

The Dawn

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Table of Contents

HIGHLIGHTS OF DAWN

Wells Without Water	2
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INTERNATIONAL

BIBLE STUDY LESSONS

The Churches Evaluated	14
A Vision of Worship	16
Persecuted but Triumphant	18
God the Righteous Judge	20
All Things Made New	22

CHRISTIAN LIFE AND DOCTRINE

Archeology Proves the Bible	
Part 5—The New Testament	
Corroborates the Old	24
He Is Risen	40
God's New Order	50
Weekly Prayer Meeting Texts	60

"FRANK AND ERNEST"

Radio Schedule	34
----------------	----

THE BIBLE ANSWERS

Television Schedule	36
---------------------	----

TEST YOUR KNOWLEDGE

TALKING THINGS OVER	
General Convention Bulletin	57

SPEAKERS' APPOINTMENTS

Great Britain	63
United States	63

OBITUARIES

CONVENTIONS

Highlights of Dawn

Wells Without Water

“My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”—Jeremiah 2:13

IT HAS been Satan's purpose since his fall to thwart God's design for the reconciliation of mankind. Before the Flood he was successful in contaminating the human race with sin, except for a few faithful individuals such as Enoch and finally Noah and his family—eight souls that God saved from the Flood. God has permitted Satan to operate in the earth with almost a free hand except that he has been restrained when the ultimate divine purpose might be threatened. (Ps. 76:10) This has been permitted in order to demonstrate to his human and spiritual creation the exceeding sinfulness of sin.

When God began dealing with the nation of Israel, he gave them his law with the promise that he would bless them in basket and store if they would simply be humble and make an honest effort to be obedient. (Deut. 28:1-14) Moreover, he said that if any individual was able to keep his law perfectly he would gain life. (Lev. 18:4, 5) As a nation, if faithful, they were promised, “Ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests, and an holy nation.” (Exod. 19:5, 6) These were precious promises and should have been a strong motivation for obedience. But the history of the Jews under the Law is a long, sad story of disobedience and subsequent chastisement.

By the time God began dealing with Israel as a nation, Satan was well established in the governments and peoples who

were their neighbors. These nations were idol worshipers and practiced every kind of immorality. The Israelites had been exposed to sensual pleasures of this kind of life while they were slaves in Egypt and they found the excesses of their neighbors to be a great temptation to return to their former way of life. It made them feel that the restrictions imposed on them by the Law were oppressive and therefore easy to circumvent and ignore. They seemed to forget or hold in low esteem the promises of blessing and favor offered by God.

One of the most effective tools Satan used to seduce Israel was false prophets. By flattering and deceitful words, they obtained a pernicious ascendancy over the minds of the people and the rulers of Israel. In Jeremiah 23:1-40 is an account of the Lord's displeasure with these false prophets and his lament over the children of Israel who had been led astray by them. The text in part reads, "Mine heart within me is broken because of the prophets . . . for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house I have found their wickedness, saith the Lord. . . . I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." (vss. 9-11,14) In another place the Lord, through the prophet, states, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:30,31

The prophet was sorrowful concerning the disobedience of Israel for the whole land was filled with adulterers, and profane and perjured persons. But the people still proceeded in their evil course, and did wrong with impetuous violence and with all their power. In this unrighteousness the

prophets and the priests were ringleaders; they even chose the Temple as the scene of their crimes against the Lord.

The Apostle Peter tells us that what happened to Israel with their false prophets was a foreshadowing of what was to happen to the true church down through the Gospel Age. The apostle states, "But Israel had false prophets as well as true; and you likewise will have false teachers among you. They will impart disastrous heresies, disowning the very Master who bought them. . . . They will gain many adherents to their dissolute practices, through whom the true way will be brought into disrepute. In their greed for money they will trade on your credulity with sheer fabrications."—II Pet. 2:1-3, NEB

We do not have to look very closely in the history of the church to verify the accuracy of the apostle's prediction. For example we read in **Fisher's Universal History**, page 193: "As the church grew in numbers and wealth, costly edifices were constructed for worship; the services became more elaborate; sculpture and painting were enlisted in the work of providing aids to devotion. Relics of saints and martyrs were cherished as sacred possessions; religious observances were multiplied; and the church under Christian emperors (in the fourth century), with its array of clergy and of imposing ceremonies, assumed much of the stateliness and visible splendor that belonged to the heathen system which it had supplanted."

Mosheim, in his **Ecclesiastical History**, traces the falling away of the church from its original simplicity and purity, step by step down to its deep degradation, which culminated in the development of the "man of sin." (Vol. 2, p. 283, Studies in the Scriptures) In tracing this history, it is sobering to note how Satan used the established secular powers and spokesmen in an effort to destroy the Early Church. Continuing, the writer states: "The innocence and virtue that distinguished so eminently the lives of Christ's

servants, and the spotless purity of the doctrine they taught, were not sufficient to defend them against the virulence and malignity of the Jews. The priests and rulers of that abandoned people, not only loaded with injuries and reproach the apostles of Jesus and their disciples, but condemned to death as many of them as they could, and executed in the most irregular and barbarous manner their sanguinary decrees. . . . This odious malignity of the Jewish doctors, against the heralds of the Gospel was undoubtedly owing to a secret apprehension that the progress of Christianity would destroy the credit of Judaism, and bring the ruin of their pompous ceremonies.

“The Romans also did everything in their power to eradicate this new Christian movement. Nero was the first emperor who enacted laws against the Christians. In this he was followed by Domitian, Marcus Antoninus the philosopher, Servenes, and other emperors who indulged the prejudices they had imbibed against the disciples of Christ.”
—Mosheim, **Ecclesiastical History**, Vol. I, p. 70,72

Among the leading sects that troubled the Early Church were the Gnostics. These enthusiastic and self-sufficient philosophers boasted of their being able to restore mankind to the knowledge of the true and supreme being, which they felt had been lost in the world. Several of these false prophets mentioned by the apostles were Hymenaeus, Alexander, Philatus, Hermogenes, Demas, and Diotrephes. These men forged changes in the true doctrines and worship, and set up a new religion drawn from their own imaginations. The Apostle Paul in his counsel to Timothy stated, “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare: holding [the] faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”—I Tim. 1:18-20

One of the errors that flourished in the apostles' day was the teaching that the Lord had come the second time and that it was therefore time for the gathering of the church to the Lord. The Apostle Paul warned the church, saying, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:3) Then the apostle proceeds to describe what this chief exponent of evil will do. He states that the man of sin will exalt himself above God, and that he will establish himself in God's temple. Then he warns that this mystery of iniquity was already working, and that the seeds of that great error were already sown. He continues, saying that in due time "shall that wicked [one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [Greek **parousia**—presence]."—II Thess. 2:4-8

We know from history the seeds sown at that early date did bring forth the great papal system which is the greatest of false prophets, not because of its moral obliquity but because it is a counterfeit of the true Christ and the true kingdom. "This man of sin is a system, not a single individual. The Christ consists of the true Lord and the true church, so Antichrist is a counterfeit system consisting of a false lord and an apostate church, which for a time is permitted to misrepresent the truth, to practice deceit and to counterfeit the authority and future reign of the true Lord and his church, and to intoxicate the nations with false claims and assumptions."—Studies in the Scriptures, Vol. 2, p. 272

From this beginning there were born many daughters, each proclaiming its own message that perverted or diluted "the faith which was once delivered unto the saints." (Jude 3) The Apostle Peter said of all these systems: "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity they allure through the lusts of the flesh, through much

wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”—II Pet. 2:17-19

The Apostle Paul stated that at the proper time these evil systems would be exposed because of their error by “the spirit of his [Jesus’] mouth and shall destroy with the brightness of his coming [presence].” Then the apostle identifies who is the real enemy and supporter of these systems. “But the coming of that wicked man [system] is the work of Satan. It will be attended by all the powerful signs and miracles of the lie, and all the deceptions that sinfulness can impose on those doomed to destruction. Destroyed they shall be, because they did not open their minds to love of the truth, so as to find salvation. Therefore God puts them under a delusion, which works upon them to believe the lie, so that they may all be brought to judgment, all who do not believe the truth but make sinfulness their deliberate choice.”—II Thess. 2:9-12, NEB

The prophecy states that this entire evil system and her daughters (the Protestant systems) are the work of Satan, and he will manifest great power, signs, and miracles through them. As we review in our minds the history of these systems, we see how by deep subtlety and the peculiar power of Satan, with every kind of counterfeit signs and wonders, he claims to have copied the miracles of Christ and his apostles just as the Egyptian magicians Jannes and Jambres withstood Moses. (II Tim. 3:8) This great display was also accompanied with all the various kinds of forgery and fraud, with which men’s senses and understanding have been deluded by artful deceivers in different ages and nations of the world. Much of the world has been deluded into an admiration, a blind reverence and an implicit submission to the arrogant claims and multiplied idolatries and abominations of this grand delusion.

But the apostle continues, and states that when the Lord returns he will consume the wicked one with the spirit of his mouth and will destroy him with the brightness of his presence. Bypassing long periods of the history of this evil system during which the reformation, beginning about 1400 A.D., and the period of Napoleon's success in forcing the rejection of the Pope as ruler over Rome and the papal states of Italy, we come to the beginning of the harvest time of the Gospel Age. In spite of the loss of temporal power, this great false system still retained much of its influence over the minds of the people and there was little or no evidence of its disintegration. But with the second advent of our Lord, which we believe occurred about 1874, the prophecy tells us, "As the lightning [brightshining] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27) The thought is that the light of truth, brought about by the Lord's presence, was to penetrate every subject, exposing right and wrong and injustices. The proponents of the various principles are to be according to the prophecy (vss. 28,29) involved in a great struggle which will eventually resolve into an intense time of trouble expressed in other places as the day of God's wrath. It is to be at the close of this time that evil is to be destroyed and Satan bound. (Rev. 20:2) One of these great evils is the apostate systems, the chief instrument of Satan.

Do we see these prophecies fulfilled or in the process of fulfillment today? We believe that we do! Starting about 1875, a great explosion of knowledge that resulted in unparalleled advancement in every field of knowledge and endeavor began. For example, the following are a few of the inventions resulting from this increase in light.

1875 - Telephone

1882 - Electric generator and electric motor

1884 - Linotype

1885 - Internal combustion engine

1885 - Automobile

1903 - Airplane
1906 - Tractor
1923 - Television
1944 - Computer
1947 - Transistor

We are prone to forget that the enlightenment of the world today is something that has developed suddenly, in comparison with the thousands of years of the past during which there was little or no increase in knowledge. Both with respect to the general education of the people and in the matter of scientific achievement, the world has advanced more in the last one hundred years than in the previous six thousand. It is claimed that today knowledge is more than doubling every ten years.

The first, however, to be blessed by the brightshining of our Lord's presence are his own people, his footstep followers. The knowledge of the truth pertaining to the divine plan is symbolized as meat. Jesus said that when he would come "he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) This promise has been, and still is being, wonderfully fulfilled.

