

The Dawn

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Highlights of Dawn

The Time of Trouble

“There shall be a time of trouble, such as never was since there was a nation even to that same time.”—Daniel 12:1

THE Bible plainly states that this present evil world will be brought to an end in a great time of trouble that will sweep away every vestige of iniquity and iniquitous institutions from the face of earth, in preparation for Christ's glorious thousand-year reign for the resurrection of all mankind from their graves, wherein they are sleeping and blessing them with peaceful, everlasting life on this lovely, restored planet Earth.

This foretold time of trouble has an important place in the Word of God. It was first mentioned in the Scriptures more than thirty-five hundred years ago. It is attested to by our Lord Jesus, by many of the prophets, by the Apostle Peter, by John the Revelator, and by Jehovah God himself. It is not, perhaps, a happy subject, except as it may be likened to the last violent storm of winter that clears the way for a glorious new springtime when the whole land comes alive once more with the song of birds, the form, color and fragrance of myriads of flowers and blossoming fruit trees, the forests become clothed anew in glorious green, and the hurrying mountain streams bear their pure, life-giving waters to the thirsty countryside below.

Although this time of trouble was foretold by many different prophets, often separated by great spans of time, it is always identified by some form or other of that special phrase, or hallmark, which was used by each of the prophets in

describing it. It will be a time of trouble, each says, the like of which never before occurred since man was first placed on this planet; and they usually add the comforting assurance that it will never be repeated.

While this time of trouble is spoken of by so many different prophets of the LORD, we find their prophecies presented to us in varying contexts, each supplying different, but informative facets of the same time of trouble. Thus, by the LORD'S grace, he has provided that his people may be well instructed in the details of his plan for the blessing of mankind. But mostly it would appear that the LORD specially arranged it so that his people at the very end of the age would be able to recognize the signs of the times, that we might know just where we are on the stream of time, and thus be encouraged to faithfulness as we see these momentous events actually coming to pass, knowing that our deliverance, and the kingdom of God, are near.

The particular scripture relating to the time of trouble with which we are probably most familiar is the statement made by Jesus to his disciples as he sat on the mount of Olives. He had but shortly before left the Temple in Jerusalem, and had told them the building would be utterly destroyed. Curious about the many things Jesus had related to them, especially concerning the promised kingdom, they went to him and asked, "Tell us, when shall these things be, and what shall be the sign of thy coming [*parousia*, presence], and of the end of the world [*alon*, age]?"—Matt. 24:3

We believe the disciples were impelled to ask this question under inspiration of the Holy Spirit, thus providing Jesus with an opportunity to supply signs of the time of his second advent, or presence, and the end of the Gospel Age of faith then beginning. In reply, Jesus described certain events that would occur during the Gospel Age, and then specifically answered their question as to the signs of his second presence and the end of the age. He said, "Then [at that time] there shall be great tribulation, such as was not since the

beginning of the world to this time, no, nor ever shall be.”
—Mat. 24:21

The Scriptures tell us that at his first advent Jesus died to redeem mankind from sin and death. We also are shown in the Scriptures that the Gospel Age is the period of time allotted by the LORD for calling out of the world and testing and proving the little flock, those who shall be associated with Jesus as kings and priests in his kingdom of blessing. (Rev. 20:6) While this essential phase of God’s plan is in process of being completed in the final days of the harvest of the Gospel Age, Jesus will be present supervising the work of the harvest. It will be remembered that on an earlier occasion Jesus had said “the harvest is the end of the age.” Thus, when the harvest of the wheat class is finished and the wheat all gathered into the barn, the Gospel Age will end in the foretold great time of trouble, and Christ’s millennial kingdom will shortly be established in the earth for the blessing of the world of mankind.—Matt. 9:38; 13:39, Diag.

It was for the coming of that kingdom that Jesus’ disciples on the mount of Olives were inquiring—yea, longing! It is for the establishment of that glorious reign that the Apostle Paul tells us the whole world is even now waiting “on tiptoe.” (Rom. 8:19, Phillips) It is for that same kingdom that the LORD’S people today continue to pray, “Thy kingdom come, thy will be done in earth, as it is in heaven.”—Rom. 8:19, RSV; Matt. 6:10

But it cannot be set up until the elect number have all been selected and proven faithful unto death, and thus the Gospel Age will come to an end. But our Lord Jesus has graciously informed us how we should know when he would be present at his second advent, and how we should know when the Gospel Age was drawing to a close and the establishment of his kingdom at the threshold—the world would experience a time of trouble the like of which had never before occurred in the history of humankind.

These enlightening words of Jesus' are not alone in the Scriptures, for some five centuries earlier the Prophet Daniel had said the same thing. After prophetically reviewing events that would take place in the world through much of the Gospel Age, including its closing days, Daniel wrote, "And at that time [in the end of the age] shall Michael stand up, the great prince which standeth for the children of thy people: **and there shall be a time of trouble, such as never was since there was a nation even to that same time.**"—Dan. 12:1

According to Professor Strong the name Michael means 'who is like God'. It fittingly represents the glorified Jesus who, as the "arm" of the LORD, and on behalf of Jehovah God, stands up, or assumes authority in the affairs of human-kind, and initiates the time of trouble that marks the closing hours of the Gospel Age preparatory to the establishment of the kingdom.—Isa. 51:9; 53:1

But Daniel, we rejoice, does not stop with the simple statement that there shall be a time of trouble in the world when Michael stands up. He supplies additional details of other marvelous events shortly to unfold at that time. He continues, "And **at that time** [emphasis ours] thy people shall be delivered, every one that shall be found written in the book. And . . . [all, Professor Young] of them that sleep in the dust of the earth shall awake, some to everlasting [age-lasting] life, and some to shame and everlasting [age-lasting] contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12:1-3) The time of trouble, Daniel here informs us, will immediately be followed by the establishment of Christ's kingdom and the resurrection of the dead! These, under the loving guidance of the glorified little flock, will be given an opportunity to renounce their evil ways, and gain everlasting life on earth.—John 5:25-27; Acts 3:20-23; Isa. 45:18; Ps. 115:16

Then Daniel, under the LORD'S direction, and for the special enlightenment of the LORD'S people, provides

further signs indicating that we are, indeed, in the closing days of the Gospel Age, and the time of trouble. He says that **at that time** "many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) Here Daniel tells us that the same time of trouble which was a sign of Jesus' second presence and the end of the Gospel Age, will be marked by much running to and fro, and by an increase of knowledge.

The fulfillment of this prophecy in our day is plainly to be seen on every hand. Until the early days of the last century, although man had been on this earth for nearly six thousand years, he could travel no faster than a ship could sail, or a beast of burden could carry him. Most people lived their lives and were buried within short distances of the places where they were born. How different is the picture today, with high speed automobiles and trains, jet planes, and even visits to the moon! The increase of knowledge that has come about in the last one hundred years is presently accelerating at a rate almost beyond comprehension. What wonderful confirmation and assurance Daniel gives us that our Lord Jesus is, indeed, now present, that the Gospel Age is drawing to a close, and the establishment of the kingdom and the resurrection of the dead very near.

As we look again into the Scriptures we find that long before even Daniel came on the scene this same time of trouble, with all its awesome implications, was pictured in the Bible. On this occasion the speaker and prophet is Jehovah God himself. This is recorded in the Book of Exodus where, in type, we are given our first, grand overview of God's great plan of the ages for the deliverance of the world of mankind from their bitter bondage to sin and death, through the shed blood of the Lamb without blemish. See Exodus, chapters 1-12.

The setting for this grand drama is the land of Egypt, whence the Israelites had gone at the invitation of Pharaoh because of his love for Joseph, Jacob's son. (Gen. 45:17-21) In the good land of Goshen the Israelites "multiplied exceed-

ingly," and all went well with them until "there arose up a new king over Egypt, which knew not Joseph." Under this new king the Egyptians made the lives of the Israelites bitter with hard bondage. When they cried to the LORD he heard their cries, and sent Moses to deliver them from the hand of the wicked Pharaoh, and lead them to the land of Canaan, the Promised Land, the land of peace and plenty, the land of milk and honey.—Gen. 47:27; Exod. 1:8

In this illuminating, real life experience of the Israelites in bondage in the land of Egypt, the LORD has graciously given us a preview, in miniature, of the sorry plight to which the whole world of mankind would fall, and the wise and loving means whereby he purposes to free and bless them. In this picture Pharaoh would seem clearly to represent Satan; and the land of Egypt, his kingdom of darkness. The Israelites in bitter slavery to Pharaoh would represent the world of mankind groaning under bondage to sin and death, and crying for deliverance. Moses, their deliverer, would picture Christ, who "when he ascended on high . . . led a host of captives" (Eph. 4:8, RSV) to freedom. The lamb without blemish, whose shed blood protected the firstborn from death at the hand of the destroying angel, would represent the anti-typical "Lamb of God, which taketh away the sin of the world."—John 1:9

The firstborn, instrumental in the ensuing deliverance of the nation of Israel, and who alone of the Israelites were under danger of death on the night of Passover, represent the little flock of the Gospel Age, the "church of the first-born, which are written in heaven." whose Gospel Age sacrifice is counted in with that of their Lord Jesus in the offering for the sin of the world. (Heb. 12:23) The land of Canaan with its milk and honey, the ultimate goal of the liberated Israelites, pictures the return of the freed world of mankind to the everlasting joys of a restored earthly paradise.

But we are primarily interested here in discerning just what is pictured by the plagues the LORD directed Moses to

bring upon Pharaoh and his cohorts, and which directly led to the release of the Israelites from bondage just prior to their starting on their journey to the Promised Land. We believe these plagues represent **the same time of trouble** foretold by both Jesus and Daniel, and which those prophets of the LORD indicated would shortly be followed by the establishment of Christ's kingdom and the resurrection of the dead. (Luke 21:25-31; Dan. 12:1-3) We draw this conclusion, not only from the obvious symbology to be found in the various individuals and details of the events involved in that experience in Egypt, but also from the use by Jehovah God himself of **the same words later spoken by both Jesus and Daniel** in their own descriptions of the literal time of trouble as being one that will have had no precedent in human experience, and which would never be repeated.—Dan. 12:1; Matt. 24:21

These identifying statements by the LORD are found a number of times in the account of the plagues on Egypt. "Behold, tomorrow about this time I [Jehovah] will cause it to rain a very grievous hail, **such as hath not been in Egypt since the foundation thereof even until now.**" (Exod. 9:18) "So there was hail, and fire mingled with the hail, very grievous, **such as there was none like it in all the land of Egypt since it became a nation.**" (9:24) "If thou refuse to let my people go, behold, tomorrow will I [the LORD] bring locusts into thy coast; . . . and they shall fill thy houses, . . . and the houses of all the Egyptians; **which neither thy fathers, nor thy fathers' fathers have seen, since the day they were upon the earth unto this day.**" (10:4-6) "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; **before them there were no such locusts as they,** neither after them shall be such." (10:14) "And there shall be a great cry throughout all the land of Egypt, **such as there was none like it, nor shall be like it any more.**" (11:6) How wonderfully the LORD has provided for our instruction and encouragement in this thumb-nail picture of his plans for the blessing of the world after the hold of "that old

serpent, called the Devil'' (Rev. 12:9) upon mankind has been broken in the time of trouble, Satan is bound, and the kingdom established in the earth!

