being wrecked. When the outlook was extremely dark Paul spoke to those aboard ship, and said unto them, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee."—Acts 27:21-24

Just as Paul kept ever in mind the God-arranged objective of this journey, the Lord also remembered, and here, through an angel, reminded his faithful servant that his presence would go with him; that Paul would not lose his life, and that all on the ship would likewise be saved. This assurance gave Paul courage to start directing the rest of the passengers in order that their lives might be saved.

For one thing, they must remain aboard the ship as long as it was afloat.

There were a total of 276 on the ship, and the soldiers in charge of the prisoners advised that the prisoners be killed, lest, when the ship was cast on shore, they escape. "But the centurion [Julius], willing to save Paul, kept them from their purpose." (vs. 43) Here again we see the overruling providence of God in connection with the man chosen to be in charge of the prisoners. First he gave Paul liberty to visit the brethren at one port of call, and now he was saving the lives of all the prisoners, that this special prisoner, who had appealed to Caesar, might not be destroyed.

### **Three Months in Melita**

The ship could not withstand the ravages of the storm and was driven ashore and broken to pieces. But all the passengers reached land safely—some by swimming, some on boards, etc. When they were finally able to look around they found that they had landed on the Island of Melita—modern Malta. They had come a long way, but were still some distance from their destination. The winter season had set in, and they decided to remain on the island until spring and then seek passage to Italy on another ship.

The people on the island were kind to the ship's passengers, and did what they could to make them comfortable. These "barbarous people," as Luke calls them, "showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he escaped the sea, yet vengeance suffereth not to live."

Minds which are controlled by superstition often reason oddly. When these barbarians saw that Paul was not hurt by the attack of the viper, they quickly changed their opinion of him, which in itself was logical. But then they went to the other extreme. Now, instead of being a murderer, he was a god. But even this, no doubt, worked to Paul's advantage. Of course he doubtless soon disabused their minds as to his being a god.

Paul had a busy winter on that island. The father of the governor was seriously ill, apparently "unto death," and Paul used his gift of healing to restore the man to health. The news of this quickly spread, and Paul had the opportunity of performing many miracles. The attitude of the people is clearly expressed by Luke. After telling of Paul's healing the governor's father, he continues, "So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary."

### **Italy and Rome at Last**

Paul and his company departed from Malta "in a ship of Alexandria." There were stopovers at Syracuse and Rhegium, and finally, with the help of favorable south winds, they landed at Puteoli, in Italy. At Puteoli they found brethren with whom they remained seven days; then they started their long trek to Rome. In some way the brethren at Rome heard that Paul had landed in Italy and would soon reach Rome, so they sent a delegation to meet him at Appii forum, and The three taverns, "whom when Paul saw, he thanked God and, took courage."

The depth of feeling expressed in this report by Luke can be appreciated by taking into consideration the experiences through which Paul had passed during the years since his apprehension in Jerusalem by the Roman authorities. There were his confrontations with his enemies, the

religious rulers of Israel; his several trials before the Roman rulers in the palace of Felix; and finally, that most difficult voyage by ship, first to Malta, and then on to Italy. There was little that happened to him in all that time, and in all these experiences, that would be conducive to peace and tranquility. What sustained him through it all was the Lord's clearly stated will that he should bear witness to the truth in Rome.

And now Paul had almost reached Rome. He had co-operated with the Lord, and was being taken to Rome as a prisoner, and was almost there—so close that his friends and brethren could walk out to meet him. No wonder he took courage! It was encouragement just to see the brethren from Rome—brethren whom he had never seen before. And while he knew that as a prisoner he would probably have little contact with these brethren after he reached Rome, it was a comfort and encouragement just to see them for a short time; and especially since they had made this effort to see and fellowship with him.

This token of his nearness to Rome would also be an encouragement to Paul from the Lord, assuring him of his good pleasure in his desire to co-operate in what the Lord had expressed as being his will. Paul would now have this, another reminder, that the Lord never fails in the undertaking of his purpose. He had brought his beloved apostle to Rome, and Paul knew that his ever-faithful Lord would stand by and help him in all his needs, no matter what occurred in that Roman prison to which he was being taken.

### **Arrival**

"We," observes Luke, "came to Rome [where] the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him." Later Luke explains that he dwelt in his own hired house for two years, "and received all that came in unto him, preaching the kingdom of God, and teaching

those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

After his tiring journey Paul rested for three days, and then sent for the leaders of the Jewish community in Rome, that he might bear witness first to them. When Paul went from city to city as a free man his usual custom was first to visit the Jewish synagogues; and now, here in Rome as a prisoner, he followed this same procedure. He was not free to visit the synagogue, so he invited the people of the synagogue to come to him.