The Scriptures clearly teach that Jesus, at his first advent, came to die for Adam and his entire race, that they might have an opportunity to be restored to life on the earth, and if faithful to the laws of the kingdom, gain everlasting life. The Apostle Paul stated the matter this way, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The period in which man will be restored to life on the earth is described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) This great hope of the world is now seen by the faithful watchers in Zion, being one of the rays of heart-cheering light which has gladdened the hearts of those who have first observed the brightshining of the Master's presence.

The general enlightenment of the masses of underprivileged peoples of earth has brought forth a cry for justice and equality. The struggle between the "haves" and the "have nots" has led the world into two world wars and innumerable skirmishes and smaller conflicts. The "have nots" have risen up in rebellion against the tyrannies of the past which oppressed and robbed them of their just share of earth's goods.

These and many other evidences point to our day as the time of the Lord's invisible presence and the day of God's wrath, when our returned Lord, acting as the arm of Jehovah, is destroying evil and the evil systems of earth—including, in due time, Satan, the god of this present evil world "with the spirit of his mouth." (II Cor. 4:4) The spirit of the Lord's mouth is the Word of God, and it was the printing press, flooding the world with Bibles in preparation for the brightshining of our Lord's presence, that began to weaken the wicked church-state system of Europe, the counterfeit kingdom of Christ. Today in Europe we see this process continuing as membership sags in practically every country.

In France the heavy immigration from North Africa has made Moslems the second largest religious group, ahead of Protestants and Jews. The attendance in the Roman Catholic Church is declining, and its priesthood has dropped by one-fourth since 1963. In Italy, where ninety-nine percent of the population is born into Catholicism, fewer than ten percent are regular churchgoers. In West Germany only one in three church members attends services regularly. Regular attendance at Great Britain's churches, especially the Anglican faith, has been declining for years; now there is a shortage of clergy. Declines in membership and clergy are even steeper in some Marxist-governed nations such as Czechoslovakia, where repression has reduced the active priesthood to less than two-thirds the needed number.—U.S. News and World Report 10/1/79

This decline was first felt in the United States, with a similar erosion of church membership. But many of the churches have attempted to meet the challenge by liberalizing their services to accommodate an increasing number of young people who refuse to accept the old tenets. Religious leaders now expect more spiritual exploration, and new sects blending elements of world religions as they come into increasing contact with one another, thus further diluting the Gospel message. The radio and television ministry is a phenomenon that gathers huge audiences at the expense of established mainline churches. For the most part their message is a diluted presentation with emphasis on entertainment and the collection of money.—N.Y. Times, 1979, Dec. 2, 1:3, 30th, XII,S:1

All of this, we believe, marks the beginning of the disintegration of this great false church system. But Satan is not surrendering his power without a final struggle marked by the mushroom growth of religious cults and mystic sects. These have been a powerful magnet for our youth. At present, anywhere from one to three million Americans, mostly in their twenties or late teens, are involved in two hundred to one thousand of these new cults. Many of these youngsters are attracted to the authoritarian image presented by most of the cult leaders, together with a multitude of other motivations such as some traditionally devout views. Others involve drugs, and even Satan worship.—U.S. News and World Report, June 14, 1976

The most frightening development of this trend is the unprecedented growth in popularity of "hard rock" among our young people. Some of the popular groups playing this kind of music, such as Led Zeppelin, are deep into the occult. In an article by Dick Donovan for the New York News, he states that aside from obvious physical gyrations in expressing the effect of the wild sound and beat of the music, there are many other evidences of satanic influences. For example, on many of the records that are currently popular

there are messages recorded backward and are intelligible only when the record is played in reverse. Some of these messages are: "I will sing because I live with Satan"; "Decide to smoke marijuana"; "Satan, Satan, Satan, he is God! He is God, he is God." The young people are aware that these messages are there and they have devised ways to listen to them. One of the current hits is openly titled, "Sympathy for the Devil." Surely the thought of the prophecy in Revelation 12:12 applies to this time. "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

We know from the prophecy in Matthew 24:22 that the completed church, with Christ as its head, will have the privilege of bringing to a close Satan's rule here on earth. The details of the struggle that will spell Satan's demise are prophesied in Revelation 19:11-21 and in Psalm 149:5-9, which reads, "**Let the saints be joyful in glory. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints.**" Then in Revelation 20:1-3 we read of the result of this climactic phase of the time of trouble: "I saw an angel [the Christ] come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, **that he should deceive the nations no more**, till the thousand years should be fulfilled."

When Satan and his multitude of false prophets are no longer effective in the world, then the kingdom of God will be established in the earth. There are many wonderful prophecies telling of this time. One of these is in Isaiah

25:6-10 which reads in part, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." The covering cast over all people and the veil over all nations is the cloud of ignorance, superstition, and doubt that Satan has generated and fostered as a means of deceiving the people. But the prophet states that the Lord is going to remove this veil. Then the Prophet Jeremiah explains that the Lord will put his "law in their [the people's] inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:33,34

In that great and glorious day there will be one well of water from which the water of life will flow freely. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22:17 □

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International Bible Study Lesson

LESSON FOR MAY 2

The Churches Evaluated

(God Evaluates His Churches)

KEY VERSE: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."—Revelation 3:19

SELECTED SCRIPTURE: Revelation 2:8-11; 3:14-22

THE messages given to the churches mentioned in the second and third chapters of Revelation are appropriate to all of the Lord's people throughout the Gospel Age. Some of the admonitions contain the proper message or instruction to those of one character, and some to those of another. Our purpose in this lesson is to consider some of these admonitions.

To the church at Ephesus our Lord admonishes, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." (Rev. 2:4,5) It is a trait of human nature that the things or concepts most familiar to us tend, after a time, to become commonplace. When, for example, we were first introduced to the concept of the divine plan of the ages with its gracious provisions for the redemption and blessing of all the human race, we were thrilled. We were motivated to

witness and serve the Lord's purpose in many other ways. But as time goes on there is a tendency to lose some of that original zeal, which in itself is a measure of the love for and appreciation of the Lord and his arrangements. The Apostle Paul, in Hebrews 10:32-36, admonished the Hebrew brethren there and the church down through the Gospel Age of this same failing.

The message to the church at Smyrna was for the most part one of encouragement. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan." (Rev. 2:9) Christ states that he is well aware of their trials and poverty and that they had been impoverished by persecution and that they were indeed poor in the things of the world, but they were still rich in the things of the Spirit. The Lord

here indicates that even though these brethren had suffered persecution and other trials of a very special and different kind, they had still remained faithful. This should be an encouragement to all the Lord's people as an example of faithful brethren.

In his message to the church at Pergamos there were two things that the Lord held against them. There were some among them who held to the doctrine of Balaam; and there were also those among them who held to the doctrine of the Nicolaitans, which thing he hated.

Balaam, though really favored with prophetic visions, had yet, "for filthy lucre's sake," plotted against Israel, by teaching Balak to seduce them into idolatry and fornication, and thus to throw in their way an occasion of falling into sin and under the wrath of God. The Apostle Peter used the same transgression of Balaam to picture the false teachers and their disciples in the church who were active in his day. They had evidently "forsaken the right way" of truth and were gone astray. This happened not only because of poor judgment but from the sensuality, ambition, and avarice of their hearts. These teachers and their disciples were like wells from which men and brethren expected to draw water, but there was no water (or truth) in them. They

were like clouds that gave hopes of satisfying rains, but instead yielded none and were themselves carried about by every wind of doctrine.—II Pet. 2:15-17

The lesson for all the footstep followers of the Lord is that of keeping the heart and motives pure, for if we countenance the slightest intrusion of pride or avarice, we leave the door open to Satan or his emissary to bring about our downfall.

The message to the church at Laodicia (Rev. 3:14-22) was that they were "neither cold nor hot;" they neither wholly cast off all regard for the truth; nor were they zealous, fervent, and diligent in their belief. Because of this the Lord said he would spew them out of his mouth. The Lord preferred that they would either renounce their profession, and cease from the worthless form of serving him, or that they would show an earnestness and zeal for his service, and renounce their attachment to the world and to its pleasures. Their sin was compounded by the fact that they were unaware of their position with the Lord. But their position should have been known to them because he said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Let us, therefore, free ourselves from the encumbrances of this world and be zealous in the Lord's service. □

A Vision of Worship

KEY VERSE: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Revelation 4:11

SELECTED SCRIPTURE: Revelation 5:1-10

IN THE vision given to John and recorded in the fifth chapter of Revelation, John "saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." It appeared as a roll, consisting of several parchments, according to the custom of the times, and though it was stated to be written within, yet nothing could be read until the seals were loosed. It was found to contain seven parchments or small volumes, each of which were separately sealed. And as it was subsequently determined, the loosing of each seal revealed a portion of the Lord's design for things to come. The messages related to the progressive development of the Lord's plan of redemption from the first advent of Jesus until the establishment of the kingdom.

In the vision, John was made aware that "no one was able in the Heaven, nor on the earth, nor under the earth, to open the scroll, nor to see it." (Rev. 5:3, Diaglott) This distressed John greatly. But one of the elders in the vision said unto him, "Weep

not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5:5) This, of course, was Jesus who prevailed. It is interesting to note that this was a quotation from a prophecy concerning Jesus in the first book of the Bible, Genesis 49:8-10.

In this prophecy, Jacob in giving his farewell blessings to his sons, said of Judah, "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Down through the Jewish Age, the tribe of Judah was honored more than any of the other tribes. This was true in the en-

campments of Israel, and in presenting the oblations at the sanctuary. They had the first lot in Canaan, etc. And finally in fulfillment of the prophecy, it was out of the tribe of Judah that Jesus was born.—Mic. 5:2; Matt. 2:6

The word translated 'sceptre' properly signifies a rod or staff. It simply denotes the exercise of dominion or authority. This authority was to rest in Judah until Shiloh came. The word **shiloh** means 'he who is sent,' or 'the seed,' or 'the peaceable or prosperous one.' But all authorities agree that it was the Messiah who was intended. It was Jesus who was sent into the world as the promised seed, to be the prince of peace.

Jesus was further identified as the Root of David from the prophecy in Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jesse was David's father and it was to David that God made his wonderful promise recorded in II Samuel 7:11-16. It was Jesus who prevailed against the great adversary and his forces of darkness to prove himself worthy to be the one who would be entrusted to open the seals.