But the LORD reveals further details of this period of time through still another of his prophets. Joel refers to this time as **the day of the LORD**, and says "it is nigh at hand." (Joel 2:1) However, we know that he is talking about **the time of trouble**, because he uses the language that is peculiar to that period of time. He describes it as "a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; **their like has never been from of old, nor will be again after them through the years of all generations.** Fire devours before them, and behind after them a desolate wilderness, and nothing escapes them. Their appearance is like the appearance of horses, and like war horses they run. As with the rumbling of chariots, they leap on the tops of the mountains, like the crackling of a flame of fire devouring the stubble, like a powerful army drawn up for battle. Before them peoples are in anguish, all faces grow pale. Like warriors they charge, like soldiers they scale the wall. They march each on his way, they do not swerve from their paths. They do not jostle one another, each marches in his path; they burst through the weapons and are not halted. They leap upon the city, they run upon the walls; they climb up into the houses, they enter through the windows like a thief."—Joel 2:2-9, RSV

In the foregoing passage the Prophet Joel vividly symbolizes the frightening devastation that shall be wrought in the time of trouble by a huge, irresistible army as it passes ruthlessly through the land. It is interesting and instructive to observe the similarities between the account of the time of trouble Joel here presents (and in much the same language) with the one given to us in the description of the plague of locusts the LORD sent upon Egypt, "before . . . [whom] there were no such locusts as they, neither after them shall

be such.” (Exod. 10:4-15) How altogether appropriate and meaningful is the Bible metaphor which likens the total destruction brought about by a plague of locusts to that wrought by a ravishing army! Joel’s description of the time of trouble as one of unprecedented devastation is in complete agreement with the other prophetic statements describing this time. It graphically conveys a sense of the inescapable suffering that shall be endured by the world in the coming climax of the time of trouble.

We will now look at another prophecy of this time of trouble—one that comes to us with the highest credentials. It is recorded in the book of “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.” (Rev. 1:1) From the sixth chapter on, the Book of Revelation deals largely with events of the Gospel Age leading up to its closing days in the time of trouble, and finally the establishment of Christ’s millennial reign.

We are here specially concerned with a portion of the sixteenth chapter, where we are told in the fourteenth verse that the nations are being gathered “to the battle of that great day of God Almighty.” In the following verse Jesus declares he is present, although unknown to the world: “I come as a thief.” But his presence is recognized by his footstep followers, who have been watching for the signs of his presence: “Blessed is he that watcheth, and keepeth his garments.”

As the arm of Jehovah, Jesus now directs the issue: he gathers the nations together “into a place called in the Hebrew tongue Armageddon.” Then comes the end, as the seventh angel pours out his vial into the air. “And there came a great voice out of the temple of heaven, from the throne, saying, It is done.” The emptying of the last vial finally releases the forces that precipitate the time of trouble: “And there were voices, and thunders, and lightnings; **and there was a great earthquake, such as was not since men**

were upon the earth, so mighty an earthquake, and so great.”—Rev. 16:16-18

Then we read, “And there fell upon men a great hail out of heaven, . . . and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Rev. 16:21) It will be recalled that the plague of hail was one of the last plagues brought by the LORD on the nation of Egypt just prior to the deliverance of the Israelites from bondage, and the start of their long journey to the Promised Land.—Exod. 9:24

Thus through the Revelator we are given an additional brief but confirming sketch of all the essential elements of the time under discussion: the Gospel Age is drawing to a close, our Lord Jesus is invisibly present, and the age ends in a great time of trouble.

Job, too, had a word to say about this hail. He wrote, “Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble and for the day of battle and war?” (Job 38:22, 23, RSV) Here, in a single, truth-laden passage, Job also shows the connection between the time of trouble, the battle of Armageddon, and the hard truths that shall utterly destroy this present evil world, and prepare mankind for the blessings of the kingdom.

We believe the scriptures we have examined clearly show that the world is to be afflicted with a great time of trouble, the like of which has never previously been experienced by humankind, and which will never be repeated; that this time of trouble would be a sign that our Lord Jesus is invisibly present at his second advent; that the Gospel Age for calling and testing the church is ending; and that following the climax of this time of trouble on the world Christ’s millennial reign for the blessing of all mankind will shortly begin.

In the minds of some the question may remain, “Has the time of trouble yet begun?” We believe it has. The prophetic time of trouble, the prophets have shown, would be a unique

one—one, the like of which the world had never previously known. We believe the problems facing the world this very day aptly fit that description. For never before has the world been confounded by the seemingly insolvable problems that are now developing as a result of the global population explosion. Never before has pollution of the land, the rivers and lakes, the seas, and the precious atmosphere so threatened man's continued existence on this earth. Never before has the civilization of mankind itself been faced with the possibility of annihilation as it is today, with the invention and proliferation of the nuclear bomb.

The most powerful, dedicated and benevolent of the world's leaders are unable to devise and implement solutions to these steadily worsening difficulties. The United Nations Organization is unable to prevent worldwide hunger, cruel violations of the rights of fellow human beings, or wars between nations. The newspapers of the world daily carry ominous statements of contention between countries, violent religious confrontations, racism, and threats of international economic and financial problems. The eminent Henry Kissinger recently gave it as his opinion that the survival of free societies is at stake. We believe these and other global problems abundantly testify to the fact that the world has entered the beginnings of that foretold time of trouble the like of which had never before afflicted the world since man was created.

The German philosopher, Immanuel Kant, long ago predicted "that eventually world order would come about either through intellectual and moral insight, or through the experience of chaos." (Newsweek, 1/24/83) The Bible puts it in simpler terms. Man must learn to love the LORD, and his neighbor as himself, or be subjected to punishment. Reviewing the evidence, it seems the world is following the way of chaos.

For any who are still uncertain whether we are today in the time of trouble we offer the testimony of one more of God's holy prophets. Jeremiah declares that the LORD would

regather his people Israel to the land of Palestine **in the time of trouble.**

His account reads, "Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that **I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . .** For thus saith the LORD, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness. **Alas! for that day is great, so that none is like it.**" The prophet here is clearly stating that the LORD will regather his people **in the time of trouble**, for he uses the language that describes that time.—Jer. 30:2-6

And so, we would ask, Have we not seen the Jews regathered to their land, as spoken by the LORD? That being so, we believe it constitutes indubitable evidence that the world has, indeed, entered into the time of trouble; that our Lord Jesus is present; that the Gospel Age of faith is drawing to a close, and the kingdom of blessing is near.

But let not our hearts be downcast at thoughts of the growing distress upon the nations, for the promises of the Heavenly Father are sure. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." (Ps. 27:5) That beautiful promise is for his special treasure, the footstep followers of Jesus. And what of the world of mankind? Beyond the wintertime of trouble will come a revival of life that will truly be one such as the world has never known since there was a nation—a glorious, bountiful, peaceful, everlasting springtime!

Therefore, dear brethren, let us look up, and lift up our heads; for our redemption draweth nigh! □

International Bible Study Lessons

LESSON FOR APRIL 3

Confronted by the Risen Lord

KEY VERSE: "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest."—Acts 26:15

SELECTED SCRIPTURE: Acts 9:1-16

THERE is no better illustration in the Scriptures of the LORD'S ability to read the heart and, by his power, overrule in the lives of his people to accomplish his will, than in the life of the Apostle Paul. The apostle was a Pharisee and of the tribe of Benjamin. He was born of Hebrew parents in Tarsus, and apparently his father also was a Pharisee.

The Scriptures introduce Saul or Paul as the young man at whose feet the false witnesses cast their coats when they stoned the disciple Stephen. Paul approved of the murder of Stephen and because of misdirected zeal for the traditions of the fathers began a program of vicious persecution against the followers of the Lord. When a Christian was to be executed, Paul voted against him.

As Saul (or Paul) started on his journey to Damascus, "suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a

voice saying to him, Saul, Saul, why persecutest thou me?" (Acts 9:3,4) It is significant that the risen Lord spoke of the persecution of his disciples as if they were persecuting him. Herein is an important truth concerning the close relationship existing between the Lord and his consecrated footstep followers. A full realization of this fact and being remorseful of past deeds prompted Paul to say, "For I am the least of the apostles, because I persecuted the church of God."—1 Cor. 15:9

After Jesus identified himself, and Paul indicated his willingness to follow the Lord's instructions, he was led to Damascus because he was blinded by the light that shown about the Lord. The Lord also appeared in a vision to a faithful servant by the name of Ananias and instructed him to go to the house of Judas and inquire "for one called Saul of Tarsus: for, behold, he prayeth, and hath

seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Acts 9:11, 12) Ananias objected because he was aware of the activities of Saul, and his avowed intention to bind all that called upon the name of the Lord. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—Acts 9:15, 16

It is a great testimony to the faithfulness of Ananias because, in spite of his fears, he followed the Lord's instructions and went to Paul and healed his blindness through the power of God. The account then states that "straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came thither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."—Acts 9:20-22

Because of Paul's activity in preaching the Gospel, the Jews

at Damascus plotted to kill him, but the disciples took him by night and let him down by the wall in a basket. When he came to Jerusalem he sought to join himself to the disciples, but they were afraid of him and believed not that he was a disciple. But Barnabas, whose name means 'the son of consolation', befriended Paul and took him to the apostles, "and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." (Acts 9:27, 28) Paul continued to demonstrate his zeal and love for the Lord, "and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus."—vss. 27-30

This is the last that we hear about the Apostle Paul until the church at Jerusalem sent Barnabas to Antioch to help in the witness work among the Gentiles. And when Barnabas saw the fruits of the work, he departed to Tarsus to seek Saul, or Paul, and thus began the real ministry of the great Apostle Paul. □

Good News for Former Enemies

KEY VERSE: "Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18

SELECTED SCRIPTURE: Acts 11:2-18

IN ORDER to properly understand the LORD'S dealings with Cornelius who was a Gentile, we must first understand his dealings and relationship with the nation of Israel. After inaugurating the Law Covenant with Israel he said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5,6) While the Jews were under the Law Covenant this was their heritage. The Apostle Paul in his day said of the Jews, "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." —Acts 13:46

In Daniel 9:25-27 is a prophecy concerning the first advent of Messiah (or Jesus). The prophecy pinpoints the time of the first advent and states that the

covenant (that is, the Sarah feature of the Abrahamic Covenant) would be confirmed with the Jews for one week (one week of years or seven years), but that Messiah would be cut off in the midst of the week (or after three-and-one-half years). This prophecy was accurately fulfilled in the life of Jesus and, to fulfill the balance of it, Jesus instructed his followers not to go to the Gentiles but to go rather to the lost sheep of the house of Israel. (Matt. 10:5,6) So after Jesus was crucified it was necessary that the Gospel be preached exclusively to the Jewish nation for another three-and-one-half years, fulfilling the specified seven years.