Paul seemed to sense that these Jewish leaders might well wonder why a fellow Jew had been brought to Rome as a prisoner, so he immediately explained the circumstances, making it clear that the religious rulers in the Jerusalem area were really responsible for it. This brought a positive response from his brethren according to the flesh in Rome, who denied that they had received any word concerning him. But they gleaned from what Paul had said that he was a follower of Jesus, and they wanted to hear what he had to say about it, explaining, "For as concerning this sect, we know that everywhere it is spoken against."

Paul, on a day appointed, gave his usual brilliant testimony concerning Jesus and the kingdom. Some of the Jews accepted what he said; others did not. This had been Paul's experience when he witnessed in the Jewish synagogues. Quoting from an Old Testament prophecy concerning the blindness of Israel, Paul said, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasonings among themselves."

### **To the Gentiles Also**

Luke closes his record simply by telling us that Paul dwelt in his own hired house for two years preaching the



kingdom of God, and here the Book of Acts ends. Just why Luke did not continue with his usual details we can only surmise. Later, after Paul had been transferred to a cell in the prison, he wrote to Timothy and indicated that Luke was with him. This is the last we learn concerning Luke.

As to what occurred in the experiences of Paul during those two years we depend on his own testimony, which is contained in his letter to the brethren at Philippi. We quote from the New English translation: "Friends, I want you to understand that the work of the Gospel has been helped on, rather than hindered, by this business of mine. My imprisonment in Christ's cause has become common knowledge to all at headquarters here, and indeed among the public at large; and it has given confidence to most of our fellow-Christians [some of whom met Paul on his way to Rome] to speak the word of God fearlessly and with extraordinary courage. Some, indeed, proclaim Christ in a jealous and quarrelsome spirit; others proclaim him in true goodwill, and these are moved by love for me; they know that it is to defend the Gospel that I am where I am. But the others, moved by personal rivalry, present Christ from mixed motives, meaning to stir up fresh trouble for me as I lie in prison. What does it matter? One way or another, in pretence or in sincerity, Christ is set forth, and for that I rejoice."—Phil. 1:12-18

Paul's commission from the Lord, so far as his journey to Rome was concerned, had been abundantly fulfilled. It was simply that he was "to bear witness . . . at Rome." (Acts 23:11) He had done this. He had borne witness to both Jews and Gentiles, and the effects of that witness might well have spread throughout much of Europe. The witness had not been given under favorable circumstances, but this mattered not to Paul. He had journeyed to Rome under the shadow of death threats from his fellow Jews. He did this by faith, and when he reached Rome, he carried out the purpose for which the Lord wanted him to go. □

# ***The British Section***

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## ***A Lamp***

### ***In the Darkness***

**"Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) "God is light, and in him is no darkness at all."—I John 1:5**

GOD'S intelligent creatures, angels and men in harmony with him, are represented as enjoying the light of his presence. Father Adam, when he left the hands of his Creator, enjoyed the light of God's presence to the extent the Creator saw fit to impart such light, and not until sin entered the world did a measure of darkness overtake our first parents.

Darkness stands for sin, ignorance, and erroneous ideas concerning God and his will for his creatures. Indeed, any condition resulting from the loss of a measure of divine favor is one of "darkness." It is only "the path of the just"

that "shineth more and more unto the perfect day."—Prov. 4:18

As a result of sin, humanity is taking a long and wearisome journey in the "darkness." The Bible also shows this nighttime is not to last forever. The long experience of man's stumbling in a condition of darkness and alienation from God is to be followed by a day when the light and knowledge of the glory of God shall come to all people. —Isa. 40:5

#### **A Lamp for the Righteous**

As those taking a journey through a perilous country at night realize the great value and advantage of a lamp, so God, realizing the needs of his people, has provided for them a lamp to lighten their pathway. The Psalmist wrote, "Thy Word is a lamp unto my feet." Again, "The entrance of thy words giveth light." (Ps. 119:130) The light shining from God's Word explains to us the reason for the long reign of darkness and sin in the midst of which we find

ourselves; how it all came about, and what remedy will be applied in due time.