After this, the elders and the four living ones sang a prophetic song saying, "Thou art worthy to take the scroll, and to open its

seals; because thou wast killed, and didst redeem to God, with thy blood, [men] out of every tribe, and tongue, and people, and nation; and thou didst make them to our God a royalty and a priesthood, and they shall reign on the earth."—Rev. 5:9, 10, Diaglott, RSV, Rotherham, NEB

In this text is the clear prophetic message that the Messiah or the Christ was to be not one but many members. We think of the Apostle Paul's statement, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (I Cor. 12:12) But this glorious privilege and office cannot be attained without being tried and tested as was Jesus. The Apostle Paul states that if these are to be heirs of God and joint heirs with Christ, "we must suffer with him, that we may be also glorified together."—Rom. 8:17

Jesus said, "As many as I love, I rebuke and chasten: be zealous, therefore, and repent. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:19-21

After this prophetic song, the heavenly hosts joined together in joyful praise of Jesus and the wonderful work that was to be accomplished through him. □

Persecuted but Triumphant

KEY VERSE: "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." — Revelation 7:9-17

SELECTED SCRIPTURE: Revelation 7:9-17

THE portion of John's vision that concerns our lesson today centers around the events that are to occur because of the opening of the sixth seal. The first event to occur was to be a time of trouble pictured by a great earthquake and the sun was to become black as sackcloth of hair, and the moon was to become as blood. These, of course, are highly symbolic terms describing the onset of the time of trouble. The subsequent concluding verses (vss. 13-16) go into more detail but still use highly symbolic terms to describe the trouble. But the concluding verse of this chapter (vs. 17) very definitely refers to the phase of the development of the Lord's plan that is being described, saying, "For the great day of his wrath is come; and who shall be able to stand?" This is the time of trouble that is to precede the closing of the Gospel Age.

It is important to note that in the eleventh verse of the sixth chapter there were some of the fellow servants who were yet to

be tried, tested and offered as a sacrificial offering as were those who had died previously. And also, it is apparent that these remaining fellow servants, whom we believe to be the footstep followers of Jesus, were to live and be tried and tested through at least a portion of the time of trouble.

Then in the seventh chapter of Revelation (the events in this chapter are still under the sixth seal) John saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth." (Rev. 7:1) The four winds are simply a way of describing a whirlwind of great destructive force. The thought seems to be that it is a much greater force than the time of trouble previously described, and the power of the winds could imply a supernatural force. The four angels were instructed, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants [those remaining fellow servants] of our

God in their foreheads.”—Rev. 7:3

The word ‘sealed’ means ‘to stamp with a sign,’ indicating those who have made their calling and election sure. We believe this cannot be accomplished until the footstep followers of Jesus have “resisted unto blood” (Heb. 12:4), or have been “killed as they were, should be fulfilled.” (Rev. 6:11) Then in Revelation 7:4, John heard “the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Then in the subsequent verses John heard the number of them (twelve thousand) taken from each of the twelve tribes of the children of Israel. This does not mean that this prophecy will be literally fulfilled as described in the text. It could have been the original purpose of God to take from Israel the full number of the church, but because of their unfaithfulness this privilege was taken from them, “because they knew not the day of their visitation.”—Luke 19:44; Matt. 23:37-39

The Apostle Paul, in explaining the result of Israel’s unfaithfulness, said, “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . . I say then,

have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.” (Rom. 11:7-11) Then the apostle explains that since some of the branches of the olive tree (the Jewish nation) were broken off, the Gentiles were grafted in. They, however, were wild olive branches, but contrary to nature these branches partook of the root (the Abrahamic promise) and its fatness and brought forth good fruit.—Rom. 11:17-25

Turning again to Revelation, John saw another group—a great multitude—which no man could number, taken from all nations, and kindreds, and people and tongues. They stood before the throne clothed in white robes with palms in their hands. (Rev. 7:9) In answer to John’s implied question, an angel tells him who they are, saying, “These are those coming out of the Great Affliction, and they washed their robes, and whitened them in the blood of the Lamb.” (Rev. 7:14, Diaglott) We believe that these are those who were called to the high calling during the Gospel Age and were justified but who were not more than overcomers, but nevertheless loved the Lord. God in his mercy granted them spirit life on a lower spiritual plane to serve before the throne. □

God the Righteous Judge

KEY VERSE: "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments."—Revelation 19:1,2

SELECTED SCRIPTURE: Revelation 19:11-16

WHEN the Apostle John had witnessed the destruction of mystical Babylon, recorded in Revelation chapter eighteen, he heard a "great voice of much people in heaven" (Rev. 19:1) singing the praises of God, ascribing to him their own salvation and that of his church; and adoring his glorious perfections, as displayed in these events and in all his wonderful works, and his sovereign and everlasting dominion. For his truth and justice had been revealed in the judgments which had been executed on that corrupt and evil symbolic city that had persecuted the church and the servants of God. Then in Revelation 19:6, John "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth."

This mighty acclamation was in praise of the Lord because by his omnipotence he had taken the throne, and would reign through his Son over all the earth. It was not as if God was

not always in full control, but that the time had come for him to exert his mighty power in beginning to bring about the end of Satan's rule in the earth, the first act of which was to destroy Babylon.

Then the same loud voice of the great multitude continued to praise the Almighty God for another of his great and mighty works "for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." (Rev. 19:7,8) The completion of the church will be the final act of preparation before the climactic time of trouble preceding the establishment of the kingdom. The heavenly hosts recognized the development of the church as one of God's greatest creative works. He has taken members of the condemned and fallen race and through the power of the Holy Spirit elevated them to the divine nature. The marriage, we believe, represents the uniting

of Christ and his church to the office of mediator in order that they together might be the deliverer of the people.

As the vision of John continued he saw the glorified Jesus sitting upon a white horse—and upon his head were many crowns. With him also upon white horses and clothed in fine linen, white and clean, was the church. Horses in the symbology of Revelation are generally considered to represent doctrines and in this instance would represent justice and holiness. Their mission is described as, “Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.”—Rev. 19:15

It is interesting to note that this final act of destruction directed toward Satan’s rule on earth is described as the “wrath of Almighty God.” It is the privilege of Christ and his church to be used as the “arm of Jehovah” to accomplish this final work of preparation before the establishment of the kingdom. See also Psalm 149:5-9; Psalm 2:8, 9.

Then as John’s vision continued, he “saw an angel [who we believe was Christ and his church] come down from heaven, having the key of the

bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Rev. 20:1-3) Satan is the great deceiver. Jesus said of him, “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:44) It has been by deception and beguilement that he has kept the world under his power since Adam’s fall.

In the kingdom there is no place for deception, and therefore, the restraining or binding of Satan will mark the beginning of Christ’s kingdom here on earth. Because God is a righteous Judge, he has so arranged that during the kingdom the world will have a real opportunity to learn righteousness and to be obedient without the deceptions and beguilements of Satan. For the first time a righteous judgment will be possible, for then the world will have had an experience with both good and evil. □

All Things Made New

KEY VERSE: "He that sat upon the throne said, Behold, I make all things new."—Revelation 21:5

SELECTED SCRIPTURE: Revelation 21:1-7, 22-27

AS THE record of John's vision continued, we find that in our lesson for today he saw the kingdom in operation. Much of what he saw was couched in symbolism, but understandable. We read in Revelation 21:1, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." The new heaven has reference to new spiritual powers and arrangements which will be composed of Christ and his church, and the new earth has reference to new institutions, laws, mores, and governing arrangements of the people. The Scriptures tell us that the earthly representatives of the kingdom will be the ancient prophets and patriarchs such as Abraham, Isaac and Jacob. These new heavens will replace Satan's spiritual and earthly arrangements. Because of this change there will be no longer huge restless masses of mankind who were pictured as the sea.

John then saw "the holy city, new Jerusalem, coming down from God out of heaven, pre-

pared as a bride adorned for her husband." (Rev. 21:2) "New Jerusalem" implies that there was an old Jerusalem, and there was. The city of Jerusalem during the Jewish Age was a symbol of the Jewish nation in covenant relationship with God. The new Jerusalem is the heavenly phase of the kingdom composed of Israelites indeed, which supplants the old arrangement. (Gal. 4:25,26) The simile pictures the power and authority of the new government arrangement which is to be exercised here in the earth.

Then in verse three, John heard a voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is obviously a reference to the relationship God had with the nation of Israel. Part of this arrangement included a Tabernacle that served as a meeting place between God and men. The Tabernacle structure was composed of two compart-

ments—the Holy and the Most Holy. It was the Most Holy that contained the ark of the covenant which represented to them the very presence of God himself. It was here that the high priest was instructed as to God's decision in matters that related to the nation. God's presence with the children of Israel was indicated in another way as recorded in Exodus 40:34-38: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter the tent of the congregation, because the cloud abode thereon and the glory of the Lord filled the Tabernacle . . . for the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

In this instance, the nation of Israel pictured the world of mankind as a type, and the Tabernacle with all of its significance to the Israelites pictured the spiritual and heavenly arrangement to be instituted to administer the kingdom government here on the earth. The work to be accomplished by this wonderful government is described in the next verse. "And 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." (Rev. 21:4) This work will be accomplished gradually during the thousand years of the operation of the New Covenant. (Jer. 31:31-34) The Apostle Paul explains that the New Covenant is a better covenant than the Law Covenant because there is a better mediator. The old covenant and its mediator were not able to take into account the fallen and imperfect condition of the people—nothing but perfect obedience was acceptable. Under the New Covenant, however, provision is made whereby the mediator—Christ and his church—can give help and instruction that will enable the fallen and imperfect race to attain to perfection—that is, to have God's laws written in their hearts.—Heb. 8:6-13

In the final part of this vision, John saw the kingdom functioning, and it was revealed to him that the temple was not a material building but rather that "the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22) There will no longer be any need for the sun and the moon (picturing the Gospel as proclaimed by the Abrahamic Covenant and the Law Covenant, its reflection) to give light or reflect the glory of God, for God through the wonderful arrangements of the kingdom will be demonstrating his own glory through the Christ. □

Christian Life and Doctrine

ARCHEOLOGY PROVES THE BIBLE

PART 5

The New Testament Corroborates the Old

THERE are many who, while they feel that the historical records of the Old Testament are largely myths, nevertheless express themselves as having considerable confidence in the narratives of the New Testament. For example, these people like to think of Jesus as having spoken the truth on the various subjects which he discussed. We are glad of this, for we believe we can present evidence that Jesus and the apostles of the New Testament themselves had faith in and confirmed all the most disputed records of the Old Testament.

In Luke 3:23-38 the genealogy of Jesus is traced through a long line of ancients, including a number of the well-known personalities of the Old Testament, along with Seth, who was "the son of Adam, which was the son of God." Thus clearly does Luke establish that Adam not only was the first man, but that he was the direct creation of God—the son of God.

In Romans 5:14 the Apostle Paul writes, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Here Paul confirms his belief in Adam and of the manner in which death came into the world through Adam. Adam willfully disobeyed divine law and was condemned, but this condemnation, and death itself, were inherited by his progeny even though they may not have sinned with the same degree of willfulness as did Adam—they were born in a dying condition.

This continued unabated until Moses, and then God gave the one little nation of Israel an opportunity to gain life

through obedience to his law. Referring to the Law, the Scriptures state that “the man which doeth these things shall live by them.” (Lev. 18:5; Rom. 10:5) Paul explained that while the Law was designed to give life, it failed to do so because of the imperfection of the people.—Rom. 7:10

The Apostle Paul again refers to Adam in I Corinthians 15:22, which reads, “As in Adam all die, even so in Christ shall all be made alive.” This also confirms the Genesis record that death came into the world through the transgression of Adam; and here the additional thought is given that the opportunity to enjoy everlasting life through Christ is in due time to be just as far-reaching as has been the penalty of death which was imposed as a result of Adam’s sin.