We believe that it was only after the seven years had been fulfilled that the Gospel was permitted to go to the Gentiles and that Cornelius was the first to be so recognized by God. The account in the tenth chapter of Acts gives us some interesting information about Cornelius. He was a military man, an officer of

the Roman army of about the rank of a captain. He was not a Jewish proselyte, but yet he knew and worshiped only the true God. The account states that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2) At the proper time an angel appeared to him in a vision and said, "Thy prayers and thine alms are come up for a memorial before God." (vs. 4) Then the angel proceeded to give instructions to Cornelius as to how he should contact the Apostle Peter.

Peter, as did all of the Jews, considered the Gentiles to be heathen, and according to a strict interpretation of the Law they were to be avoided and any contact with them for any cause was considered a transgression. The marvelous manner of the LORD'S overruling providence is evident when we consider that the angel of the LORD appeared in a vision to Cornelius to make him ready to receive instruction from Peter, and about the same time at another place, while Peter prayed, he received a vision that prepared and disposed him to give that instruction to Cornelius.

The vision that Peter received was in symbol. It pictured a

large net full of clean and unclean animals being lowered from heaven, and the LORD instructed Peter to kill and eat. But Peter objected, saying that it was unlawful to eat anything that was unclean. But the LORD said, "What God hath cleansed, that call not thou common." (Acts 10:15) Through the power of the Holy Spirit he came to understand the meaning of the vision, and when the emissaries from Cornelius arrived he went with them.

When Peter entered the home of Cornelius he declared the Gospel to the entire household, and saw the evidence of the Holy Spirit manifested as he and the other apostles had experienced it at Pentecost. He was convinced the LORD was doing a new work, and that from this point forward there was to be no difference between Jew and Gentile, that all were to receive the good news of the Gospel.

The Apostle Paul in Ephesians 2:11-13 summarizes the matter thus: "Ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. . . . But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." □

Missionaries on the Move

KEY VERSE: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:47

SELECTED SCRIPTURE: Acts 13:1-3; 14:8-18

WHILE Paul and Barnabas were still at Antioch, the Holy Spirit indicated that they should start in the ministry for which they were called. The brethren, in a show of support and in demonstration of their love, fasted and prayed, and laid their hands on them, and sent them away. And when they had gone through Paphos they found a sorcerer who was a false prophet and who was with the deputy of the country, Sergius Paulus. The deputy called for Paul and Barnabas in order that he might hear the Word of God. But the sorcerer withstood them seeking to turn the deputy away from the faith. But Paul, filled with the Holy Spirit, set his eyes upon him and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Then Paul called upon the power of the LORD and caused blindness to come upon the sorcerer for a season.

"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the LORD."—Acts 13:3-12

After leaving Perga, they came to Antioch in Pisidia, and as was their custom they went to the synagogue on the Sabbath. When the regular part of the service was ended, the ruler of the synagogue came to Paul and Barnabas and asked if they had a message for the people. Paul then stood up and recounted to the people the history of God's dealings with them. He told how God had promised that through the seed of David he would bring forth a Savior, the Messiah. He told how John the Baptist had declared Jesus to them, but that they rejected him and finally crucified him. Paul also pointed out that all that they had done to him was in fulfillment of the prophecies concerning him. But this he implied, that if they had been faithful watchers, they would not have crucified the Lord of glory.

But Paul did not leave matters there; he told how God raised Jesus from the dead and that he was seen by many witnesses. Then continuing, he said, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (Acts 13:32,33) The word 'begotten' is a translation of the Greek word **gennao** which means 'to procreate', and therefore can mean either 'begotten' or 'brought to birth'—the meaning to be determined by the context of the scripture. In this instance, the context demands the meaning of bringing to birth. If we examine the second psalm we find that begotten is a translation of the Hebrew word **yalaḏ** which means 'to bear young'.

So the thought in the second psalm and in our text (Acts 13:32,33) is that Jesus, in dying to take Adam's place in death, went into the grave and out of existence as a man, never to have life on the human plane of existence again. But God resurrected Jesus out from the condition of death and exalted him to the divine nature. About this, Paul continued his sermon and

said, "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." (vs. 34) God's promise to David was that his seed (Jesus) would rule on the LORD'S throne forever. The account is recorded in II Samuel 7:15 and 16, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." The Apostle Paul was using this prophecy concerning Jesus to show that he had been exalted to power and glory and that from his position as the Melchisedec priest, he would rule in the long-promised kingdom forever. (Ps. 110; Ps. 2)

Because of opposition, Paul and Barnabas said to those Jews, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the LORD commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:46,47; Isa. 49:6 □

Good News for All People

KEY VERSE: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Galatians 5:6

SELECTED SCRIPTURE: Acts 15:4-14, 19-21

THE opposition of the Jews against the ministry of Paul and Barnabas continued to grow, but in spite of this, their ministry prospered. While they were still in Lystra, certain Jews who came from Antioch and Iconium were very successful in persuading the people against the Gospel. They finally stoned Paul and drew him outside the city, supposing that he was dead.

But as the disciples stood around him, he stood up, and they took him into the city. The next day both he and Barnabas went to Derbe and preached the Gospel to that city, and after they had taught many they returned again to Lystra, and Iconium, and Antioch. The Apostle Paul, by example, demonstrated to the brethren there, and to us, the true meaning of zeal in the LORD'S work. It would have been an easy matter for him to postpone the witness in Derbe until his bruises and nerves were mended. But he considered the LORD'S work the most important thing in his life. What might we have done under similar circumstances? We

think of Paul's statement in Philippians 3:10 and 11, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." These are sobering words, especially when we consider the additional expression of Paul in this same context when he said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (vs. 17) It was important to Paul that the brethren be not discouraged at the prospect of persecution and suffering while in the LORD'S service. For, it is by these experiences that the footstep followers of the Master develop the necessary fruits and graces of the Spirit. So he exhorted them to continue in the faith saying "that we must through much tribulation enter into the kingdom of God."—Acts 14:22

Then certain men which came down from Judea and taught the

brethren that, except they be circumcised after the manner of Moses, they would not be accepted of the Lord and could not enter the kingdom of heaven. When Paul and Barnabas heard about this, they "had no small dissension and disputation with them." (Acts 15:2) This matter of the Judaizers insisting that the Gentiles must come under the Law Covenant before they could be accepted by the LORD and become prospective members of the body of Christ, generated a crisis in the Early Church. The apostle taught that the Law was no longer effective upon those who came into Christ—upon either Jew or Gentile.

Because of the sharpness of the dispute, the brethren decided to send representatives to the church in Jerusalem where the matter could be discussed with the apostles and the elders there. They decided to send Paul and Barnabas and others, apparently those who were opposing Paul. On the way to Jerusalem they met with several groups of the brethren declaring unto them how the Gentiles had received the Gospel and there was great rejoicing among them.

When they arrived in Jerusalem they were received by the church, and Paul and Barnabas related the wonderful experi-

ences that they had among the Gentiles and how God had poured out his Spirit upon them. But certain of the Pharisees protested, saying that it was needful to circumcise them, and command them to keep the Law of Moses. Then Peter rose and told of his experience with the centurion Cornelius, and how God had made a choice and had instructed him to preach the Gospel to him who was a Gentile. "And God which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us. . . . Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."—Acts 15:8-12

The conclusion of the conference is summarized in Acts 15:28-31, "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. . . . So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation." □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 6

God's Kingdom Conquers—Part 2

THE BOOK OF AMOS

God's special people . . . Tabernacle of David

THE prophecy of Amos is similar to most of the prophetic books of the Old Testament, in that a major portion of it contains warnings to Israel of the dire results of her sin. With the exception of very short periods of time, the course of the nation was almost continuously wicked, which eventually led to its loss of national independence.

Through Amos, God explains why Israel had to suffer so severely because of her sins. He said, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?" (Amos 3:2,3) Through Moses, who acted as mediator, God entered into a very special covenant with Israel. He promised to be their God, and they promised to be his people and to obey his laws. He had been faithful to his agreement, for he continued to be exclusively their God.

But this arrangement imposed serious obligations upon the nation. The people of other nations might worship false gods, and disregard the laws of the true God without being so directly responsible. But it was different with Israel. This is why the nation was punished for its sins, and why prophets were sent to warn them of the result of wrongdoing. It was because the nation continued to ignore the messages of these prophets that they were finally dispersed as a people and scattered to the uttermost parts of the earth.

Nevertheless, the Lord did not leave them without hope, for intermingled with the warnings of the prophets concern-

ing the punishments which would come upon the people because of their sins are wonderful promises of God pertaining to an ultimate restoration to his full favor. These promises refer to various phases of this work of restoration. Some emphasize the fact of a coming resurrection of the dead for both Jews and Gentiles. Some give assurance of a coming time of peace and goodwill among men, while others assure us that death itself will be destroyed, as we discovered, for example, in our review of the prophecy of Hosea.

The prophecy of Amos presents another aspect of God's loving plan of restoration. Through him the Lord promised, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."—Amos 9:11

In Isaiah 9:6 we have a similar promise. Here the tabernacle, or house of David, is referred to as the throne of David. It is in a prophecy of the birth of Jesus, a prophecy which also explains the glorious object of his birth, saying that he was to be a mighty God, his name called "Wonderful Counsellor, . . . The Everlasting Father, The Prince of Peace."

Then the seventh verse reads, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

In our review of I and II Chronicles and I and II Kings we found that the kings of Israel reigned as representatives of God, that the symbolic throne upon which they sat was in reality the throne of the Lord. We learned from the Book of Ezekiel that this arrangement ceased with the overthrow of their last king, Zedekiah, that it was to be no more "until he come whose right it is."—Ezek. 21:25-27

Now, through the prophecies of Amos and Isaiah, we learn that Jesus is the one to rebuild that which is fallen; that he is

to sit on the throne of David to order it, and to establish it; that he will build the tabernacle of David which is fallen down. This does not mean, of course, that Jesus will rule over Israel as a human being. It is simply the Lord's pictorial way of assuring us that, through King Jesus he will again rule in Israel, and that of the increase of his government and peace there shall be no end.