When Jesus came to provide the needed sacrifice for sin—so necessary before mankind could be set free—he said: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” (John 12: 46) The light truly shined in darkness, but the darkness comprehended it not. Jesus came even to his own people, Israel, but “his own received him not.” (John 1:5, 11) And he reproved them, saying: “Ye will not come to me, that ye might have life.”—John 5:40

In spite of the fact that only a remnant of natural Israel received Jesus, the work of redemption—thanks be to the Father—was successfully accomplished. “For since by man [Adam] came death, by man [Christ Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21, 22) This making alive is to be followed by the restitution (restoration) of all things, when the willing and obedient will be richly blessed during the thousand years of Christ’s kingdom.—

Acts 3:21

#### **A Firstfruits—James 1:18**

Our lamp of divine truth shows that before the setting up of Messiah’s kingdom and the scattering of the darkness that has covered the earth for more than six thousand years, God’s purpose is to take out from the world a “little flock” to be joint-heirs with his Son in the kingdom. (Luke 12:32; Rom. 8:16, 17) This class comes into relationship with God through Christ in spite of all the prevailing darkness, superstition, ignorance, and deception abroad in the earth.

The Apostle Paul declares: “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them.” (II Cor. 4:4) In order that those who now believe and respond to God’s grace might see the path of life and be steered safely through all the darkness and deception of this present evil world, God has provided for them the “lamp” of his Word. “Thy word is a lamp unto my feet.”

The Master said: “He that followeth me shall not walk in darkness.” (John 8:12) The

Apostle Peter wrote, "We have the prophetic Word more confirmed [by the vision] to which ye do well, taking heed, as to a lamp shining in a dark place, until the day dawn."—II Pet. 1:19, Diaglott

Jesus, our Head and fore-runner, was the first to walk in the narrow way of sacrifice, illuminated by the light of God's Word. When at the age of thirty he came to John at Jordan to symbolize his consecration faithfully to carry out the will of his Father even unto death, the language of his heart was that of the psalmist: "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God." (Ps. 40:7, 8; Heb. 10:7) And the Father showed his acceptance of the offering of his well beloved Son, by anointing him with his Holy Spirit. This caused the "lamp" of God's Word to shine out for him with increased brightness—"I have ordained a lamp for mine anointed."—Ps. 132:17

At Pentecost, as a result of making a similar covenant of sacrifice to do God's will and follow in the footsteps of the Master, the waiting disciples also received the Holy Spirit,

making them members of the church, members of the Anointed, members of the Christ. For these, too, the lamp of the Word began to shine out with increased brightness, as Jesus intimated it would. (John 16:13) The anointing of the Holy Spirit has also come upon all those since the day of Pentecost, who have come into Christ. Obedience to God's will through a willingness to be led of the Spirit in the narrow way puts, as it were, a "lamp" into our hands whereby we can see wonderful truths in God's Word, marvelous features that are unseen and eternal.

### **Wandering Into Darkness**

After considerable numbers during the lifetime of the apostles had been translated out of darkness into God's marvelous light, and were brought into Christ and received benefit from the lamp of divine truth which had shone so brightly, there came a change. After the apostles had passed away, Satan, in a particular sense, began a series of continuous and resolute attacks upon the faith once delivered unto the saints, with a view to putting out the

bright light of divine truth shining forth from God's holy Word.

Addressing the elders of the church of Ephesus, Paul said: "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29,30) The result was that after a few centuries, as both prophecy and history show, the professed church of Christ got into a condition of confusion, worldliness, darkness; and that period is now looked back upon as the Dark Ages.

However, God having purposed to take out from the world "a people for his name" to be partakers of the divine nature, and joint-heirs with Christ in the millennial kingdom for the blessing of all families of the earth, he could not under any consideration allow this feature of his great plan to fail. (Acts 15:14; II Pet. 1:4; Rom. 8:17; Gal. 3:29) Hence we find that after a few centuries of great darkness, God, through the direction of the great Head of the church—Christ Jesus—raised up, from time to time, special

servants, through whom important features of the inspired Word were, by degrees, uncovered from the rubbish of the Dark Ages, and the lamp of divine truth was gradually made to shine more and more brightly for the fully consecrated children of God. But the world is still a "dark" place respecting divine truth.

### **The Traditions of Men**

At various times during the history of the Christian church, able and learned men have been drawn to Christianity by some of its naturally attractive and desirable features, and have become its nominal adherents. Instead of coming to the Word of God as a little child, there has been an approach to it from the angle of earthly learning and the wisdom of man.

Some of the saddest and most extreme conclusions of modernism have been reached by those who think that some of the erroneous and unreasonable teachings of the creeds have the support of certain statements in the Bible. The many traditions of men which have floated down from earlier ages, particularly those which contradict the Word of God, have great

weight with vast masses of people today, causing faith in the inspired Word to be sadly lacking.