We quote again from Paul: “The first man Adam was made a living soul.” (I Cor. 15:45) This is directly from Genesis 2:7, where we are told that God formed man of the dust of the ground, breathed into his nostrils the breath of life, and “man became a living soul.” Then Paul speaks of the last Adam: “The last Adam was made a quickening [or life-giving] spirit.” Here we have set forth God’s great plan of redemption and restoration through Christ.

“For Adam was first formed, then Eve.” (I Tim. 2:13; Gen. 1:27) Here again we note the full confidence Paul had in the details of the Genesis account of creation.

Paul also informs us that “Adam was not deceived, but the woman being deceived was in the transgression.” (I Tim. 2:14) The great deception which the Adversary perpetrated upon mother Eve was that she would not die if she partook of the forbidden fruit. (Gen. 3:1-4) Satan’s lie that death would not result from disobeying God’s law has deceived essentially the whole world ever since it was first told to Eve. It is the basis of all the no-death theories that have existed throughout the ages. Its modern version—“There is no death.”

In Jude, verse fourteen, we are informed that Enoch was the seventh from Adam. Surely Jude had confidence in the genealogical record of Genesis.

Thus we find that Adam's name appears eight times in the New Testament. These references confirm the fact that he was the first man; that he came under sentence of death because he transgressed God's law, and that all his progeny share in this condemnation.

Jesus also confirms the Genesis record of creation, but without mentioning Adam by name. In Matthew 19:4,5, Revised Version, Jesus refers to the creation of man, saying, "Have ye not read, that he which made them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother and cleave to his wife and they twain shall become one flesh." See Genesis 2:24.

In his references to Genesis, Jesus mentions Abel, one of the sons of Adam. In a reminder of the trouble which would come upon the Israelites of his generation, Jesus said, "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."—Luke 11:50,51

Abel and the sacrifice which he offered to the Lord are mentioned in Hebrews 11:4, which reads, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." The story of Cain and Abel a myth? The writer of the Book of Hebrews did not think so!

The Flood Story Confirmed

Jesus believed in the Genesis account of the Flood. When describing conditions in the earth at the time of his return and second presence, he said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." (Luke 17:26,27) If Jesus was

mistaken concerning the Flood, then we could have no confidence in any of his teachings. But Jesus was not mistaken, as archeologists have since confirmed.

The Genesis record of Abraham, and the promises God made to him, are likewise discounted by the modern school of thought. But Jesus believed in Abraham, and referred to him several times. On one occasion he observed, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham's vision of Christ's day was the result of the promise God made to him—the promise that through his Seed all the families of the earth would be blessed. (Gen. 12:3) Evidently Abraham understood that this Seed of promise would be the great Messiah, so he looked forward to the coming of the Messiah, which was Christ.

Paul confirms this viewpoint, also mentioning Abraham. We quote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) And then, Hebrews 11:8-10 reads, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Paul wrote that God preached beforehand the Gospel unto Abraham—the good news being contained in the promise that through the Messiah all the families of the earth would be blessed. (Gal. 3:8) This same Gospel was proclaimed by the angel who announced the birth of Jesus: "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10

If Abraham was merely a legendary character, then no promises were ever made to him. This would mean that the first promise of the Gospel is a fraud. And in that case Jesus

was deceived if he supposed that Abraham actually did exist and looked forward to the coming of his kingdom, and we would have no foundation at all in the Bible for "the Gospel of Christ, . . . is the power of God unto salvation."—Rom. 1:16

But Abraham did exist. Archeology proves it, and Jesus and the apostles confirm it by their many references to this friend of God, who is the father of the faithful. Abraham's name appears in the New Testament more than fifty times. Two very important references are in Hebrews 2:16, and Galatians 3:16, where we are informed that Jesus took on, or became, the seed of Abraham.

Another incident recorded in Genesis with which Abraham was associated was the destruction of Sodom and Gomorrah. The Apostle Peter refers to this. He said that God "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly."—II Pet. 2:6

Genesis records the experience of Abraham offering his son Isaac in sacrifice. Hebrews 11:17-19 confirms this. We quote, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

In the seventh chapter of Acts we find Stephen, the first Christian martyr, confirming the story of Joseph and the jealousy of his brethren which caused them to sell him into slavery. But God was with him and "delivered him out of all his afflictions, and gave him wisdom and favor before Pharaoh, king of Egypt." We can say that every prominent person and incident in Genesis is confirmed in the New Testament.

Jonah and the Whale

One of the Old Testament accounts which has been classified by the critics as a fantasy of the first order is the one

which pertains to Jonah and the fact that he was swallowed by a "great fish." But Jesus believed this report to be true. We quote Jesus concerning Jonah: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:38-40

Jesus then added, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt. 28:41) From this it is clear that Jesus had the complete story of Jonah in mind, and believed it. The sign of Jonah is the fact that as Jonah was saved from the belly of the great fish, so Jesus would be raised from the dead. But few of the Israelites of Jesus' day believed this sign. They denied that Jesus had been raised from the dead, even as the critics now deny that Jonah was swallowed by a great fish, and that after his deliverance he preached to the Ninevites and led them to repentance.

The Manna

Jesus, in confirming the fact that he would give his life that the dying race might be restored to life, referred to his flesh, his humanity, as bread which cometh down from heaven, and used the manna which fell in the wilderness to sustain the Israelites as an illustration. We quote: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

(John 6:47-51) Thus does the Master confirm another of the great miracles recorded in the Old Testament.

Moses

Moses, like Abraham, is one of the outstanding personalities of the Old Testament, and over and over again Jesus either quotes from him or refers to him. He was the great lawgiver of Israel, having written what the Bible refers to as "the Book of the Law." Critics tend to discount the writings of Moses, claiming that in his day the art of writing was not known. But now, as we saw in Part One of this series, it is realized that writing was known and practiced hundreds of years before the days of Moses. Jesus knew this, and adds his testimony to the authenticity of Moses' writings.

As a matter of fact, Jesus believed in the infallibility of all the Old Testament prophets. Speaking to two of his disciples after his resurrection, and comforting them with the fact that his death had been foretold, and therefore was not a miscarriage of the divine plan, he quoted from the prophecies. He said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27

After Jesus left the two disciples, and they realized that it had been the resurrected Jesus who had been speaking to them, "they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (Luke 24:32) We can well imagine the feelings of these two disciples when they became convinced of Jesus' resurrection, and that his suffering and death were parts of the divine plan, and had been foretold by the prophets! May our hearts burn within us more and more as the evidence accumulates that the Word of God is truly a firm foundation for our faith.

Daniel

One of the favorite prophets for attack by the critics is Daniel. Daniel did not even write the Book of Daniel, it is charged. But here again, Jesus disagrees. He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Here we have Jesus not only referring to Daniel, but calling him a prophet.—Matt. 24:15

Daniel 12:1 speaks of a "time of trouble such as never was since there was a nation." Although he does not mention Daniel by name, Jesus refers to this prophecy, speaking of the time of trouble as tribulation. We quote, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22

The Book of Hebrews also confirms incidents recorded in the Book of Daniel. The account of the three Hebrews in the fiery furnace is well known to Bible readers, as is also the experience of Daniel in the lions' den. Critics would like us to believe that these are merely fanciful stories with no foundation in fact. But the writer of Hebrews knew that they were real. In this book the apostle presents a number of the experiences of the Ancient Worthies, referring to them as those who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [and] quenched the violence of fire." It was Daniel who stopped the mouths of lions, and it was the three Hebrews in the fiery furnace who quenched the violence of fire.—Heb. 11:33, 34

In the eleventh chapter of Hebrews we also find confirmation of many other incidents recorded in the Old Testament. It gives brief statements as to how the heroes of faith demonstrated their faith in God and in his ability to care for them. Paul mentions Abel, Enoch, Noah, Abraham, Isaac,

(Continued on page 38)

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Ketchikan	KTGN	7:30 a.m.		Detroit	CKLW 800	7:45 a.m.
ARIZONA				Grand Rapids	WMAX 1480	8:45 a.m.
Phoenix (Sat.)	KXEG	11:30 a.m.		MINNESOTA		
Nogales	KFBR 1340	9:15 a.m.		Minneapolis	KTCR 690	9:45 a.m.
ARKANSAS				MISSOURI		
N. Little Rock	KSOH 1050	8:15 a.m.		St. Louis	KSTL 690	7:30 a.m.
CALIFORNIA				MONTANA		
Bakersfield	KUZZ 970	8:00 a.m.		Kalispell	KGEZ 600	9:30 p.m.
El Centro	KICO 1490	10:30 a.m.		NEW JERSEY		
Redding	KSXO 600	7:45 a.m.		Salem	WJIC	9:45 a.m.
San Francisco	KNEW 910	8:30 a.m.		NEW YORK		
COLORADO				Buffalo-Niagara Falls	WHLD 1270	12:00 noon
Englewood	KQXI 1550	3:15 p.m.		OHIO		
FLORIDA				Columbus	WTVN 610	6:00 a.m.
Jacksonville	WBIK 1010	1:15 p.m.		Zanesville	WHIZ 1240	6:40 a.m.
Orlando	WGTO 540	7:30 a.m.		PENNSYLVANIA		
Tampa	WFLA 970	8:30 p.m.		Allentown	WHOL 1600	10:45 a.m.
GEORGIA				Pottstown	WPAZ 1370	12:45 p.m.
Albany	WALG 1590	7:30 p.m.		SOUTH CAROLINA		
HAWAII				Charleston	WOKE 1340	7:06 p.m.
Honolulu	KNDI	5:15 p.m.		TENNESSEE		
IDAHO				Memphis	WMQM 1480	1:45 p.m.
Nampa	KFXD 580	7:30 a.m.		TEXAS		
Sandpoint	KSPT 1400	10:15 a.m.		Fort Worth	KJIM 870	6:45 a.m.
ILLINOIS				Pearsall	KVWG 1280	8:00 a.m.
Elmhurst	WKDC 1530	8:15 a.m.		VIRGINIA		
La Salle	WLPO 1220	9:45 a.m.		Richmond	WGGM	7:45 a.m.
Rockford	WRRR 1330	6:15 a.m.		WASHINGTON		
W. Frankfort	WFRX 1300	9:15 a.m.		Clarkston	KCLK	10:00 a.m.
INDIANA						
Gary (Sat.)	WWCA					
Hammond	WJOB 1230	8:30 a.m.				
La Porte	WCOE					
Muncie	WLBC 1340	7:00 a.m.				
KENTUCKY						
Bowling Green	WLBK 1410	8:00 a.m.				

Radio Broadcast Schedule

Seattle KAYO 1150 6:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

CFCB 570 12:15 p.m.
 Deer Lake, Nfld.

CFDL-FM 12:15 p.m.
 Port au Choix, Nfld.

CFNW 12:15 p.m.
 Port aux Basques, Nfld.

CFGN 910 12:15 p.m.
 St. Andrews, Nfld.

CFCV-FM 12:15 p.m.
 St. Anthony, Nfld.

CFNN-FM 12:15 p.m.
 Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 6:45 a.m.
 Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.
 Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.
 CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria
 102 MHz 11:30 a.m.