The kingdom of Christ, therefore, will not only rule over Israel, but extend its sphere of influence over all nations. This is in keeping with what we learned from the prophecy of Isaiah in which the Lord's kingdom, symbolically described as a great mountain, was to be established in the top of the mountains—that is, ruling over all the nations of the earth.

THE BOOK OF OBADIAH

Saviors on Mt. Zion . . . The kingdom is the Lord's

Obadiah's prophecy contains but one short chapter. Unlike most of the other prophecies, it is not directed particularly against Israel, but against the Edomites—the descendants of Esau, the twin brother of Jacob. Esau, it will be remembered, sold his birthright to Jacob, and later endeavored to recover it. The value in that birthright was the wonderful promise of God to their grandfather, Abraham, that through his seed all the families of the earth would be blessed.

Esau failed to recover the right to this promise, and he and his descendants, the Edomites, became almost constant enemies of Jacob and his descendants, the nation of Israel. The Book of Obadiah reveals that on occasion the Edomites allied themselves with Gentile nations against Israel, and took advantage of their cousins in times of peril. Verse thirteen reads, "Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity."

God was displeased with the Edomites for their unfriendliness toward his people, and they suffered because of it. When God first made promise to Abraham that through his seed he would bless all the families of the earth, he said, "I will bless them that bless thee, and curse him that curseth thee." (Gen. 12:3) One of the values of the Book of Obadiah is to emphasize the unchangeableness of God in connection with this promise to Abraham.

As we study these various prophecies carefully, we note the many warnings of God concerning the punishments he would bring upon his people because of their sins, and also the statement that those who persecuted them would not go unpunished. However, we are impressed with the fact that these are but experiences of the present life, that they in no way indicate that God will not, in his own due time, give all these people, both Jews and Gentiles, an opportunity to be blessed with everlasting life.

As the plan of God unfolds from one book of his precious Word to another, we learn that Mount Zion of Jerusalem, the headquarters of the Israelitish government, is used to symbolize the glorious kingdom of Christ, in which he will be the king, the ruler. Associated with him in Mount Zion will be those of this present age who have followed in his footsteps of sacrifice faithfully even unto death. Yes, the Zion of the prophecies is the Lord's kingdom. This will become more and more apparent as we continue our study. So, in this one-chapter Book of Obadiah a reference is made to the Lord's kingdom, using this symbol of Zion. It is the last verse of the chapter, and reads, "And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

Traditional misconceptions of God's plan have represented the judgment day as one of calamity and gloom, but this is not the biblical viewpoint. As we have learned from the Book of Judges, when the Lord raised up judges for Israel it was for the purpose of delivering the people from their enemies.

This is in keeping with Obadiah's prophecy that saviors shall come up on Mount Zion, and judge the mount of Esau.

The mount of Esau, symbolic of the Edomites, will be delivered as a result of the judging work of the saviors on Mount Zion. God punished the Edomites because of their sin against his people, but here he promises them deliverance from their enemies, the greatest of which is the enemy Death. This great deliverance for the Edomites, and for all nations, will be wrought when the kingdom is the Lord's. Thus we see that Obadiah, like the other prophets, helps to unfold this glorious and loving plan of God for the recovery of the dying race from death through the administration of the kingdom of Christ.

THE BOOK OF JONAH

A prophet prays from hell . . . Why the Ninevites repented

This book is largely a narrative. The Lord asked Jonah to go to the city of Nineveh and cry against it, for, as he explained, their wickedness is come up before me. Jonah's prophecy was, therefore, to be one of doom against this wicked city. However, the prophet was disinclined to obey the Lord's command, and instead of starting on the journey to Nineveh, he boarded a ship which was sailing in another direction.

A storm arose. The explanation is that "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." (Jon. 1:4) The sailors became very much alarmed. They were evidently superstitious, and suspected that someone aboard the ship was responsible for the storm. They cast lots in an effort to determine who it might be, and the lot fell to Jonah. He had told them previously that the purpose of his taking this journey with them was to escape from God and to avoid obeying the command to curse Nineveh.—Jon. 1:10

The sailors quickly decided that Jonah's God had caused the storm, which, of course, was true. They concluded that

their safety depended on casting Jonah overboard, which they did. But Jonah did not drown. Instead, God had prepared a great fish—not a whale as is commonly understood—to swallow Jonah. After being in the stomach of the great fish for three days, Jonah was cast up on the shore close to the city of Nineveh. After such an experience, in which he saw the providences of the Lord clearly manifested, he was ready to obey God's command to curse the city.

When he did, the Ninevites repented of their sins, so the Lord did not destroy the city. Two things in this story have seemed incredible to critics of the Bible. One is that a man could be swallowed by a great fish and remain alive in its stomach for three days. Part of the objection is that a whale's throat is not large enough to swallow a man. But, as we have already noted, the record is that God prepared a great fish for the purpose. After all, God's hand was manifested in this experience of Jonah, and when this is true, miraculous things often occur. Many miracles are involved in the outworking of the divine purpose, not the least of which is the resurrection of the dead.

Some have also found it difficult to understand why the inhabitants of a large city such as Nineveh should suddenly repent of their sins simply because a lone preacher of righteousness appeared and warned them of coming destruction, especially since they did not worship the God whom this prophet served. An obvious explanation of this has been unearthed by archaeologists. In digging up the ruins of ancient Nineveh, they have found that the people were worshippers of a fish god.

The Ninevites probably knew how Jonah arrived on their shore—that a great fish had brought him there. This could have meant to them that their god had brought Jonah to warn them; or, it could have meant that Jonah thwarted the efforts of their god to destroy him and prevent his coming. Whichever view they took would certainly cause them to respect the

prophet, and this would explain why they so quickly gave favorable heed to his message.

Describing his experience in the stomach of the great fish, Jonah says, "Out of the belly of hell cried I, and thou [Jehovah] heardest my voice." (Jon. 2:2) Here again, we have the Hebrew word **sheol** translated 'hell'. It is, as we have seen, the condition of death. Symbolically speaking, Jonah was in the death state; for he was practically dead, and would have died had not the Lord delivered him. Jesus referred to Jonah's experience as illustrative of his own death and resurrection. From this we may conclude that the Lord designed it to foreshadow the resurrection, not only of Jesus, but of all who have died; for **sheol**, the Bible hell, is to give up all its dead.

Jonah was quite disturbed because the Lord, taking compassion on the Ninevites because they repented, did not destroy them. As is so often the case, he was not as sympathetic and loving as the Lord whom he served. It is a human failing to make God's love too narrow by false limits of our own. Answering Jonah's complaint, the Lord said, "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand?"—Jon. 4:11

This is God's viewpoint concerning the countless millions of humanity who have lived and died in ignorance of him. He has been, and continues to be, sympathetic toward them. Therefore he has made provision to awaken them from the dead and give them an opportunity to know and serve him in spirit and in truth.

THE BOOK OF MICAH

**Jesus' birthplace foretold . . . The first dominion . . .
The mountain of the Lord . . . Swords into plowshares**

The Prophet Micah, like several others of the holy prophets, warned the Jewish nation of its sins; and also, like

the other prophets who served prior to the nation's captivity in Babylon, prophesied that this calamity would come upon the Israelites. Micah also foretold the restoration of the nation from its Babylonian captivity. Concerning this the Lord, through the prophet, said, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah."—Mic. 2:12

While the prophets served God in warning Israel concerning their sins, admonishing them to obedience, and foretelling the punishments which would come upon them because of their iniquity, more important to us is their united testimony concerning the larger purpose of God which was to be carried out through the promised Messiah. In this connection, it was Micah who, in promising the coming of the Messiah, identified the city in Judah in which he would be born. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Mic. 5:2

The promised Messiah is again referred to in chapter four, verse eight, where we read, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." The first dominion referred to here is the dominion that was given to our first parents when the Lord told them that they were to be fruitful and multiply and have dominion over the earth.

This dominion was lost as a result of sin, and the purpose of Messiah's coming to earth was to restore that dominion. When this is accomplished all mankind will have been restored to life as human beings and earth itself will have become one vast global paradise. In order to accomplish this grand and noble design of the Creator it was first of all necessary that Jesus die as man's Redeemer. By his death the Redeemer purchased the lost dominion, and at the close of his thousand-year reign with his church will return it to those who shall have proved worthy to receive it.

Micah also reveals that the work of restoration was to be accomplished through the agencies of Messiah's kingdom. As we saw in our review of the Book of Isaiah (Isa. 2:2-4), the Lord uses a mountain to symbolize Messiah's kingdom. This beautiful symbolism appears again in the prophecy of Micah. Like the Prophet Isaiah, he also tells of the establishment of the mountain of the Lord in the last days of the reign of sin and death. He enumerates many of the blessings this mountain or kingdom will assure to the people, among them the end of war, and economic security. Micah describes this economic security poetically as every man sitting under his vine and under his fig tree. We quote this beautiful promise:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Mic. 4:1-4

This reassuring promise of the ultimate triumph of Christ's kingdom places the time for its fulfillment as the last days. The fact that it was not fulfilled in the past, therefore, is no reason to suppose that the time never will come when this beautiful description of global-wide peace will be translated into reality. There is a time element in connection with the outworking of every feature of God's loving plan for the blessing of his human creation. The due time for the con-

quering power of Christ's kingdom to be manifested in human affairs is the last days.

The expression 'last days', does not imply the end of human experience. Like the time of the end mentioned in the prophecy of Daniel, it refers in a general way to the last days of the reign of sin and death which began in the Garden of Eden when our first parents transgressed God's law. For more than six thousand years the human race has been held in bondage to the unholy powers of evil, as master-minded by Satan, the Devil. For individuals it has meant sickness, pain, and death; and on the national level, war and other evils. But the time comes in God's plan of salvation when Satan's empire is destroyed, and Christ becomes the new ruler of the people. Under his rulership the people will learn the arts and advantages of peace. Beating swords into plowshares will then become a reality, and not merely the expression of an ideal for which people have longed but never have been able to attain. Under the administration of that mountain, or kingdom, of the Lord, the nations will learn war no more, with the result that there will be no more war.

With the kingdom of the Lord in full operation throughout the earth, all evil will eventually be destroyed, even sickness and death. Through the conquering power of Christ's kingdom, death will be swallowed up in victory, and all tears will be wiped away. Poetically describing the blessings of the Lord's kingdom, in which the promised Messiah will be the chief ruler, the Prophet David wrote:

"He shall come down like rain upon the mown grass; as showers that water the earth. In his day shall the righteous flourish; and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:6-8

Thus will the conquering power of Christ's kingdom extend its promised blessings of the Lord worldwide. It was this that

(Continued on page 38)

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Jacksonville WBIJ 1010 1:15 p.m.
Orlando WGTO 540 7:30 a.m.
Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.
Vidalia WVOP 1:00 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFXD 580 7:30 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WXTA 1330 6:15 a.m.
W. Frankford WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
La Porte WCOE

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.
Portland WDSC-FM 9:45 a.m.