Scribes and Pharisees of old were reproved by Jesus in these words: "Why do ye also transgress the commandment of God by your tradition?" "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:3, 6) And the Apostle Paul has given timely warning to the true church: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8

### **The Meek**

Regarding the light of God's Word shining with increased brightness for the guidance and sanctification of the footstep followers of Jesus, the truth of Psalm 25:9 should always be remembered, "The **meek** will he guide in judgment: and the **meek** will he teach his way." Evidently it has seemed best, from the divine standpoint, to hide the deep things of God from the wise and prudent, and to reveal them only unto babes. (Matt. 11:25) So, in spite of

great activity and deception of the Adversary to prevent the execution of the divine plan, the Lord's purposes of grace and truth have gone successfully forward.

For the true child of God, the light of the "lamp" continues to shine with increasing brightness, as the Scriptures indicate it would do. For these, the trustful followers of Jesus, possessing hearts open to receive the wisdom that comes from above, the "lamp," God's Word, illuminates the narrow way to life, and shows up the pitfalls and danger spots along the Christian way, none of which could be discerned merely by worldly wisdom. "God is the Lord, which showed us light: bind the sacrifice with cords, unto the horns of the altar."—Ps. 118:27

### **Burning and Shining Lights**

True Christians should be burning and shining lights in the world and amongst all with whom they have to do. The exhortation is: "Let your light so shine before men, that they may see your good works ['good business,' Young], and glorify your Father which is in heaven." "Shine ye as lights in the

world, holding forth the Word of life." (Matt. 5:16; Phil. 2:15, 16, margin) As the Bible is the lamp provided by the Lord for all those who walk in the narrow way, so each of these in turn is a lamp which should shed forth upon others the light, the knowledge, and the spirit of the truth.

The Holy Spirit of truth is not at present being poured out upon all mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these, and upon these, evidencing to them that they have been begotten to the new nature, and making of them light bearers for the benefit of others. They are burning and shining lights, sympathetic and helpful lights, so that they might show forth the praises of him who hath called them out of darkness into his marvelous light of truth.—I Pet. 2:9

While keeping our lamps trimmed and burning, seeking to glorify God as lights in the world, we must not forget that the Bible assures us that we shall be no more successful now in converting the world than was our Master. His perfect, pure light shone in darkness, "and the darkness com-

prehended it not." (John 1:5) The religionists of his day instigated his crucifixion.

It is a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. The church, not the world, is in a special sense being tested at the present time. The opposition of the world, and the evil spiritual powers of darkness serve to test us as "new creatures," to test our loyalty to God and to his truth.

Whoever receives the light of truth intelligently must rejoice in it; and, rejoicing in it, he must let it shine out upon others. Should he cover his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness — qualities which the Lord is now specially seeking in those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom to be established soon. It is important, therefore, that we give light before men; that we be willing, indeed glad, if need be, to suffer for our loyalty to the Lord and to his message.

## Light to Dispel All Darkness

"The light of the world is Jesus." "That was the true light, which lighteth every man that cometh into the world." (John 1:9) Thus far Jesus has not been dealing with the world in this respect, but merely with the blessed ones who have the eye of faith and the ear of faith. "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16) The time for the enlightenment of the world will be after the special Gospel Age call of the church.

Then the church, as the bride, will be with the heavenly Bridegroom in his throne. Then, all now found faithful in the matter of letting their light shine, and in making their calling and election sure, will be associated with the heavenly, glorified, great Light, Jesus, as members of his body.

It is now mankind's daily experience to witness that the day repeatedly follows the night, and at the dawn of every morning to see the sunrise scatter the darkness. So, on a far greater and more wonderful scale, the long night-time of sin, sorrow, pain and death, is to be fol-

lowed by the long-prayed-for, and sorely needed millennial day, when the great Sun of Righteousness — the Christ, head and body — will arise with healing in its wings for the blessing of all the families of the earth.—Mal. 4:2

"Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) Because of that glorious sun, sorrow and sighing will flee away; ignorance and superstition will vanish; sin and darkness will be no more; every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

In due time the light of the completed work of the Millennial Age, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," will be fully realized by all. (Hab. 2:14) Then all the willing and obedient will know him fully—from the least unto the greatest. (Jer. 31:34) We can indeed rejoice in the vision of that wonderful time as described by the Revelator: "And God shall wipe away all tears from their eyes; and there shall be no more death."