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

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

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Leesburg WIYE Channel 55
Sunday 9:30 a.m.
Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBd

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

City	Channel/Cable Co.
ALABAMA (7:30 a.m.)	
Anniston	Channel 2
Birmingham	Mountain Brook
Huntsville	
Decatur-	
Florence	Channel 9
Mobile-	
Pensacola	Channels 19, 29
Montgomery	Channels 6, 22
ARIZONA (8:30 a.m.)	
El Centro-	
Yuma	U.A. Columbia
Phoenix	Channels 2, 17, 30, 31
Tucson	Channels 2, 17, 20
	Sajuro Cable
ARKANSAS (7:30 a.m.)	
Fort Smith	Channel 10
Joplin-	
Pittsburg	Channel 19
Jonesboro-	
Little Rock	Channel 16
CALIFORNIA (5:30 a.m.)	
Fresno	Channel 13
Los Angeles	Channels 18, 19, 44
	Theta Cable
San Diego	Channel 22
San Francisco	Channel 18
San Luis Obispo	Channel 25

City	Channel/Cable Co.
COLORADO (6:30 a.m.)	
Denver	Channels 20, 26, 28
Grande Junction	Storer
CONNECTICUT (8:30 a.m.)	
Hartford-	
New Haven	Channel 33
	Rollins
	Southern Connecticut
	Storer
	Valley
DELAWARE (8:30 a.m.)	
Philadelphia	Channels 2, 22
FLORIDA (8:30 a.m.)	
Ft. Lauderdale	Channel 25
	Broward
	Dade
	Hollywood
Ft. Myers-	
Naples	Channel 9
Jacksonville	Channels 20, 22
Orlando-Day-	
tona Beach	Sanlando
	ATC
Miami	Channels 5, 7, 18, 25
Panama City	Channel 2
Sarasota	Channel 12

City	Channel/Cable Co.
Tampa-St.	
Petersburg	Channels 19, 24, 31, 33
West Palm Beach	Channel 11
GEORGIA (8:30 a.m.)	
Albany	Channel 13
Atlanta	Channels 6, 17, 21, 22, 25, 27, 28, 30, 36
	Cable TV Co.
	Fayette Telecom
Augusta	Cablevision
Columbus	Channel 18
Tallahassee	Channel 12
IDAHO (6:30 a.m.)	
Boise	Channel 18
Idaho Falls	Channel 10
Spokane	Channel 5
ILLINOIS (7:30 a.m.)	
Chicago	Channels 14, 19, 21, 33
Davenport	Channels 7, 19
	Teleprompter
Evansville	Channel 12
Peoria	Channel 19
St. Louis	Channel 23
	Southwestern
	Metro East
INDIANA (8:30 a.m.)	
Chicago	Channel 10

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks	Fort Wood		Dayton	Channel 4
Indianapolis	Cable of Indiana	S.W. Missouri		Lima	Cable Communications
	Channel 19	Channels 13A, 18, 23, 33		Youngstown	Channels 9, 10
	American				
	Sentinel Commun.				
IOWA (7:30 a.m.)		MONTANT (6:30 a.m.)		OKLAHOMA (7:30 a.m.)	
Cedar Rapids-		Missoula-		Okahoma City	Channels 8, 22
Waterloo		Butte	Channel 3	Tulsa	Channels 6, 10, 16, 18, 21
Des Moines	Channels 4, 5, 36	NEBRASKA (7:30 a.m.)		Green Country	
Lincoln-		Lincoln-		Wichita Falls-	
Hastings		Hastings-		Lawton	Channel 11
Kearney	Channels 4, 10	Kearney	Channel 36		
Sioux City	Channel 23	Center	Channel 29		
KANSAS 7:30 a.m.		Omaha		OREGON (5:30 a.m.)	
Joplin-		NEVADA (6:30 a.m.)		Boise	Channel 12
Pittsburg	Channel 3	Las Vegas	Channel 20	Eugene	Channels 2, 5
Kansas City	Channel 5A	Salt Lake City	Channel 12	Teleprompter	
Wichita-				Channels	13, 26, 30,
Hutchinson	Channel 6			44, 83	
KENTUCKY (8:30 a.m.)		NEW HAMPSHIRE (8:30 a.m.)		PENNSYLVANIA (8:30 a.m.)	
Bowling		Boston	Warner-Nashua	Erie	Channels 8, 18
Green	Channel 20	Hanover	Channel 10	Erie Telecom.	
Charleston-		NEW JERSEY (8:30 a.m.)		Johnston-	
Huntington	Channels 4, 5	New York	Telco	Altoona	Channels 5, 8
Evansville	Channels 2	Teleprompter		Philadelphia	Channels 7, 14, 15, 20, 23
Lexington	Channels 3, 31	Vision		Brandywine	
Louisville	Channels 21, 29P, 80	Philadelphia	Channel 20	Cablevision	
Nashville	Channel 10	Comcast		So. Eastern	
LOUISIANA (7:30 a.m.)		Storer		Ultra Com	
Baton Rouge	Channel 8	U.A.-Columbia			
Lafayette	Channel 7	NEW MEXICO (6:30 a.m.)		Pittsburgh-	
Monroe-		Albuquerque	Channels 9, 11, 12, 20	Wilkes Barre-	
Eldorado	Channel 2	El Paso	Channel 3	Scranton	Channels 5, 10
New Orleans	Teleprompter	Sun		Blue Ridge	
Shreveport-		White Sands			
Texarkana	Channel 2	Cablecom-Roswell		SOUTH CAROLINA (8:30 a.m.)	
MAINE (8:30 a.m.)		Teleprompter-		Charleston	Storer
Portland-Po-		Lovington		Columbia	Channels 4, 19F
land Springs	Cable TV-Kennebunk			Wilmington	Channel 12
MARYLAND (8:30 a.m.)		NEW YORK (8:30 a.m.)		SOUTH DAKOTA 6:30 a.m.)	
Baltimore	Channel 15	Albany-		Sioux City	Channel 30
Washington	Channel B3	Schenectady-		Sioux Falls	Yankton
Boston-		Troy	Channels 8, 13, 17, 29	TENNESSEE (7:30 a.m.)	
Worcester	Channels 16, 25, 36, 42	Buffalo	Channels 3, 11	Chattanooga	Channel 18
Springfield	Channel 25	New York	Channels 10, 17, 29	Knoxville	Channels 14, 21
MICHIGAN (8:30 a.m.)		Rochester	Channels 32, 33	TCI	
Detroit	Channels 2, 25B, 31, 38	Syracuse	Auburn	Nashville	Channel 26
Flint-		NORTH CAROLINA (8:30 a.m.)		TEXAS (7:30 a.m.)	
Saginaw	Channel 18	Charlotte	Channel 22	Abilene-	
Grand Rapids-		Greenville-		Sweetwater	Channels 6, 10, 14, 17
Kalamazoo-		New Bern-		Amarillo	Channel 15
Battle Creek	Channels 6, 10	Washington	Channel 25	Austin	Channel 17
Coldwater		Greenville-		Corpus Christi	Channels 7, 36
South Bend-		Spartanburg-		Dallas	Channel 21A
Elkart	Channel 30	Asheville	Channel 12	Fort Worth	Channels 8, 19, 24,
Traverse City-		Norfolk-		B30, 34, 35	
Cadillac	Great Lakes	Portsmouth-		El Paso	Channel 13
MINNESOTA (7:30 a.m.)		Newport News-		Houston	Channels 8, 12, 17, 21,
Minneapolis-		Hampton	Channel 22	24, 25	
St. Paul	Channel 7	Raleigh-		Teleprompter-Galv.	
MISSISSIPPI (7:30 a.m.)		Durham	Channels 9, 22, 24, 32	Channel 11	
Jackson	Channel 7	Alert		Channel 10	
Meridian	Channel 9	NORTH DAKOTA (6:30 a.m.)		McAllen-	
MISSOURI (7:30 a.m.)		Fargo	Channel 12	Brownsville	Channel 9
Columbia-Jef-		OHIO (8:30 a.m.)		Odessa-	
erson City	Channel 11	Akron		Midland	Channels 3, 13
Kansas City	Channel 8	Cleveland-		San Angelo	Channel 10
Diamond Satellite		Canton	Channels 10, 18, Q21	San Antonio	Channels 3, 28, 34
Landmark		Cincinnati	Channel 23, 33	Cable TV of Bexar	
Springfield	Channel 4	Cleveland	Channel 18		
		Canton	Channel 8	Waco-	
		Tele Media		Temple	Channel 19
		Channels 5, 12, 19		Community	
		Warner Amex		Rhineau-	
		McDonald Group		Rhineland	Channels 6, 12, 23
				WYOMING (7:30 a.m.)	
				Casper-	
				Riverton	Channel 4

(Continued from page 31)

Jacob, Sarah, Joseph, Moses. Of Moses the apostle says that he forsook Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—vs. 25

By faith, Paul tells us, the Israelites "passed through the Red Sea as by dry land." Also "by faith the walls of Jericho fell down, after they were compassed about seven days." (vs. 30) Then Paul speaks of Gideon, who defeated the hordes of the Midianites with his little band of three hundred; and of Barak, Samson, Jephthae; of David, also, and Samuel, and of the prophets.

In the Old Testament we have the records of two mothers whose children were awakened from the sleep of death. One was the Shunamite woman, and the other was the son of a widow. One miracle was performed by Elisha, and the other by Elijah. (II Kings 4:32-36; I Kings 17:19-23) Paul refers to these two miracles with the simple statement, "Women received their dead raised to life again."—Heb. 11:35

Paul knew that the miracles of the Old Testament would be followed during the Messianic kingdom by even greater miracles—even the resurrection of all the dead. Speaking of the faithfulness of the Ancient Worthies, he indicates that their inspiration to faithfulness was their hope of a better resurrection. In Acts 24:15, Paul speaks of this better resurrection as the resurrection of the just, and asserts that the faithful of the past who had hope toward God, believed that there would be a resurrection, "both of the just and the unjust."

And what a great miracle that will be—the resurrection of all mankind! This will not be accomplished in a day, but will be the work of the entire thousand-year kingdom of the Messiah. The just, the Ancient Worthies, will be the first to be restored to life, and these will cooperate in the glorious work of that kingdom, the work of blessing all the families of the earth in keeping with the promise God made to Abraham.

There are many other quotations and references in the New Testament concerning the people and events of the Old Testament. However, we believe we have referred to a sufficient number of these to establish the fact that Jesus and the apostles of the New Testament did believe that the Old Testament was the inspired Word of God. On its promises they built their message of the Gospel; the Gospel of Christ which holds out such a glorious hope for all mankind, and which is especially comforting in this day of increasing chaos and distress. □

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MAY SPECIAL: On Sunday, May 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Christian Life and Doctrine

He Is Risen

IN THIS season of the year, many Christians find their thoughts reflecting upon the sufferings of Jesus and his death on the cross. What were the thoughts and reactions of his disciples who were eyewitnesses of these events? We know that it was a painful experience for them to see Jesus taken prisoner and maltreated. The Scriptures tell us that he was mocked, spat upon, abused, and then forced to carry a cross to Calvary. But their most crushing experience was viewing their Master's crucifixion and death.