MARYLAND

Baltimore WCBM 7:15 a.m.

MICHIGAN

Detroit CKLW 800 8:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

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

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 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.
 Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

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 7:00 a.m.

Oshawa, Ont. CKAR 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 (Fri.) 5:30 p.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

Miami WKID
Jacksonville Channel 17

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWS

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBT

WASHINGTON

Cheney Channel 10
Spokane Channel 16

WEST VIRGINIA

Logan Channel 12 Monday

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 (6:30 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 (6:30 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-
tons 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
Cablevision
Channel 18
Tallahassee Channel 12

IDAHO (6:30 a.m.)
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 6

ILLINOIS (7:30 a.m.)
Chicago Channels 14, 19, 21, 33
Davenport Channels 7, 19
Teleprompter
Channel 12
Peoria Channel 19
St. Louis Channel 23
Southwestern
Metro East

INDIANA (8:30 a.m.)
Chicago Channel 10

City Channel/Cable Co.

Cincinnati Fairbanks
Cable of Indiana
Indianapolis Channel 19
American
Sentinel Commun.

IOWA (7:30 a.m.)

Cedar Rapids-
Waterloo
Des Moines Channels 4, 5, 35
Lincoln-
Hastings
Kearney Channels 4, 10
Sioux City Channel 23

KANSAS 7:30 a.m.

Joplin-
Pittsburg Channel 3
Kansas City Channel 5A
Wichita-
Hutchinson Channel 5

KENTUCKY (8:30 a.m.)

Bowling
Green Channel 20
Charleston-
Huntington Channels 4, 5
Evansville Channels 2
Lexington Channels 3, 31
Louisville Channels 21, 29P, 30
Nashville Channel 10

LOUISIANA (7:30 a.m.)

Baton Rouge
Lafayette Channel 7
Monroe-
Eldorado Channel 2
New Orleans Teleprompter
Shreveport-
Texarkana Channel 2

MAINE (8:30 a.m.)

Portland-Po-
land Springs Cable TV-Kennebunk

MARYLAND (8:30 a.m.)

Baltimore Channel 15
Washington Channel B3
Boston-
Worcester Channels 16, 26, 36, 42
Springfield Channel 26

MICHIGAN (8:30 a.m.)

Detroit Channels 2, 26B, 31, 38
Flint-
Saginaw Channel 18
Gerly

Grand Rapids-
Kalamazoo-
Battle Creek Channels 6, 10
Coldwater

South Bend-
Elkart Channel 30

Traverse City-
Cadillac Great Lakes

MINNESOTA (7:30 a.m.)

Minneapolis-
St. Paul Channel 7

MISSISSIPPI (7:30 a.m.)

Jackson Channel 7
Meridian Channel 9

MISSOURI (7:30 a.m.)

Columbia-Jef-
erson City Channel 11
Kansas City Channel 6
Landmark
Springfield Channel 4

City Channel/Cable Co.

Fort Wood
S.W. Missouri
St. Louis Channels 13A, 18, 23, 33

MONTANA (6:30 a.m.)

Missoula-
Butte Channel 3

NEBRASKA (7:30 a.m.)

Lincoln-
Hastings-
Kearney Channel 36
Center
Omaha Channel 29

NEVADA (5:30 a.m.)

Las Vegas Channel 20
Salt Lake City Channel 12

NEW HAMPSHIRE (8:30 a.m.)

Boston Warner-Nashua
Hanover Channel 10

NEW JERSEY (8:30 a.m.)

New York Telco
Teleprompter
Vision
Philadelphia Channel 20
Comcast
Storer
U.A.-Columbia

NEW MEXICO (6:30 a.m.)

Albuquerque Channels 9, 11, 12, 20
El Paso Channel 3
Sun
Roswell White Sands
Cablecom-Roswell
Teleprompter-
Lovington

NEW YORK (8:30 a.m.)

Albany-
Schenectady-
Troy Channels 8, 13, 17, 29
Buffalo Channels 3, 11
New York Channels 10, 17, 29
Rochester Channels 32, 33
Syracuse Auburn

NORTH CAROLINA (8:30 a.m.)

Charlotte Channel 22
Greenville-
New Bern-
Washington Channel 26
Greenville-
Spartanburg-
Asheville Channel 12
Norfolk-
Portsmouth-
Newport News-
Hampton Channel 22
Raleigh-
Durham Channels 9, 22, 24, 32
Alert

NORTH DAKOTA (6:30 a.m.)

Fargo Channel 12

OHIO (8:30 a.m.)

Akron-
Cleveland-
Canton Channels 10, 18, Q21
Cincinnati Channels 23, 33
Cleveland Channel 18
Cleveland-
Canton Channel 8
Tele Media
Columbus Channels 6, 12, 19
Warner Amex
McDonald Group

City Channel/Cable Co.

Dayton Channel 4
Lima Cable Communications
Youngstown Channels 9, 10

OKLAHOMA (7:30 a.m.)

Oklahoma City Channels 8, 22
Tulsa Channels 6, 10, 16, 18, 21
Green Country
Wichita Falls-
Lawton Channel 11

OREGON (6:30 a.m.)

Boise Channel 12
Eugene Channels 2, 5
Teleprompter
Portland Channels 13, 26, 30,
44, 83

PENNSYLVANIA (8:30 a.m.)

Erie Channels 8, 18
Erie Telecom.
Johnston-
Allentown Channels 5, 8
Philadelphia Channels 7, 14, 15, 20, 23
Brandywine
Cablevision
So. Eastern
Ultra Com

Pittsburgh-
Wilkes Barre-
Scranton Channels 5, 10
Blue Ridge

SOUTH CAROLINA (8:30 a.m.)

Charleston Storer
Columbia Channels 4, 19F
Wilmington Channel 12

SOUTH DAKOTA 6:30 a.m.)

Sioux City Channel 30
Sioux Falls Yankton

TENNESSEE (7:30 a.m.)

Chattanooga Channel 18
Knoxville Channels 14, 21
TCI
Nashville Channel 26

TEXAS (7:30 a.m.)

Abilene-
Sweetwater Channels 6, 10, 14, 17
Amarillo Channel 15
Austin Channel 17
Corpus Christi Channels 7, 36
Dallas Channel 21A
Dallas-
Fort Worth Channels 8, 19, 24,
B30, 34, 35
El Paso Channel 13
Houston Channels 8, 12, 17, 21,
24, 25
Teleprompter-Galv.

Laredo
Lubbock
McAllen-
Brownsville Channel 9

Odessa-
Midland Channels 3, 13
San Angelo Channel 10
San Antonio Channels 3, 28, 34
Cable TV of Bexar

Waco-
Temple Channel 19
Community

Weusau-
Rhinelander Channels 6, 12, 23

WYOMING (7:30 a.m.)

Casper-
Riverton Channel 4

(Continued from page 31)

God promised to Abraham, and he confirmed his promise by his oath. Micah refers to this saying, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Mic. 7:20 □

The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$4.00.

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'FRANK and ERNEST'

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- Apr. 10-The Harmony of the Bible
- Apr. 17-The Bible Versus Evolution
- Apr. 24-The Old Time Religion

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

APRIL SPECIAL:

On Sunday, April 17, "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

The Life and Resurrection of Christ

“Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore.” The Rotherham translation reads, “Do not fear, I am the first and last living one, I became dead, and, lo, living am I unto the Ages of the Ages.”—Rev. 1:17, 18

IN THE previous verses, John is describing the one whom he saw in the vision, and was overwhelmed with the unexpected appearance of his visitor. It is not surprising that John should have been troubled and fearful at the sight of one whose head and hair were white as snow, whose eyes were as a flame of fire, his countenance as the sun shining in his strength, his feet like hot brass in a fire, and his voice as of many waters. Seeing this, he became completely overpowered.

It is probable that the vision was designed to impress upon the mind of John, and indeed of all the followers of Christ Jesus, a sense of the majesty and glory of such a visitor, and thus to appreciate the authoritative character and the importance of the message John was to receive, which was to be sent to the particular churches mentioned by the voice.

The effect upon John was the same as with Daniel when he saw a heavenly messenger. Daniel said, “I was left alone, . . . and there remained no strength in me: . . . I stood trembling. Then said he unto me, Fear not, Daniel, . . . thy words were heard, and I am come . . . to make thee understand what shall befall thy people in the latter days.” —Dan. 10:8-14

We may not have received visions, but have we not in silent and quiet prayer and meditation upon the Word, before the

Lord, experienced a very deep sense of his nearness? Have we not at times been overwhelmed, and found ourselves, at first, making endless confessions of our faults and unfaithfulness, perhaps for days impressed with the sacredness of the occasion, always counting it a joy, and sometimes a milestone in our spiritual progress, inspiring us with greater urge and deeper sincerity to reach out for greater heights and depths of God's love?

In our aloneness with God, the burden of our prayer and meditation may have been for wisdom, grace, or revealed truth, and we have returned to our daily responsibility of service for the Lord, strengthened in faith with greater confidence and bolder approach to our Heavenly Father because of the comfort, peace, and rest of faith attained, being fully assured that we have a High Priest who is touched with the feeling of our infirmities, one who waits to sympathize and mercifully assist us in our need.

Aloneness with God for awhile is so satisfying, so wonderful. Isaac enjoyed the same privilege and joy. (Gen. 24:63) It is noticeable that this is mentioned as being just a short while before meeting his prospective bride. To ourselves his comforting assurance has come, "Fear not; . . . I am he that liveth," the "everliving" one.

The Means of Instruction

We who claim to be pupils in the school of Christ can be wonderfully instructed in two ways. First, by being shown, through the Word, God's greatness, majesty, and perfection. Secondly, we are taught in being shown by the Holy Spirit through the perfect law of liberty, our own weakness and imperfections.—James 3:2

The longer and more intently we look into the Word, the more we can discern our own blemishes and the less of others, and this will enable us to think less favorably of our achievements. Penetrating is the Word of God, "sharper than any two-edged sword, piercing even to the dividing asunder of

soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' (Heb. 4:12) It is so much so that we might become thoroughly discouraged were it not for the Lord's assurance that while he knows of our imperfections better than we, he is not regarding these, but covering them by allowing the merit of our dear Redeemer, as a robe of righteousness, to make us acceptable to him.

Romans 8:2 reads, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and II Corinthians 5:21 reads, "For he hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Therefore, as to John and Daniel in their embarrassment at the presence of the heavenly messenger, the Lord stretches forth his right hand to us and says, "Fear not!"