□



# ***Talking Things Over***

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## **"As They Were Eating"**

ON THE evening of the 15th of April the Lord's consecrated people in many parts of the earth will commemorate the death of Jesus as their Redeemer and Savior. The true followers of the Master should ever keep before them the noble example of Jesus' suffering and death on their behalf. But in addition to their precious heart memories of Jesus as their Redeemer on April 15, the Lord's people will use the emblems Jesus used when he instituted a formal calling to mind of the important fact of his death, and of what it means to those who have covenanted to lay down their lives with him as invited so to do by Jesus.

This formal commemoration of Jesus' death was outlined by him on the night before he was crucified. He was assembled with his disciples to partake of the typical pass-over supper, which followed the slaying of the passover lamb and the sprinkling of its blood upon the doorposts and lintels of the Hebrews' houses. This lamb pointed forward to the true "Lamb of God which taketh away the sin of the world." (John 1:29) Associated with the death of the passover lamb was the deliverance of Israel's firstborn from death and the deliverance of all Israel from their bondage in Egypt.

But still greater is the result of Jesus' death. In this case, as the Bible shows, comes the deliverance of "the church of the firstborn," (Heb. 12:23) and later the deliverance of the whole world from its bondage to sin and death. It was while Jesus and his disciples were partaking

of the typical passover supper that he took some of the bread and wine used at the passover supper and instituted the only ritual, besides baptism, enjoined upon his followers. The account reads, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, saying, Take eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matt. 26:26, 27

This method of commemorating the death of Jesus was not a new form of the passover supper. It was, rather, designed to commemorate the death of Jesus as the antitype of the passover lamb. It is a simple observance of the death of our dear Redeemer. He said "this do in remembrance of me." The broken bread represents his flesh, his humanity, of which he previously had said, "My flesh . . . I will give for the life of the world." (John 6:51) Jesus died as a substitute for the life of the perfect human, Adam, and this called for the death of his humanity.

The wine, or "cup," represented Jesus' blood, his life, so the two together symbolize the fact that Jesus gave up his human life that Adam and his race might be redeemed from death. And this of course includes our redemption, so when we partake of these emblems on the evening of April 15 we are being reminded afresh, and with emphasis, that it was the death of Jesus which made possible our reconciliation with God, and, upon the basis of faith now, and in reality in the resurrection, pass from death unto life.

Zealous consecrated followers of Jesus will remember his death on their behalf every day. The "memorial" should be a continuous experience. But it is more particularly emphasized in our hearts and minds once a year as we partake of the Memorial Supper—as we eat that morsel of unleavened bread and sip the "cup." May this observation after sundown on the 15th of April this year be a blessed occasion indeed!

## Our Participation

In I Corinthians 10:16 the Apostle Paul gives us a further thought concerning the meaning of the Memorial Supper. We read, "The cup of blessing which we bless, is it not the communion [Greek, partnership] of the blood of Christ? The bread which we break, is it not the communion [partnership] of the blood of Christ?" Here we are reminded that we have the privilege of suffering and dying with Jesus—that we take up our cross and follow him; that we are baptized in the likeness of his death. This, too, we should remember as we partake of the Passover Supper, and resolve that we will indeed continue to be faithful followers of the Master regardless of what the cost might be.

Jesus' death was for the whole world of mankind, and we will rejoice in this wonderful provision God's love has made for the world as we partake of the bread and the wine. We rejoice in the blessed service so many of the Lord's people will enjoy throughout the earth on the evening (after 6:00 P.M.) of April 15. And may the dear Lord bless all of his people! □

## ***Weekly Prayer Meeting Texts***

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**APRIL 5**—"My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches."—Psalm 63:5,6 (Z. '96-161 Hymn 176)

**APRIL 12**—"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For we being many are one bread. —I Corinthians 10:16, 17 (Z. '01-76 Hymn 2)

**APRIL 19**—"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."—Matthew 12:34, 35 (Z. '96-30 Hymn 130)

**APRIL 26**—"He that is entered into His rest, he also hath ceased from his own works, as God did from His."—Hebrews 4:10 (Z. '02-205 Hymn 89)

## SPECIAL TELECAST FOR EASTER SEASON

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THE following is a partial list of television stations that will carry our special film "Christ Is Risen."

Please contact the station for day and time of telecast.