Had Jesus merely been placed in prison, his disciples could have nourished a hope of his being released. He could then lead them on to that kingdom of righteousness which he preached. They were expecting that ere long he would make his kingdom a reality for them, for Israel, and for all the world. But now he was dead, and so were their hopes. Perhaps we will never know the extent of despair and gloom that enveloped the disciples on the day of his death; though we may have some understanding of their feelings when in our personal experience a loved one dies. To the disciples, Jesus was as near and dear as a beloved brother. Never had the people seen such a righteous man. Never had the poor people of Israel been given so much hope that they would be blessed. But now, all was lost because he was dead. For the disciples it was not only the loss of hope but also the loss of a loved one. Now, all the good that they had expected might never come.

As we review these events it is interesting to note what was **not** said by the disciples. They did not believe that death was a gateway to a fuller and more abundant life; nor did they

believe that Jesus had an immortal soul and that he was not really dead. If they had believed this, we would wonder at their despair. They knew very well that death was a condition of nonexistence in which the body would return to the earth from whence it came.

Among the Jews at that time two scholarly groups existed, the sects of the Pharisees and the Sadducees. The Sadducees believed that those who died would never be resurrected, whereas the Pharisees believed in a resurrection of the dead. The Sadducees also did not believe in the existence of spirit beings, whereas the Pharisees did. The Apostle Paul used this difference in the two beliefs when he presented his case before the Sanhedrin (a high religious council composed of both sects). This is recorded in Acts 23:6-8: "When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Neither sect, however, believed that man had an immortal soul, nor does the Bible teach this concept, but rather that when a man dies he goes out of existence and returns to the dust of the earth. See Genesis 2:17 and Genesis 3:19.

Knowing this we can understand why the disciples were crushed when Jesus was crucified. We note that they did not voice threats of reprisals by saying to those who crucified Jesus, "You think you have killed him, but he is more alive than ever before. He is a powerful spirit and he will avenge himself." Rather, they believed that death brought life to an end, and they were confused, saddened, and bewildered by the events. We receive an insight into the true feelings of the disciples on this occasion from the account of the two disciples journeying to Emmaus. From the record it is

apparent that they already knew that the women (Mary Magdalene, Joanna, and Mary, mother of Jesus, and other women too) had gone to the tomb that morning and had discovered that the body of Jesus was gone, and later had encountered Jesus and reported that he was alive! This was all very perplexing and difficult to comprehend. Thus when a stranger met them and walked with them, they were so immersed in their sadness and intent on trying to comprehend the significance of the events of the last few days that the stranger was moved to ask, "What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:13-27

When the two disciples arrived at their destination, they asked the stranger to abide with them, and he consented. Then as he sat at meat with them, they recognized that it was

Jesus by the way that he took bread and blessed it, broke it, and gave it to them. The Scriptures tell us, "Their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (Luke 24:31,32) As a consequence, they were so excited they returned to Jerusalem in that same hour to tell the others Jesus was alive and had been with them.

The resurrection of Jesus had a tremendous impact upon the feelings and emotions of the disciples. Their sadness, despair, and bewilderment turned to joy, hope, and exultation as they told one another the words spoken by the angelic messenger to the women at the tomb, "He is risen." (Matt. 28:6) So also, the fact that Jesus is alive forevermore should have a similar effect on our lives. His resurrection is a guarantee of great blessings to come to all. The words of the Apostle Paul are replete with wonderful promises concerning the resurrection. These promises are assured because the apostle states, "But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:12-22

The Apostle Paul wrote of the resurrection to the Corinthian church because some of them believed as the Sadducees, that God had not planned a resurrection of the dead. As in the past, so also today people find it difficult to believe in this important teaching of the Bible. This is because mankind has experienced death for approximately 6,000 years. Death appears to be so final, and the concept of people coming back from the grave seems incredible. But it is not incredible when we think of the great power of God. That power brought forth all things that are in the earth which man is privileged to enjoy. These are small indeed when compared with the great works in the vast universe. Exactly how God will use his power for the resurrection of man cannot be completely understood by us because his ways are not our ways. "For my thoughts are not your

thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—Isa. 55:8,9

Our ways are limited, and our reasonings on the matter are restricted, even though some information has been given to us on the subject by the Apostle Paul. It is apparent that God has been able to preserve in his memory the exact identity and personality of every individual that has lived upon earth. To some this seems impossible, and yet man is now able to store huge quantities of information in the memory of a computer, or in tape recordings, and even on motion picture films. This has become most common today because of the increase of knowledge. Why then, when God’s wisdom and power are involved, should anyone think of the resurrection as impossible? This was the thought of the Apostle Paul when, in speaking to King Agrippa, he said, “Why should it be thought a thing incredible with you, that God should raise the dead?”—Acts 26:8

In his lesson on the resurrection, the Apostle Paul suggests that men are likely to be concerned about two questions: “Some man will say, How are the dead raised up and with what body do they come?” (I Cor. 15:35) In the subsequent verses he uses as an illustration the planting of seeds to answer one of the questions. Planting seed is a common experience; and because it is, very few people look upon the result as being miraculous. The Apostle Paul says, “That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.” (I Cor. 15:36-38) The seed when planted dies. But in its stead arises a new plant. If it is a wheat seed, a new wheat plant will grow. When a human being dies (as the seed), in the resurrection a new human body will be provided by God’s power (as the new plant that

grows from the seed) with recognizable characteristics. The re-creation of a person's identity will be an important aspect of the resurrection, probably necessitating the restoration of personality traits as well as physical features.

The importance of the personality in comparison to the body can be seen in the case of our Lord's resurrection. His disciples had seen Jesus cruelly put to death and their last remembrance of him was his bruised body on the cross. Yet after his resurrection, for purposes of recognition, Jesus only assumed his mutilated body on one occasion. That was when his purpose was to convince Thomas, who had doubted his resurrection. On all other occasions he was not recognized by the body he had assumed. Instead, the disciples recognized some mannerism that was typical of our Lord's personality. Mary Magdalene thought he was a gardener, but recognized him when he said, "Mary," in a familiar tone. (John 20:16) The two disciples en route to Emmaus thought he was a stranger until he took bread, blessed it, broke it, and gave it to them. The disciples on another occasion, after having returned to their fishing, did not recognize Jesus until he told them to cast their net on the other side of the ship. When they had done so, the net was so filled with fish they could not draw it in (just as had happened three-and-a-half years before) and they knew it was Jesus.—John 21:1-7

Earlier in his treatise on the resurrection, in I Corinthians the fifteenth chapter, the Apostle Paul makes the point that Jesus became the firstfruits of those that slept (in death) when he was raised from the dead: "But now is Christ risen from the dead, and become the firstfruits of them that slept. 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. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (I Cor. 15:20-23) This reference to Jesus as the firstfruits implies afterfruits. The Apostle Paul continues

to show that others besides Jesus and the church are to be resurrected and that the kingdom of God has as its objective the complete destruction of death through the resurrection and righteous judgment of all mankind: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26

The all-inclusiveness of the resurrection was mentioned by Jesus when he said, "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]." (John 5:28,29) Those who have done evil are those whom God has not enlightened during the present and past ages, which include the great majority of mankind. The word 'damnation' (King James Version) is translated from the Greek word **krisis** and should be rendered 'judgment.' This is consistent with the context because Jesus is speaking of the authority and judgment given to him by God: "And hath given him authority to execute judgment also, because he is the Son of man." (John 5:27) Furthermore, our English word 'crisis' is derived from the Greek word **krisis** and means 'turning point.' Hence, in the millennial kingdom of Christ, all mankind will be given an opportunity to seek eternal life by turning toward obedience to God's laws. The meaning, therefore, of the resurrection unto judgment is that there is to be a time of trial and testing for all those coming back from the grave. They will have had experience with evil but then, under the favorable conditions of righteousness in the kingdom, they will be forced to choose between good and evil. The apostles, the disciples of Jesus, and all who have followed in his footsteps down through the Gospel Age, are those who have been trying to do good. This was true also of the prophets

and heroes of faith of Old Testament times. These have already had their time of trial and will receive a resurrection to life. Today if anyone wants to do good in the scriptural sense he must follow after Jesus, and be willing to share in the experiences of Jesus. "If we suffer, we shall also reign with him." (II Tim. 2:12) Those who endure faithfully will have a part in the first resurrection, even as promised. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Jesus performed many miracles during his ministry on earth. Included were illustrations of the future work of raising the afterfruits from the sleep of death. One of these involved the twelve-year-old daughter of Jairus, a ruler of the synagogue. The incident is found in three of the Gospels: Matthew 9:18-26; Mark 5:22-43; and Luke 8:41-56. Jairus asked Jesus to come to his home and heal his daughter because she was dying. But due to the crowds and other demands upon him, Jesus was delayed in going, and the little girl died. When Jesus arrived at the home of Jairus, the household was in mourning. Jesus told them, "Why make ye this ado, and weep? The damsel is not dead, but sleepeth." (Mark 5:39) But "they laughed him to scorn" because the damsel was dead. Here, as in so many other places in the Scriptures, sleep is used to describe the condition of death. I Corinthians 15:6, 18, 20, 51; Acts 8:60; John 11:11-14, are a few examples. Then Jesus proceeded to raise the girl from her sleep in death. This same power will likewise be exercised on behalf of mankind to restore them to life from the power of the grave in the kingdom.

In Luke 7:11-15 another incident is recorded, telling of Jesus' going to the city of Nain and encountering a funeral procession at the gate of the city. A widow's only son had died and was to be buried. The procession stopped as Jesus came up to it and touched the bier. He then said to the dead

man, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak, and he delivered him to his mother."

The greatest miracle of Jesus' ministry is recorded in John 11:1-26, and involved a very dear friend, Lazarus. Jesus was often a guest at the home in Bethany of Lazarus, Martha and Mary. Of all the places that Jesus visited during his ministry, he seemed to enjoy his visits at this home most of all. While Jesus was beyond Jordan, word was sent to him to come to Bethany because Lazarus was sick. Jesus purposely delayed his coming. Later when Jesus decided to go to Bethany, he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." (John 11:11-14) When Jesus arrived at Bethany, Lazarus had been in the tomb four days. Jesus asked that the stone covering the entrance to the cave where Lazarus was entombed be removed, but Martha protested that he had been dead too long. Nevertheless, Jesus had the stone removed, and he prayed to the Father, thanking him that he heard him always. Then he cried in a loud voice, "Lazarus, come forth." And the Scriptures say, "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go." (John 11:44) The resurrection of Lazarus was another wonderful illustration of how the billions that have been asleep in death will come forth from the grave. These all will have an opportunity for everlasting life in the kingdom. None will have been forgotten by God. They are as dear to him as was Lazarus to Jesus.