This gracious and loving gesture is evidently designed to give assurance and comfort with confidence. It was so with Peter when walking on the sea toward Jesus. When Peter's faith began to fail, Jesus immediately stretched forth his hand and caught him, and said, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31) To John the Revelator, Jesus' right hand was held forth to assure him, "I am he that liveth, and was dead; and, behold, I am alive forevermore."

Identification

This language would immediately identify the visitor in John's sight as the Lord Jesus Christ, for to no other personage could these words apply. John, of course, knew that Christ had been crucified, and died, and he with others of the disciples shared the privilege, sixty years before, of being led out of Bethany after the resurrection, and of seeing Jesus carried up out of their sight into the clouds, and they worshipped him and returned again to Jerusalem.—Luke 24:51

To John it would be as real as if he had seen the Savior whom he had known in person, whom he had tenderly loved and faithfully served through those long years since he beheld the ascension; the one whom he had seen crucified and laid in the tomb, the one he knew to be the world's Redeemer and Savior. Jesus was made for a time "a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9), "that through death he might destroy him that had the power of death, that is, the Devil." (Heb. 2:14) John knew that Jesus had been raised from the dead by the power of the Father. "Death hath no more dominion over him, for in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:9, 10), and possessing all power over death and the grave, he will presently deliver all entombed therein.—John 5:28

John's Testimony

The testimony of John concerning Jesus, as recorded in the Gospel, was that Jesus "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth, . . . and of his fullness have all we received, and grace for grace."—John 1:14-16

To consider the life of Jesus is always inspiring to one's faith. His devotion to his Father's will, his obedience to his Father's words, his readiness to sacrifice for others, his love for those who sought to know him, his compassion for the poor in spirit, his outstretched hand to the oppressed, his delight in righteousness, his abhorrence of hypocrisy, sin, and self-exaltation, were ever manifest in him.

All these qualities and virtues his followers are exhorted to copy and attain. Indeed, these are the important qualities every follower of Jesus should seek to possess. "Put on," says Paul, "as the elect of God, holy and beloved, bowels of mercies, [a heart which is motivated by mercy], kindness, humbleness of mind, meekness, longsuffering."—Col. 3:12

Warning for the Last Days

In these last days, the closing days of the Gospel Age, and the time of its harvest, Jesus said the influences abroad would be such that if it were possible they would “deceive the very elect.” (Matt. 24:24) With the increasing voices around us today, we do well to adopt as a first principle in all our reading and meditation the decision of the Apostle Paul in his letter to Corinth: “I determined not to know anything among you, save Jesus Christ, and him crucified.”—I Cor. 2:2

All other voices today fade into insignificance before the great truth that to know God and Jesus Christ whom he hath sent is eternal life. (John 17:3) Let us ever seek to know Jesus as our personal Savior and Redeemer, our Lord and our Master, continuing to have him as our constant companion, friend, adviser; and God himself, our Creator, as our Heavenly Father, with all reverence and confidence.

To be conscious of an inner conviction, an unction or anointing from the Holy One, and to know it, is of tremendous value to one's faith. (I John 2:20) It seals our union, our relationship with Christ Jesus; it gives peace and rest of faith. It is the Spirit of God within, which he delights to give in response to wholeheartedness for him.—Luke 11:13

There is a way for man to rise
To that sublime abode—
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God!

The Apostle Paul warned the church at Colosse, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col. 2:8) Let us also be aware of ensnarements to our faith, and allow nothing to rob us of our warmth in Christ—zeal, fervor, and love for the Lord and his

proven Word. "My sheep hear my voice, and I know them, and they follow me," said Jesus.—John 10:27

"In him was life: and the life was the light of men." (John 1:4) During the life of Jesus on earth as a perfect man, he was ever seeking to impart the light and understanding of God his Father. His words, his touch, his look, made manifest sin and selfishness, and also gave life and health and peace to the suppliants. It is still true. The light shineth in darkness, and the darkness comprehended it not, or, as some translations suggest, refuse to admit its spiritual illuminations. How aptly this applied to the chief priests and Pharisees in their prejudices concerning Jesus. They would have stoned and killed him, but his hour had not then come.

To the widow of Nain, Zachaeus, Jairus' little girl, Nicodemus, and to the blind and sick, even to those possessed by demons, he gave comfort, encouragement, health, joy, peace, and life, with understanding. This was only a foretaste of what he will yet do for the willing and obedient of humanity in God's due time.

While Jesus continued his ministry, word was brought that his friend Lazarus was dead. Knowing the hearts of men, Jesus realized his resurrection would mean two things. First, greater and more pronounced acceptance of himself as a prophet in Israel by the people generally; and secondly, increased bitter and cruel hatred from his enemies. Having always the purpose to honor his Father completely, and to strengthen the faith of his disciples, Jesus remained two days at Bethabara before starting off to comfort Mary and Martha in their sorrow at Bethany.

They waited hopefully for his return. As soon as Martha heard Jesus was on his way toward Bethany, she went forth to meet him, with the remark, "Lord, if thou hadst been here, my brother had not died," and, Martha continued, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus replied, "Thy brother shall rise again." (John 11:20-23) Jesus had assured them time and

again in his ministry to the people that all who accepted his Word and teaching, he would raise up at the last day.—John 6:39, 40, 44, 54

Can we not discern the inquiry in Martha's mind—but Jesus, had you come sooner, you would have prevented this loss, and now he is gone and buried, our hopes are shattered, our hearts broken! How like ourselves, how ready we are to fret or complain when the circumstances and conditions of life do not fit in with our conceptions and desires. It is so easy for us to bend earthward.

The impossible to them was no obstacle to their illustrious Friend. Jesus replied, "I am the resurrection, and the life." In other words, wherever I am, there is life, and the power to give life. Without me, life and resurrection cannot be. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: . . . believest thou this?"—John 11:25, 26

When Mary came from the house to Jesus, he was greatly moved by her distress. He was touched with a feeling of their sorrow, distraction, and bereavement, their torn hearts, their crushed spirits, and seeing Mary weeping, Jesus "groaned in spirit, and was troubled." In the Greek, the word groaned conveys the thought not only of deep sympathetic emotion, but also of indignation and righteous anger. "Jesus wept. Then said the Jews, Behold how he loved him!" (John 11:33-36) Jesus was so moved with their sorrow, his whole being seemed to be emotionally affected by their anguish of heart.

Perhaps at this moment Jesus realized, as never before, the anguish of soul, the sorrow of heart, the bitterness of death, that had come to the human family through the great adversary of God; and, for six thousand years, thousands of millions have similarly suffered the horror of death through sin, for which the great adversary was largely responsible, but which Jesus had come to cancel and redeem by giving his life as a ransom. May we not think, on reflection, that this

experience helped to seal the great purpose to finish the work his Father gave him to do? As his followers, we also need experiences to cement and seal our vows of faithfulness to receive the glorious privilege of sonship with our Lord.

Maybe, too, the holy angels, by seeing death, perceive more definitely and clearly the acuteness of human sin and sorrow, and consequently are helped to maintain more zealously their loyalty to their Creator, Jehovah God. The apostle tells us, "We are made a spectacle unto the world, and to angels, and to men." (I Cor. 4:9) View the matter how we will, death is a cruel enemy to the human heart. Salve the sore as best we can, we cannot become accustomed to these breakups of home, home ties and loves, companionships and friendships.

The world is old with centuries,
But not for these she bows her head.
Close to her heart the sorrow lies:
She holds so many dead!

Jesus requested the stone to be removed. Martha exclaimed, "Master, Lazarus has been dead four days," thinking, no doubt, that decomposition had set in. Jesus replied, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then he prayed, "Father, I thank thee that thou hast heard me"—and called Lazarus from the tomb, and he came forth alive. O, how very reassuring this must have been for Martha and Mary and all who believed that Jesus was the "resurrection and the life." Brethren, may the Lord increase our faith as we meditate on these inspiring assurances!

About a week later, Jesus was hailed by the people who would have made him king, and who strewed their garments and palm branches in his way, shouting, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord," fulfilling the prophecy of Zechariah 9:9. (Matt. 21:9) The Pharisees, meanwhile, exclaimed in their council, "Behold, the world is gone after him." If we let him alone

the Romans will take away our place and nation. "Perceive ye how ye prevail nothing?"—John 12:19

Now prejudice, hatred, murder, had decided the fate of their victim. Jesus, knowing that his hour had come, was willing to submit to their cruelty for our sakes. The hours of his work were marked out by signs which he alone could read. Every hour had its work, and every work its hour. To the people Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be children of light." (John 12:35,36) These were some of the last words to the gathered crowds.

Following this great event of popularity with the people, and while thousands from all parts were making their way to Jerusalem for the Passover feast, some Greek worshipers approaching Philip said, "Sir, we would see Jesus." Again, Jesus, knowing of his crucifixion so close upon him, appears not to have received their introduction, but accepted it as a sign that his hour had come, that he, the Son of God, should be glorified, and therefore he said, "Except a corn of wheat fall into the ground and die, it abideth alone [remains what it was, a corn of wheat undeveloped]: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be."—John 12:21-26

This was evidently the farewell message of Jesus to his many followers and believers—apart from his disciples—his loving benediction for all accepting his final exhortation. "Now," said Jesus, "is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." (John 12:27,28) His decision was made. "Then came there a voice from heaven, saying, I have both glorified, and will glorify again." (John 12:28) Jesus then declared to those around him, "Now is the judgment of this world: now shall the prince of this

world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.”—John 12:31,32

For the few remaining days left to Jesus, his particular thoughts and attention were sacred to his disciples. His sympathy for them, his counsel and comforting assurances must have drawn them together in love and understanding. “Having loved his own, . . . he loved them unto the end.”—John 13:1

There was the lesson in humility, both for his disciples and for himself. Jesus took a towel, girded himself, and rendered to his disciples the lowest form of service of that time. He was so conscious of greatness and dignity that he dared to be humble. And we, who are privileged to share the honor and dignity of sonship with him, have need to learn well that kingliness really is the power to bend and serve: “Humble yourselves in the sight of the Lord, and he shall lift you up.”—James 4:10

There was also the lesson of the vine and the branches, that vital lesson of dependence upon and unity with Christ, and of love for one another. And think of the comforting, transcending promise which has been an inspiration to every sincere disciple of the Master all down through the Gospel Age: “I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, ye may be also.”—John 14:2,3

Then came Jesus' compassionate prayer for his disciples, for peace, unity, love, and enduring faith for them and for us: I pray “for them also which shall believe on me through their word.” (John 17:20) And then the final test: “If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.”—Matt. 26:39

The beautiful act of healing an enemy who had come to share in putting him to death, has been an astounding thought for all since who “consider Him.” When we are tempted to be resentful, to spite and to hate, let us recall our covenant annually resealed by partaking of his cup, and

share his triumph, the triumph of persisting love that will not allow anything or anyone to turn it aside or quench it.