<b>ALABAMA</b>		<b>NEW YORK</b>	
Huntsville	WMSL-TV Channel 48	Buffalo	WKBW-TV Channel 7
<b>ALASKA</b>		Plattsburgh	WPTZ-TV Channel 5
Fairbanks	KFAR-TV Channel 2	<b>NORTH CAROLINA</b>	
<b>CALIFORNIA</b>		Charlotte	WSOC-TV Channel 9
Bakersfield	KBAK-TV Channel 29	<b>NORTH DAKOTA</b>	
Fresno	KMY-TV	Grand Forks	KTHI-TV Channel 11
San Francisco	KRON-TV Channel 4	<b>OHIO</b>	
<b>COLORADO</b>		Steubenville	WSTV-TV Channel 9
Denver	KWGN Channel 2	<b>OREGON</b>	
<b>GEORGIA</b>		Portland	KGW-TV Channel 8
Albany	WALB-TV Channel 10	<b>PENNSYLVANIA</b>	
<b>HAWAII</b>		Philadelphia	KYW-TV Channel 3
Honolulu	KHVV-TV Channel 4	Pittsburgh	KDKA-TV Channel 2
<b>IDAHO</b>		<b>SOUTH CAROLINA</b>	
Idaho Falls	KID-TV Channel 3	Anderson	WAIM-TV Channel 40
<b>IOWA</b>		North Augusta	WRDW-TV
Fort Dodge	KVFD-TV Channel 21	<b>SOUTH DAKOTA</b>	
<b>LOUISIANA</b>		Mitchell	KORN-TV Channel 5
Alexandria	KALB-TV Channel 5	Rapid City	KRSD-TV Channel 7
<b>MICHIGAN</b>		<b>TEXAS</b>	
Lansing	WJIM-TV Channel 6	Amarillo	KFDA-TV Channel 10
<b>MONTANA</b>		Dallas	WEF Channel 69
Glendive	KXGN-TV Channel 5	<b>UTAH</b>	
<b>NEBRASKA</b>		Salt Lake City	KCPX Channel 4
Hastings	KHAS-TV Channel 5	<b>VIRGINIA</b>	
North Platte	KNOP-TV Channel 2	Richmond	WWBT Channel 12
Scottsbluff	KSTF-TV Channel 10	<b>WASHINGTON</b>	
<b>NEVADA</b>		Tacoma	KTVW-TV Channel 13
Reno	KCRL-TV Channel 4	<b>WISCONSIN</b>	
<b>NEW MEXICO</b>		Madison	WKOW-TV Channel 27
Albuquerque	KOB-TV Channel 4		

# The Site for this Year's Gathering

INTEREST is growing in this year's General Convention to be held July 28 through August 2 at Calvin College in Grand Rapids, Michigan. We have reported that the spiritual portion of the convention is already being prepared around the convention theme of the "great things" the Lord has done for us. Many will show their gladness by their presence.

A number of brethren have visited Calvin College, and the report is that the auditorium, dorms, cafeteria, recreational facilities for children, and the campus in general, are excellent. Several enthusiastic letters have been received concerning what we may expect. The following is one which is encouraging:

Dear Brethren:

Recently we visited the site of our 1973 General convention at Calvin College, Grand Rapids, Michigan. The campus is new and beautiful, and everything we could possibly desire. Access to all the buildings is by graceful walkways, with virtually no steps, and in a setting of rolling lawns and lovely trees. The parking facilities are more than adequate for our needs.

The auditorium building is the dominating structure as one enters the campus. The air-conditioned auditorium seats 1000 persons on the first floor, in a compact arrangement of plush seats. The acoustics are excellent and

the lighted ceiling resembles a star-studded sky. Surrounding the auditorium are large and attractive classrooms which will be used by our young people for their Bible study sessions. Behind the stage is a room suitable for all our recording equipment.

Just across the street, and a very short walk from the auditorium, is the dining hall. It resembles a four-leaf clover with each section seating 240, having its own cafeteria line, a self-service salad bar, and beverage station. The seating arrangement is much like Asilomar, with round tables which seat 8 persons. The decor and atmosphere are delightful.

The dormitories are also very near, and each contains its own lobby. The rooms are carpeted and have two single beds, a nice closet and drawer area, and a locked compartment for valuables. There is a connecting bathroom with shower between each two rooms. Down the hall is a full bathroom with a bathtub. There is a laundry room with three free automatic washers and dryers in the basement.

Less than a quarter of a mile away there is a large shopping area, and a Holiday Inn. Other motels are also nearby.

With physical surroundings such as these, the convention should be wonderful!

As the convention draws nearer, more details will be published concerning the spiritual plans for the convention. The complete program will be printed in the July issue of *The Dawn*.

The rate per person for the entire stay at the convention will be \$50.00, including food and lodging. There will be special rates for children.