The Apostle Paul has assured us that Jesus must reign "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25,26) This great enemy will never threaten mankind again. The purpose of

Christ's kingdom is to remove all obstacles to the attainment of eternal life. Hence, the great work of the Christ in that kingdom will not only restore all men to life, but it will restore families, friends, and loved ones to make this earth a wonderful place of dwelling for a very large and very happy family. Reunions are emotional, wonderful, happy events. We cannot even begin to imagine the joy awaiting all people in the reuniting of families and friends in that kingdom! In view of this, how appropriate are the words of the Apostle Paul, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55 □

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Still o'er earth's sky the clouds of anger roll,  
And God's revenge hangs heavy on her soul;  
Yet shall she rise—though first by God chastised—  
In glory and in beauty then baptized.

Yes, Earth, thou shalt arise; thy Father's aid  
Shall heal the wound his chastening hand hath made,  
Shall judge the proud oppressor's ruthless sway,  
And burst his bonds, and cast his cords away.

Then on your soil shall deathless verdure spring;  
Break forth, ye mountains, and ye valleys, sing!  
No more your thirsty rocks shall frown forlorn,  
The unbeliever's jest, the heathen's scorn.

The sultry sands shall tenfold harvests yield,  
And a new Eden deck the thorny field.  
E'en now we see, wide-waving o'er the land,  
The mighty angel lifts his golden wand,

Courts the bright vision of descending power,  
Tells every gate and measures every tower,  
And chides the tardy seals that yet detain  
Thy Lion, Judah, from his destined reign. □

# Christian Life and Doctrine

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## God's New Order

**“And 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. And He that sat upon the throne said, Behold I make all things new.”**  
—Revelation 21:4, 5

IF IT were possible to imagine our earth, or any of the other heavenly bodies in the boundless expanse of the universe, disobeying the divine law that governs the heavenly bodies, we know that such anarchy would result in the utter destruction of that celestial body. The reason that scientists are able to foretell the exact second of a solar eclipse years in advance is because they know that the orbs of space are all subject to certain, definite laws which can be depended upon to produce uniformly accurate results.

Is it not reasonable to suppose, then, that man, the highest of God's earthly creatures, and which alone has a conscience more or less attuned to the principles of right and wrong, is also subject to divine law? It is even so, and it was man's disobedience to God's law that plunged him into a quagmire of sorrow, suffering, and death. And it will be only through obedience to divine law that mankind will be able to return to God and to the blessings of life and happiness that were forfeited because of sin.

But let no one suppose that any present attempt to obey God's law, aside from other considerations, will result in the return of God's favor. No, God's law was violated by the perfect Adam, who had both the knowledge and the ability to do better, which resulted in his being sentenced to death.

Adam's posterity, therefore, have been the children of a condemned and dying man; so all have been born imperfect and under condemnation of death. Thus man, in his enfeebled, dying state, is unable to keep God's law inviolate, hence is hopelessly lost so far as providing salvation for himself is concerned.

The Scriptures say that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From this it is seen that in Jesus alone is centered all hope of salvation. He paid the penalty of death by his own death on Calvary's cross. It was for this very purpose that Jesus was made flesh. It was a man (Adam) who had sinned, and upon whom the penalty of death had come; and it therefore was necessary that another man—a perfect and uncondemned man—become the Redeemer. This Jesus did. While God, in his love, sent Jesus to die for the race, thus providing a way of escape from death, a mere assent to this vital truth will not bring salvation—either now or later when the kingdom is established.

And what does God require? God expressed his law to Israel in what is known as the Ten Commandments. These constitute the basis of most civilized law today. Jesus summed up these commandments in two major requirements—supreme love for the Creator, and an equal love for our neighbor as we have for ourselves. This latter requirement is comprehended in what is commonly known as the Golden Rule. These two major commandments constitute the foundation for all true righteousness, and no one, either now or in the age to come, can be in harmony with the true God while ignoring this law or refusing to be governed by it.

Selfishness, up till now, has always been preeminently in the saddle. From the material and outward appearance, selfishness has been profitable and necessary. It has too often seemed true that those who did not remain on the bandwagon of self-interest have been hopelessly left behind

in their pursuit of happiness. "Now we call the proud happy, yea, they that work wickedness are even delivered," declares the prophet of the Lord.—Mal. 3:15

### **Love to Replace Selfishness**

During the past six thousand years Satan has been the great taskmaster of the human race, and he has governed by the evil principle of selfishness. With the establishment of the new kingdom the whole order of things will be reversed. Then Jesus will be the ruler, and love will be taught and encouraged and rewarded instead of selfishness.

Then will come the actual fulfillment of that wonderful angelic prophecy, "On earth peace, good will toward men." This change from selfishness to love will not come suddenly. The prophet suggests the gradual method by which the world will be instructed in the law of love, saying "when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

The judgment work mentioned by Isaiah will be coincident with the dispensing of kingdom blessings. But it will be nothing like the traditional judgment day which has been used to frighten so many people into joining a denominational church organization. So thorough will be the kingdom system of instruction in righteousness that the prophet tells us God's law will be written even in the hearts of the people.—Jer. 31:31-34

No one needs to wait, however, until the kingdom is actually established in order to begin learning and putting into practice the law of God. What should hinder any of us, even now, from making a sincere effort to actually love our neighbor as ourselves? There are so many ways of doing good to others—ways that are within reach of all of us. It doesn't cost money to give a smile, a word of cheer, or otherwise to share with others the joy that should be in our own hearts. To the extent that we know of the love of God as it is revealed in his Word we should be glad to tell others about it.

There is no better way to comfort distressed hearts than to tell them the glad message concerning the messianic kingdom soon to be established.

It cannot be denied that there is much severe trouble still ahead for the world, because it will require even greater sorrows than have yet been experienced to humble the hearts of the proud and cause the people to look to God for help. Even so, those who seek righteousness and endeavor to be peacemakers among their fellowmen will no doubt fare much better than others during the great "time of trouble."—Zeph. 2:3

But, thank God, Jesus gives us the assurance that before all flesh is destroyed in this coming trouble, "those days shall be shortened." (Matt. 24:22) Yes, there will be a miracle to make an end of it when the people of the earth have learned the intended lessons therefrom.

And what will this miracle be? O blessed, happy thought, it will be the establishment of the kingdom of Christ! It will be the answer to every Christian's prayer, "Thy kingdom come." It is to the coming of this miracle that we now point the world in this, its hour of direst need.

Think of the far-reaching and blessed changes it will mean on this earth when God's will is done here as it is now done in heaven! All the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, will then be obliterated. In the place of these menacing conditions, which throughout the centuries of the past have continuously marred human happiness, there will arise the glory of the perfect earth, in which eventually not a stain of selfishness or sin shall be permitted to interfere in any sense with the peaceful and happy pursuits of a perfect society.

In that restored paradise now so near, every human being who subscribes wholeheartedly to the divine laws then in operation will be restored to mental, moral, and physical perfection. Think of all the pictures of comparative health

and beauty of human form and feature you have ever seen, and know that perfect humanity will be of still surpassing loveliness. Not an ache nor a pain, nor any evidence of decay, for the Lord has promised that "there shall be no more death, neither sorrow, nor sighing, neither shall there be any more pain, for the former things are passed away."—Rev. 21:4

Today the comparatively few of earth's millions who may not for the moment be afflicted with one or another of the countless maladies with which fallen man is tormented, are living in almost constant fear of the time when they will be among the sufferers. Because of the dread spectres of poverty, disease, bombing planes, and poison gas which are ever in the offing in this selfish, sin-sick world, men's hearts are continuously filled with fear; and this mars the slight happiness that might otherwise be temporarily enjoyed by a few.

But in the new world, when the rule of Christ's kingdom is in operation, even the fear of evil will be removed. The promise is that nothing will be permitted to hurt nor destroy in all that holy kingdom. (Isa. 11:9) Ah yes, how wonderfully true it will then be when weeping bereaved ones will have their tears, as well as the causes of their tears, all wiped away, and thus they realize the kingdom work complete.—Isa. 25:6-9

What a glorious privilege, then, is now ours, of telling the whole world these blessed tidings as we have and can make opportunities! When we note the fearfulness of our friends and neighbors as they look forward to the things coming upon the earth, let us be quick to heed the instructions of the Lord bidding us to "say to them 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

There is nothing better we can do at the present time to show our appreciation to God for the hope of the kingdom

which he has given us through his Word, than thus to make it known to others. We cannot stop the mad rush of a selfish world toward the precipice of sure destruction; but we can tell as many as will listen that God is soon to establish a new world, once inhuman selfishness has completely destroyed this present evil world.—Gal. 1:4

Thus we can be ambassadors of the new kingdom, and from the vantage point of faith in the sure fulfillment of the promises of God, can take our place beside those described by the prophet, who are saying unto Zion, "Thy God reigneth."—Isa. 52:7; 61:1-3 □



### RENDER THANKS TO GOD

O render thanks to God above,  
The Fountain of eternal love,  
Whose mercy firm through ages past  
Hath stood, and shall forever last.

Who can his mighty deeds express,  
Not only vast, but numberless?  
What mortal eloquence can raise  
His tribute of eternal praise?

Extend to me that favor, Lord,  
Thou to thy chosen shalt afford;  
At thy return to set men free,  
Let thy salvation visit me.

O may I worthy prove to see  
Thy saints in full prosperity;  
That I the joyful choir may join,  
And count thy people's triumph mine!

# Test Your Knowledge

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## How Many of These Bible Questions Can You Answer?

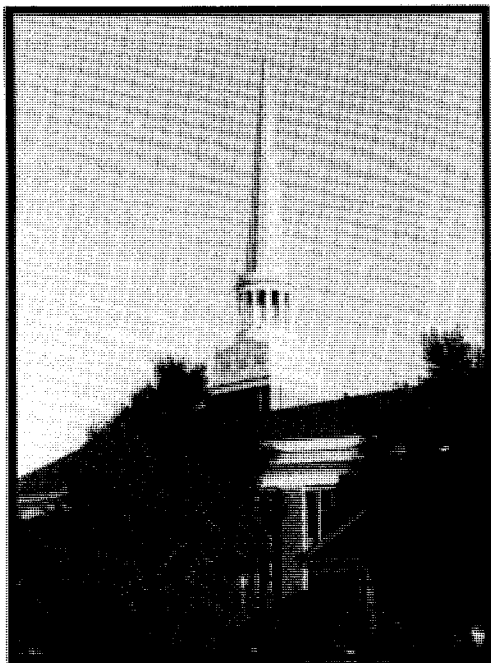
1. What Hebrew prophet was cast into a den of lions and came out unhurt? Why had he been cast to the lions?
2. It is recorded that a city was besieged in the following manner: the army of Israel marched around the city once a day for six days, and seven times on the seventh day, then seven priests blew their trumpets. The people shouted, the walls of the city fell flat and the city was taken. (a) What was the name of the city? (b) Who was the leader of Israel at the time this occurred?
3. Where is the Garden of Gethsemane, and what great event in the Master's life took place there?
4. Complete this text: "One generation passeth away, and another generation cometh,"—
5. How did God stop the building of the Tower of Babel?
6. What is the Apocalypse?
7. Is it possible for the soul to die?
8. Which is correct? (a) The devil will always be alive to punish the wicked and tempt the faithful, or (b) the devil is to be destroyed?
9. What book of the Bible records the following prophecy? "And God shall wipe away all tears from their eyes; and there shall be no more death, . . . for the former things are passed away."
10. How long was it from the time Noah entered the ark until the ark came to rest? Where did the ark land when the waters receded?
11. Pharaoh, the king of Egypt, dreamed of seven lean cattle devouring seven fat cattle, and of seven thin and withered ears of corn devouring seven fat ears of corn. Who interpreted this dream for the king, and what was the explanation?