Then hate and prejudice triumphed, cruelty prevailed. His good name was taken away. He was considered a malefactor. His disciples fled. He was left alone until it seemed God had forsaken him, and from his lips came the cry, "My God, my God, why hast thou forsaken me?" Forsaken by God and man! When we have these moments of being forsaken, let us think of Jesus.

Turn your eyes upon Jesus,
Look straight in his wonderful face.
The things of earth grow strangely dim
In the light of his glory and grace.

Then in quiet confidence he prayed, "Father, into thy hands I commend my spirit." (Luke 23:46) "It is finished." (John 19:30) He who lived was dead. The temple curtains were torn in two. The whole course of nature shuddered at the shock.

Now Jesus, having tasted death for every man, a tomb held him, but not for long, because as prophesied, and spoken by Peter, "It was not possible that he should be holden of it." (Acts 2:24) God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21) Jesus "gave himself a ransom for all, to be testified in due time" (I Tim. 2:6), and by this great sacrifice will yet release all mankind from sin and from death. The most glorious fact of human history was yet to be known and revealed.

Up from the grave he arose,
With a mighty triumph o'er his foes,
He arose a victor from the dark domain,
And he lives forever, with his saints to reign.
He arose! He arose! Hallelujah! Christ arose!

God by his mighty power raised Jesus from the dead (Eph. 1:19, 20), "wherefore," says the apostle, "he is able also to

save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”—Heb. 7:25

“Now is Christ risen from the dead, and become the first-fruits of them that slept.” (I Cor. 15:20) The past two thousand years have had as their purpose the calling out of a people for his name, resurrecting them from sin and unrighteousness to holiness and heavenly citizenship by his Holy Spirit and divine grace. For this purpose, the Gospel of the kingdom has been preached “in all the world for a witness.” (Matt. 24:14) The seed has been sown, the wheat developed, and now the harvest has come. (Rev. 14:15) The church, the bride of Christ, will soon have made herself ready to reign with Christ. (Rev. 20:4) Then the age-abiding prayer of every Christian, “Thy kingdom come,” will have been answered. “Behold, I am alive for evermore, . . . and have the keys of hell and of death,” said Jesus. (Rev. 1:18) Therefore he has the authority to unlock and release the millions of prisoners of hope who are waiting for “the manifestation of the sons of God.”—Rom. 8:19-21

John saw in his vision of the Lamb slain, all the angelic hosts ascribing to him, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing . . . forever and ever.” (Rev. 5:12,13) This glorious time of blessing is approaching, when “the dead shall hear the voice of the Son of God: and they that hear shall live.”—John 5:25

“Refrain thy voice from weeping, and thine eyes from tears: . . . thy children shall come again [from the land of the enemy] to their own border.” (Jer. 31:16,17) “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.” (Rev. 21:4) This is because of the life and death and resurrection of Jesus our Redeemer. He that liveth, and was dead, is alive forevermore. □

God's Lovingkindness in the Midst of His Temple

“We have thought of thy lovingkindness, O God, in the midst of thy temple.”—Psalm 48:9

ONE aspect of God's character is lovingkindness, and an appreciation of this facet of his being inspires us to serve him as his children. And this great privilege is made possible through the ransom-redemptive work of his Son. Reconciliation and sonship come through faith in Jesus, for, “As many as received him, to them gave he power to become sons of God, even to them that believe on his name.” (John 1:12) Those who have accepted Jesus and become his disciples have experienced the lovingkindness of the Heavenly Father. God deals with each one as a loving Father, giving correction and bestowing his grace and favor.

In an apt symbol of God's purpose for his people, the Scriptures emphasize that Jesus Christ, by providing the ransom through which we were purchased, became the chief cornerstone for the spiritual temple, establishing the basic design for the whole structure. “Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” (Eph. 2:20-22) The entire temple is constructed with uniform specifications, with lines and measurements that were set forth by Jesus when he taught us the way of sacrifice, how to learn obedience through the things which we suffer, and to have a supreme love for God and for righteousness. Upon this foundation, the footstep followers of

Jesus, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus. Christ." (I Pet. 2:5) Because of our relationship to God as sons, we have the privilege of becoming part of his temple: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you . . . which temple ye are."—I Cor. 3:16,17

Often, as we go about our daily activities, we experience the tender and loving hand of the Heavenly Father in the lives of each one of us, to fit and prepare us so that when the whole is completed and the last living stone is in its place, the temple of God will be a fit place for his glorious presence to be manifested. Although we oftentimes groan, striving to follow in the footsteps of Jesus, this prospect, as it was with our Lord, is an overriding joy that is set before us. We long to have a part in that future privilege of showing forth the lovingkindness of our God to all of his intelligent creation for ages to come. The Hebrew word translated lovingkindness (**Strong's Concordance** #2617) is defined as 'kindness', but the dictionary elaborates and gives the thought of 'tender and benevolent affection'. Thus we see God in a relationship of trust, like a sovereign protecting his subjects. We see his divine love flowing out in unmerited kindness—his wonderful grace bestowed upon those who seek in faith and obedience to do his will. God's lovingkindness includes the very purpose for which the church has been called—to serve with Jesus as a holy temple through which God's blessings can further flow out to the world of mankind in the kingdom, soon to be established on the earth.

We become aware as we consider God's love, that it is an attribute that so well describes him, and in scripture is often associated with his name. The Apostle John wrote, "God is love." (I John 4:16) When God declared his name to Moses, he passed before him saying: "The **LORD, the LORD God, merciful** and gracious, long-suffering, and abundant in **goodness** and truth; keeping **mercy** for thousands, forgiving

iniquity and transgression and sin.” (Exod. 34:6,7) In this scripture, **goodness** is translated from the same Hebrew word that means lovingkindness, and the word **mercy** likewise has the same meaning.

It is here stated that God’s lovingkindness has been keeping mercy for thousands. The Hebrew word **eleph**, translated ‘thousands’, is from a root word meaning ‘to associate with’. God desires to be associated with the multitudes of mankind who because of sin have become estranged from him. His mercy has provided the way, expressed through the outworking of a plan by which the thousands upon thousands of mankind will be returned to him.

Thus, in thinking on God’s lovingkindness and considering his characteristics of love, wisdom, power and justice, we realize that we have been drawn by the power of his Holy Spirit to a knowledge of him, and that he has kept us from falling. We are being shaped as living stones into his character-likeness so that we might be used in the spiritual temple which, when complete, will reflect God’s glory to the world of mankind. “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.”—Eph. 2:4-7

The Prophet Jeremiah wrote: “The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” (Jer. 31:3) Jesus stated, “I, if I be lifted up from the earth, will draw all men unto me.” (John 12:32) In the kingdom, mankind will be made aware of God’s greatest expression of love in the giving of his only begotten son, and the great love of the one who was lifted up from the earth upon a cross. This will form the nucleus of truth around which the work of restitution will be accomplished, and man-

kind will eventually gain the wonderful things that God has in store for those who love him.—I Cor. 2:9

Another aspect of this matter is stated by the psalmist in these words: "Hear my voice according unto thy lovingkindness, O LORD, quicken me according to thy judgment." "Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness." (Ps. 119:149,159) The quickening and the development of the church as a result of God's lovingkindness is an integral part of his promise to his Son—the one who is to sit on the throne of David with an everlasting kingdom. "He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32,33

Jesus promised his apostles, "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) Other scriptures reveal that Jesus, as the seed of David, will have associated with him all of the called and chosen and faithful selected during this present age. The Apostle Paul, in referring to the entire church, stated: "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." (Rom. 9:23,24) We have not merited this promised glory; it is received only through God's mercy and lovingkindness. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of the regeneration, and renewing of the Holy Spirit."—Tit. 3:5

It is our privilege, as footstep followers of Jesus, to declare to others both the present realities and future promises of God's lovingkindness: "I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all the LORD hath bestowed on us, and the great goodness

toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." (Isa. 63:7) "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight, saith the LORD." (Jer. 9:24) What great comfort is ours in thinking about God in this way! May it motivate our lives to echo the words of the Prophet Samuel, "Fear the LORD and serve him in truth with all your heart; for consider how great things he hath done for you."—I Sam. 12:24 □

HE IS NOT HERE

He is not here, for Christ the Lord has risen,
Death's hopeless night is banished in the tomb;
Come in and see the garments neatly folded,
He is not here, behold the empty room!

He is not here, the promise of ages,
The spotless Lamb, has died and lives again;
Our hope of life, once dimmed by sin's deception,
Shines forth anew, in Christ, for sinners slain.

He is not here, weep not for thy Beloved,
A fairer day has dawned, with hope so bright;
Do not delay to tell the wondrous story;
He is not here, but risen in power and might!

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . And if Christ be not risen, . . . then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept."

—I Corinthians 15:12, 14, 18, 20

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What famous town is located about five miles from Jerusalem?
2. Who was born there?
3. During the Millennial Age, the kingdom, the willing and obedient of earth will be blessed by being given everlasting life. Will this be the same as immortality?
4. Quote from memory the angel's message to the shepherds in the fields near Bethlehem at the time of Jesus' birth.
5. Who made the proclamation at our Lord's birth, "Glory to God in the highest, and on earth peace, goodwill toward men"?
6. Quote a scripture to prove that Jesus had an existence before coming to earth.
7. At whose behest did Christ come at the time of his first advent?
8. Who witnessed concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world"?
9. Did Jesus have the support of the religious leaders of his day during his ministry?
10. What Old Testament prophet has written the most comprehensive prophetic description of the sufferings of Christ?
11. For how many did Christ give himself a ransom?
12. For how many did Christ die?
13. How could one man redeem the whole race?
14. Will the promise ever be fulfilled, "Glory to God in the highest, and on earth peace, goodwill toward men"?
15. What is the gift of God which we receive through his Son, Jesus Christ?
16. II Timothy 1:10 reads as follows: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." What is the difference between life and immortality?
17. Do all who receive salvation through Christ possess immortality?