We expect the 1973 General Convention in Grand Rapids to be the "best ever", so let us pray that we may meet there for a great blessing! □

# ***Encouraging Letters***

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## **Comforted**

The Dawn, Dear Friends in Christ. Enclosed is \$2.00 for my new subscription to The Dawn, and also six months each for two friends. I have enjoyed The Dawn more than any book I have 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 clearly to me. Thank you so much. Your friend in Christ.—Kentucky

## **Enjoyed Film**

The Bible Answers, Dear Sirs: Last evening my fellow Sunday School teacher and myself enjoyed your film, "Archeology Proves the Bible," at the Academy of Natural Sciences in Philadelphia, and we wish to take advantage of your generous offer to send a booklet on the subject that we may use in our Sunday School lessons. We had a little difficulty understanding the Professor of Archeology at the University of Jerusalem, however, we enjoyed the film very much, and would very much appreciate the booklets. Yours very truly. Pennsylvania

## **Wants the Children to Know**

Dear Sirs: Enclosed is two dollars for which please send me the book, "God's Promises Come True." I have some children in the area that I want to see start out in life on the right track. I read all the Dawn publications, and they have helped me so very much in learning the truth about the Bible, and I would like to pass it on to the children. Yours truly.—California

## **Happy to Know the Truth**

Dear Friends: Just a note of appreciation. I have missed two months of The Dawn, and did I really miss it, so I am sending for it again. I am so thankful to learn the truth at last, after years of questioning about death, the life to come, and some seeming contradictions I found in my Bible which I have now learned are simply matters of timing. I had been a Methodist since I was sixteen, and am now eighty-four. I had been concerned about these things for years and quit attending church ten years ago, and now I am very happy to know the truth.—Ohio

# ***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>E. E. FAY</b>		Detroit, Mich.	7, 8
Detroit, Mich.	April 7, 8	York, Pa.	17
<b>K. FERNETS</b>		Pottstown, Pa.	18
Detroit, Mich.	April 7, 8	Allentown, Pa.	19
<b>TUNIS GERY</b>		Flushing, N. Y.	20
Tucson, Ariz.	April 5	New York, N. Y.	22
Phoenix, Ariz.	7, 8	Mansfield, Ohio	30
Palm Desert, Calif.	10	<b>E. K. PENROSE</b>	
Boise, Ida.	20-22	Detroit, Mich.	April 7, 8
Sacramento, Calif.	24	Pittsburgh, Pa.	29
Chico, Calif.	25	<b>G. R. POLLOCK</b>	
Fresno, Calif.	26	Detroit, Mich.	April 7, 8
Bakersfield, Calif.	27	<b>L. B. POST</b>	
<b>GEORGE M. JEUCK</b>		Detroit, Mich.	April 7, 8
Sayville, N. Y.	April 1	<b>H. W. PRICE</b>	
<b>A. H. KRUMPOLT</b>		Pueblo, Colo.	April 1, 2
Baltimore, Md.	April 1	Denver, Colo.	3, 4
Philadelphia, Pa.	1	Idaho Springs, Colo.	5
<b>R. J. KRUPA</b>		Laramie, Wyo.	6
Detroit, Mich.	April 7, 8	Bosler, Wyo.	8
Pottstown, Pa.	29	Cheyenne, Wyo.	9, 10
<b>K. M. NAIL</b>		Ranchester, Wyo.	12, 13
Boise, Ida.	April 21, 22	Havre, Mont.	15, 16
Laramie, Wyo.	24	Kalispell, Mont.	17, 18
Denver, Colo.	25	Boise, Ida.	21, 22
Pueblo, Colo.	26	Clarkston-Lewiston, Wash.	23, 24
Kansas City, Mo.	28, 29	Spokane, Wash.	25
Oklahoma City, Okla.	30	<b>S. ROSKIEWICZ</b>	
<b>J. PANUCCI</b>		Detroit, Mich.	April 7, 8
New Haven, Conn.	April 8	<b>F. S. WASSMANN</b>	
<b>GEORGE PASSIOS</b>		Detroit, Mich.	April 7, 8
Catawissa, Pa.	April 1	Allentown, Pa.	29
<b>HARRY PASSIOS</b>		<b>W. N. WOODWORTH</b>	
Richmond, Va.	April 1	Detroit, Mich.	April 7, 8
Washington, D. C.	2	Pittsburgh, Pa.	29



## BRITISH SPEAKERS' APPOINTMENTS

<b>J. HUMPHREY</b>		Newport	12
Dewsbury	May 12	Portrush	26-28
Latchford	13	<b>W. F. READER</b>	
<b>E. T. NADAL</b>		Latchford	Apr. 29
Dublin	Mar. 31-Apr. 1	Yeovil, Hill Grove Ave.	May 5, 6
Llangefni (Anglesey)	Apr. 3	Portrush	May 26-28
Dewsbury	7	<b>A. SPAIN</b>	
Hull	May 5	Portrush	May 26-28

### PORTRUSH CONVENTION—May 26-28

For particulars and accommodation please write to Mr. T. Lang.  
31, Hawthorne Terrace, Londonderry, Northern Ireland.