(Answers on Page 61)



# Talking Things Over

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## General Convention Bulletin July 31-August 5, 1982

**“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.”—Philippians 4:8**

THE time for the General Convention is fast approaching, and we are sure you will be interested in starting to make preparations to attend. The physical arrangements and the program for the convention have been completed, and the purpose of this bulletin is to provide sufficient information so you can finalize your plans.

The convention will be held again on the beautiful campus of Albion College, in Albion, Michigan. There have been some changes in the arrangements and we urge you to read the following instructions carefully.

The cost this year will be as follows:

Meals: Breakfast-\$3.00; Lunch-\$3.75; Dinner-\$4.75

Rooms: \$7.75; Registration-\$1.75

The total cost for a person having six nights lodging and eighteen meals comes to \$115.50, plus \$1.75 registration, totaling \$117.25. Then for the additional night for those coming in on July 30th there is the added cost of \$7.75 for lodging, which brings the cost to \$125.00.

In addition to the above, for those brethren arriving on Friday, July 30th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$4.75. For those leaving the convention on Friday, August 6th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.00.

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

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

The university again requests that brethren use the Battle Creek or Jackson airports if practical. The charge for trans-

portation from either of these airports will be \$11.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 30th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.** and a few minutes later at the **United Airline baggage area**. The **second pickup** will be at **8:00 p.m.** at the **American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$12.00 per person provided there are three or more. Otherwise, the charge will be the actual cost. When you send in your reservation, please inform the university as to the means of transportation, or the name of the airline, flight number, and time of arrival, the airport, or depot.

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

The program for this year's convention has many interesting features. The theme text, we believe, is especially suited to the times that the church finds itself in now. We must, to the best of our ability, shut out of our minds the din of falling Babylon and concentrate on those things we know to be true, just, honest, pure and lovely—the things that will develop us spiritually to the glory of the Heavenly Father. The theme discourse will be patterned after these thoughts and we are sure other speakers will develop additional facets of it.

The theme hymn will again be the stirring “To God Be the Glory,” number 367 in the hymn book.

One of the innovations will be a dialogue between two capable brethren discussing the topic “Winds of Doctrine.” Some of the “ideas” being circulated among the friends will

be discussed and analyzed, as well as some of the written material available to Bible students.

The doctrinal discourses will again be centered around the covenants, except that this year each covenant will be related to the age in which it is operative. The first discourse will show how God deals with his human creation through covenants and will give an overview of the operation of the covenants. Subsequent discourses will be titled, "The Jewish Age and Its Covenant," "The Gospel Age and Its Covenant," and "The Millennial Age and Its Covenant." The discussions will focus on God's foreknowledge and preparation for the work to be done in each age.

There will, of course, be the usual excellent program for the young people of all ages. For those children ages six through seventeen who require it, and otherwise qualify, there will be a subsidy available; details will be given in subsequent bulletins.

Make your plans now to attend the Bible Students General Convention at Albion College, Albion Michigan, July 30 through August 5, 1982. Reservation forms will be provided in the June issue of The Dawn. ☐

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## Weekly Prayer Meeting Texts

**MAY 6**—As many as are led by the Spirit of God, they are the sons of God.—Romans 8:14 (Z. '03-173 Hymn 91)

**MAY 13**—Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Samuel 15:22 (Z. '03-218, 219 Hymn 303)

**MAY 20**—A peculiar people, zealous of good works.—Titus 2:14 (Z. '97-95 Hymn 6)

**MAY 27**—In lowliness of mind let each esteem other better than themselves.—Philippians 2:3 (Z. '97-296 Hymn 229)

## ANSWERS TO QUESTIONS ON PAGE 56

1. Daniel, because he refused to obey a command which forbade him to pray to God.—Daniel, chapter six
2. (a) Jericho (b) Joshua  
See the Book of Joshua, chapter six.
3. Gethsemane was outside of Jerusalem, beyond the brook Cedron, or Kidron, near the base of Mount Olivet. Here our Lord agonized in prayer and was given strength for the trials that preceded his crucifixion.—Matt. 26:36-45; Luke 22:39-46; John 18:1-4
4. "But the earth abideth forever."—Eccles. 1:4
5. He brought about a confusion of tongues. The workmen spoke in different languages; they could not communicate with each other; they naturally scattered, which was the divine purpose.—Gen. 11:1-10
6. The last book of the Bible—Revelation.
7. Yes. "The soul that sinneth, it shall die."—Ezek. 18:4,20
8. (b) is correct. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14
9. Revelation 21:4. Some have thought this prophecy is a picture of heaven, but a closer study reveals that it is a picture of the earthly kingdom to be established by the New Jerusalem, the "new heavens," the Gospel church reigning with Christ. When the new order is founded, our prayer will be answered and God's will done in earth as in heaven.
10. The ark landed on Mount Ararat five months after the Flood began, but Noah remained in it seven months and ten days. Noah was in the ark in all, one year and seventeen days.—Gen. 7:4, 9-11; 8:4, 14-19
11. Joseph explained how seven years of good and bountiful harvest would be followed by seven years of famine.—Gen. 41:25-30 ☐

## Thanks Be to God

**“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins.”**

**—Colossians 1:12-14**

AS CHILDREN of light and subjects of Christ, our Redeemer and King, we have been walking, from day to day and from year to year in the light of his countenance and of his Word, going on from knowledge to knowledge and from grace to grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to our King; and thus, having been delivered from the power of darkness and translated into the kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the divine likeness and favor. But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which is that of joint-heirship with Christ in his kingdom and glory, when in due time his kingdom shall be established in all the earth, and also to be made partakers with him of the divine nature. For such a position we naturally feel our unworthiness; for what are we, or what good thing have we done, to make us worthy of such an inheritance? Yet the heart bounds with joy at the first suggestion of such a favor, and when trembling faith is reassured by the statement that God hath made us “meet” for that inheritance, and that “faithful is He that called us, who also will do it,” we take courage and reckon ourselves henceforth as heirs of God and joint-heirs with Jesus Christ.



# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

|                   |        |                  |        |
|-------------------|--------|------------------|--------|
| <b>G. JEUCK</b>   |        | <b>L. POST</b>   |        |
| Middletown, NY    | May 9  | Allentown, PA    | May 23 |
| <b>K. NAIL</b>    |        | <b>S. SURACI</b> |        |
| Philadelphia, PA  | May 16 | New London, CT   | May 16 |
| Pottstown, PA     | 16     |                  |        |
| <b>G. PASSIOS</b> |        | <b>J. TATE</b>   |        |
| New Haven, CT     | May 9  | Sayville, NY     | May 2  |

## BRITISH SPEAKERS' APPOINTMENTS

|                          |               |                      |               |
|--------------------------|---------------|----------------------|---------------|
| <b>F. BINNS</b>          |               | Dunoon, Scotland     | 7             |
| Yeovil Convention        | May 28-June 1 | Bridlington, England | 8             |
| Chesham Convention       | June 12, 13   | Warrington, England  | 9             |
| Reigate                  | July 24       | Holwell, England     | 10            |
| <b>G. JEUCK (U.S.A.)</b> |               | Chesham Convention   | 12, 13        |
| Mulhouse, France         | May 23-27     | Holwell, England     | 14            |
| Freiberg, Germany        | 28            | Donegal, Ireland     | 14-17         |
| Bad Hersfeld, Germany    | 29            |                      |               |
| Yeovil Convention        | May 30-June 1 | <b>R. ROBINSON</b>   |               |
| Barnsley, England        | June 2, 3     | Yeovil Convention    | May 28-June 1 |
| Dunfirmline, Scotland    | 4, 5          | Chesham Convention   | June 12, 13   |
| Glasgow, Scotland        | 6             | U.S.A.               | July 3-31     |

## Obituaries

Sister Ina Smith, San Clemente, CA—October 17, 1981. Age, 81.  
 Brother Albert Gotthold, Kenaston, Sask.—February 28. Age, 74.  
 Sister Flo Matthias, Indianapolis, IN—March 9. Age, 87.  
 Sister Hannah Dick, Los Angeles, CA—March 23. Age, 96.  
 Sister Gladys Young, Pueblo, CO—March 23. Age, 82.  
 Brother John Yanuta, Ebensburg, PA—March 24. Age, 87.  
 Sister Lillian J. Fay, San Francisco, CA—March 31. Age, 70.  
 Sister Amy Anderson, Miami, FL—April 2. Age, 93.

# Conventions

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**COVINA, CA, May 2**—Industry Hills Sheraton Exhibit-Conference Center, 1 Industry Hills Parkway, City of Industry, CA. Mrs. Elaine Redeker, 5554 No. Pal Mal Ave., Temple City 91780

**HARTFORD, CT, May 2**—Center School, 50 Chapman St., East Hartford. Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford 06108

**MINNEAPOLIS, MN, May 2**—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4804 Decatur Ave. 55428

**WEST NEWTON, PA, May 16**—Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

**CHICAGO, IL, May 23**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison 60101  
Phone: (312) 543-5735

**SAN FRANCISCO, CA, May 28-31**—Asilomar Conference Grounds, Pacific Grove. Reservations must be made by April 28. Mrs. W. G. Blong, 713 Sycamore Ave., San Bruno 94066  
Phone: (415) 588-3982

**WATERBURY, CT, June 6**—YWCA, 80 Prospect St. Mrs. Harriet Tsimonis, P.O. Box 1494, Waterbury 06721

**NEW YORK/ALLENTOWN Joint Convention, June 11-13**—Cedar Crest College, Cedar Crest & Hamilton Blvds., Allentown. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

**PONTIAC/WARREN, MI, June 12, 13**—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield. Mrs. Ora Lockwood, 110 South Blvd., Rochester 48063

**MARSHFIELD, WI, June 19, 20**—Hewitt Village Mall, Highway T, Hewitt. Mr. Darcy Kuehmichel, RR 5, Box 109C, Marshfield 54449  
Phone: (715) 384-3352

**PORTLAND, OR, June 25-28**—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek 97022. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham 97030  
Phone: (503) 658-4115

**NORTHERN SASKATCHEWAN CONVENTION, July 2-4**—East End Community Club, 2nd St. & 10th Ave. E., Prince Albert. Mrs. Ann Michalyca, Box 1371, Melfort, Sask., Canada SOE 1A0

**LOS ANGELES, CA, July 3-5**—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Wade Austin, 21207 Wilder Ave., Lakewood 90715  
Phone: (213) 865-3808

**VERNON, B.C., July 10, 11**—At the Fernets' home, Pearson Rd., Vernon. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna V1V 1A5  
Phone: (604) 542-6858

**BIBLE STUDENTS GENERAL CONVENTION, July 31-August 5**—Albion College, Albion, MI