—oOo—

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# Conventions

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An asterisk (\*) indicates an immersion service is being planned.

FRESNO, CALIF., March 31, April 1  
—Knights of Columbus Hall, 2540  
E. Floradora. Mrs. Larry Smith, 4648  
N. Bonadelle 93726

AGAWAM, MASS., April 1—East-  
field Mall, Route 20, Springfield.  
Mrs. Edward Zielinski, 232 Shoe-  
maker Lane 01001

CINCINNATI, OHIO, April 1—Mason-  
ic Temple, Social Room 3, 317 E.  
Fifth St. John Slavich, 126 S. 22nd  
St., Richmond, Ind. 47374

MINNEAPOLIS, MINN., April 1—  
2601 Fillmore St., N. E. Mrs. Mike  
Nekora, 2601 Fillmore St., N. E.  
55418

DETROIT, MICH., April 7, 8—Trenton  
High School, 2601 Charlton Road  
Trenton. Mr. Walter Blicharz, 19146  
Bedford Rd., Birmingham, Mich.  
48009

\*WILMINGTON, DEL., April 7, 8—  
Springer Junior High School, Shipley  
Rd., Concord Manor. Mrs. Peter Kol-  
liman, 404 West 31st St. 19802

BOISE, IDA., April 21, 22—Owyhee  
Hotel, City Center, 11th and Main  
Sts. Mrs. Elton N. Pigg, 1503 Sun-  
rise Rim Road 83705

CHICAGO, ILL., April 22—Masonic  
Temple, 5352 W. Chicago Ave. Mr.  
Albert Sheppelbaum, 5739 So. Nor-  
mandy Ave. 60638

KANSAS CITY, MO., April 28, 29

—The Athenaeum, Linwood and  
Campbell St. Mrs. John Bacher, R. 1,  
Greenwood, Mo. 64034

PATERSON, N. J., April 28, 29—  
YWCA Building, 185 Carroll St. Mr.  
Michael Koterba, 29 Mt. Pleasant  
Ave., Wallington, N. J. 07057

BUFFALO, N. Y., April 29—Unity  
Temple Lodge, 1940 Niagara St., Mr.  
Stanley Koszka, 670 Union Rd.,  
West Seneca, N. Y. 14224

CLEVELAND, OHIO, April 29—  
Masonic Temple, 3615 Euclid Ave.  
Mrs. I. M. Cipperley, 911 Roanoke  
Rd. 44121

LOS ANGELES, CALIF., April 29—  
Masonic Temple, 933 So. Hoover St.  
Mr. A. W. Abrahamsen, 710 So.  
Hobart Blvd., Apt. 207, 90005

PITTSBURGH, PA., April 29—Bellevue  
YMCA, North Borough Branch, 629  
Lincoln Ave. Mr. James Passios,  
R. D. 3, Box 68, Wexford, Pa. 15090

NEW ALBANY, IND., May 12, 13  
HARTFORD, CONN., May 13

VANCOUVER, B. C., May 19-21  
ROCHESTER, N. Y., May 20

WEST NEWTON, PA., May 20  
SAN FRANCISCO, CALIF. (Asilomar),  
May 24-28

CHICAGO, ILL., May 26-28  
ALLENTOWN, PA., May 27

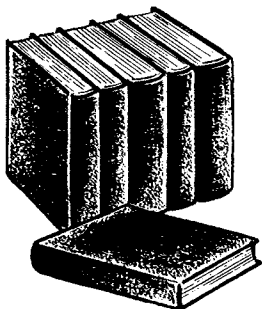
LONACONING, MD., May 27  
JACKSON, MICH., June 2, 3

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**1973 GENERAL CONVENTION**  
**CALVIN COLLEGE, GRAND RAPIDS, MICHIGAN**  
**JULY 28—AUGUST 2**

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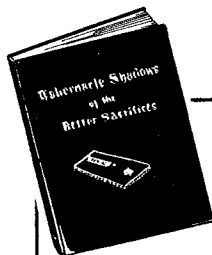
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**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.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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