(Answers on page 61)

Encouraging Letters

A Wealth of Knowledge

Gentlemen: While browsing through the book section of a Goodwill store, I happened upon a book of yours titled, "The Atonement Between God and Man." While not agreeing with all points as stated, I have gleaned a wealth of knowledge. Are you able to supply me with Volume I (The Divine Plan of the Ages), Volume II (The Time is at Hand), Volume III (Thy Kingdom Come), Volume IV (The Battle of Armageddon), Volume VI (The New Creation)? **Eagerly** awaiting confirmation in the affirmative, I am, your fellow traveller.—IL

Wants More Literature

Dear Sirs: I would like to inquire as to the possibility of receiving some more of your literature. I read one of your booklets and was astonished at its reading! Thanks in advance. Yours truly.—IL

Long-time Christian Writes

Dear Ones at the Dawn: We appreciate The Dawn—all the new features, its timely articles, the questions, letters, the better understanding of the lives of the

apostles. In 1900 we started passing out literature at church doors on Sundays. There have been a lot of changes since then, but the message of truth is the same. God bless each one of you.—NY

Thankful for Booklets

Dear Brethren in His Precious Promises: Enclosed please find the check that I mislaid and did not include in my last letter to you. My husband and I want to thank you for the dedicated lives you must live to be able to put forth such great, informative booklets. We pray for "Thy kingdom come, thy will be done." May he bless and keep you all.WI

Doesn't Want to Miss an Issue

Dear Brethren: Please change my mailing address for The Dawn, even though it is only a temporary address. I will advise you when I have a permanent address. I don't want to miss an issue because The Dawn is such a blessing to me. God bless you as you continue to dispense God's Word. Warmest Christian love.—CA

A Minister Writes

Dear Sirs: I ordered some booklets from you some time ago entitled "The Holy Spirit." I liked the contents so much, and would like to order thirty more of them. I am enclosing a check, and would appreciate it if you will send them as soon as possible. Thank you!—TN

Songs in the Night

I want to purchase twenty-five copies of "Songs in the Night." I want to give these lovely evening meditation books to my Sunday School class as Christmas gifts. The copy I have is just falling apart, I have had it so long. But, my! it is so precious to me—I read it just before I retire at night. Respectfully.
—TX

Blessing for Any Student

Dear Friends in Christ: Enclosed is \$1.00 for a copy of "Daily Heavenly Manna." Please continue to send your most wonderful magazine each month. Its small size makes it possible to carry along almost anywhere and its wonderful Bible teachings make it desirable to read and study. It is a true blessing for any student of the Word of God. Sincerely.
—PA

Appreciates The Dawn

Dear Brothers: The Dawn magazine arrived in my mail yesterday and I have just about finished reading it. Thank you for faithfully sending it all year. While I enjoy all the material in The Dawn, I appreciate especially the section devoted to letters from readers that indicate how they are benefited by your literature. There are still hearts and minds to be reached! When reading newspapers and hearing news broadcasts, one wonders if there are many sane people left in this world! The question and answer section is very good, too. The answers are concise and to the point, and I have often appropriated the similes used in discussions or remarks. I am enclosing a check to help with the work, and please continue my subscription for another year. With warm regards to all, and prayers for your continued ministry, I remain, Your sister in Christ.—OR

Letter from Nigeria

Dear "Frank and Ernest": I listen to your program on Sundays and think it is very helpful and encouraging. Keep up the good work. Please send me the booklet, "God and Reason." Yours in Christ.—Nigeria

Feels Much Better

Dear Sirs: I came across a little booklet the other day while cleaning the house and getting ready to do some painting. The name of it is "When a Man Dies." Some one of my friends must have given it to me when two of my sons were killed in an accident. I like it very much, and feel much better about my sons after reading it. I would like to order some of your books. Would you please send me the names and prices of some of them. Thank you.—CA

"Hope Is Mine"

My dear friends: Your thoughtfulness came to me today in the pamphlet "Hope." Thank you very much. Having been prepared, at my mother's knee, and frequently thereafter, up until the day our Lord called her home, I have been able to accept her death rather painlessly. In fact, I rejoice in her demise, for she suffered so long and so greatly, yet her tremendous faith was never lessened. There is no sadness in my heart for her death, but joy in knowing that she is at last resting in peace and comfort. Her agony was real, and cruel; her frail body was exhausted, still her love of God and of Jesus, and the knowledge she had that they

loved her, sustained her. By grace we live, and by faith we face these occurrences.

I shall pass this booklet on to a dear relative who lost her son, only 20, crushed in an awful truck accident. She is such a wonderful Christian woman, yet her sorrow is so great. The lad, my nephew, was such a cheerful young man, loved by all. His dad is very perplexed over his death, yet I know that he is submitting to God's will, though his pain is great too.

Again, thank you. I am a believer. I am not unconsolable, for I have reached out my hand and He has taken hold of it. So daily I set my mind to the high calling of God in Christ Jesus. Hope is mine, now and forever. Sincerely yours.—FL

Errors Gladly Abandoned

Dear Christians: Receiving The Dawn each month is a great blessing to me. I have studied The Divine Plan of the Ages and The Dawn for many years, as my parents, and all of our family, did also. After seeing the truth, the errors are more and more easily discerned, and are gladly abandoned. May the Lord bless you in your work of publishing The Dawn magazine. I enclose cost of renewing my subscription. Yours truly.—NY

A Comforting Message

Dear Dawn: We have had problems here with our mail, and I never received a notice from you that my Dawn was expiring. The Dawn means a lot to me, and I certainly do not want this valuable magazine to be cancelled. Enclosed is cost for my renewal and also a new subscription for a friend, whose address I enclose. Please use the balance as you see fit. The Dawn has a comforting message, and I look forward to receiving each issue. Sincerely,
—RI

“Your Intent Is a Blessing”

Dear Persons: Your note to me, and your pamphlet “Hope,” mean a lot to me. I don’t know where you got my address, but thank the Lord you got it! I don’t know what your foundation is, nor do I know what your goal is, other than helping people under stress, but I can assure you that your intent is a God-given blessing. You are one of a special group that don’t ask for money, therefore I am mailing a check to you to help you carry on your worthy cause. Thanks so much!—IL □



Weekly Prayer Meeting Texts

APRIL 7—My God shall supply all your need according to His riches in glory by Christ Jesus.—Philippians 4:19 (Z ’96-163 Hymn 301)

APRIL 14—He hath poured out His soul unto death; and He was numbered with the transgressors.—Isaiah 53:12 (Z ’99-125 Hymn 28)

APRIL 21—We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews 4:15, 16 (Z ’98-23 Hymn 104)

APRIL 28—We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.—Romans 5:3-5 (Z ’03-348 Hymn 343)

Answers to Test Your Knowledge Questions

(Questions on page 56)

1. Bethlehem, the city of David.

2. Jesus.—Luke 2:1-17

3. No, it is perfect human life such as Adam had before he sinned. Christ came to seek and to save that which was lost—"life and abundance."—John 10:10, Diaglott

4. "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 2:10-12

5. "A multitude of the heavenly host" who appeared with the angel of the Lord.—Luke 2:13, 14

6. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:5

7. God's. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

8. John the Baptist.—John 1:29

9. No. He had not been graduated from the school of rabbis.

10. See Isaiah 53.

11. He gave himself a ransom for all to be testified in due time.—I Tim. 2:6

12. He tasted death for "every man."—Heb. 2:9

13. All were condemned in one man, Adam; so that all can be redeemed by one man, Christ Jesus.—Rom. 5:12, 19, 21; I Cor. 15:22

14. Yes, during the kingdom of The Prince of Peace.—Isa. 9:6, 7

15. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

16. Adam had life while in Eden, but not immortality. Immortality is the highest order of life, and is indestructible. It is not possessed by all as some mistakenly believe, but is given as a reward to the Christian church.—Rom. 2:7

17. No. Only those who, in the Gospel Age, "by patient continuance in well doing" are found faithful.—Rom. 2:7; Rev. 2:10

Obituaries

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

Brother Robert Hollinger, Kelowna, B.C.—January 8. Age, 93.
Sister Teresa Visvader, Milwaukee, WI—January 21. Age, 99.
Brother Krook, Polish Ecclesia, Winnipeg, Man.—January 27.
Sister Susan Keren, Tillsonburg, Ont.—February 3.
Sister Minnie F. Martin, Indianapolis, IN—February 15. Age, 98.
Brother Tracy S. Bundy, Kingston, NY—February 17. Age, 93.
Brother Wayne Bradberry, Paradise, CA—February 20. Age, 63.
Brother Theodore Smith, Bellingham, WA—February 21. Age, 79.
Sister Mary Dinwoodie, Jersey City, NJ—March 3. Age, 89.

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

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Reigate	May 15	Yeovil Convention	May 27-31
Yeovil Convention	27-31	Chesham Convention	June 11, 12
Chesham Convention	June 11, 12	Barnsley	26
Warrington	19		

ENGLISH RECORDED LECTURE SERVICE

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

Mrs. P. Stracy
3 Hillgrove Avenue
Yeovil, Somerset
England BA202LP

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.

P. HATGIS		G. PASSIOS	
Paterson, NJ	April 10	Allentown, PA	April 10
		Detroit, MI	24
G. JEUCK		L. POST	
Sayville, NY	April 3	Middletown, NY	April 24
Berwick, PA	24		
N. KASPEROWICZ		J. TATE	
New London, CT	April 17	Pottstown, PA	April 10
		Philadelphia, PA	10

OVERSEAS SPEAKERS' APPOINTMENTS

B. BROWN & E. F. LANKFORD			
Mulhouse, France	May 15-19	Bridlington, England	10
Bad Hersfeld, Germany	21-23	Dunfirmlin, Scotland	11
Yeovil, England	27-31	Glasgow, Scotland	12
Hitchin, England	June 4	Fife area, Scotland	13
Chesham, England	5	Banff, Scotland	14
Kettering, England	6	Dunoon, Scotland	17
Barnsley, England	9	Warrington, England	18, 19
		Hitchin, England	20

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

OPELOUSAS - LAFAYETTE, LA,
April 1-3—VFW Hall, N. Liberty St.,
 Opelousas. Mr. & Mrs. David Jam-
 bor, 713 N. Market, Opelousas 70570
 Phone: (318) 942-3058

GARY AREA BIBLE STUDENTS,
April 2, 3—Hobart YMCA, 801 W.
 40th Pl., Hobart, IN. John Ulicni,
 P.O. Box 8242, Merrillville, IN
 46410

PATERSON, NJ, April 10—American Legion Hall, Legion Pl., Elmwood Park, NJ. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park 07407

COVINA, CA, April 17—Convention Center, 1 Industry Hills Pkwy., City of Industry. Mrs. Elaine Rediker, 5554 N. Pal Mal Ave., Temple City 91780

NEW YORK, NY, April 17—Woman's Club of Rutherford, Fairview and Montross Aves., Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

BOISE, ID, April 22-24—Holiday Inn, Interstate 84 and Vista Ave. Joyce Ruparcik, 2825 Columbus 83705
Phone: (208) 343-8255

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

DETROIT, MI, April 24—Redford YWCA, 25940 Grand River. Ted Passlos, 14310 Chelsea 48213
Phone: (313) 521-6473

PITTSBURGH, PA, April 24—Seton Center, 1900 Pioneer Ave. Mr. Charles Martig, 730 Dunster St. 15226
Phone: (412) 563-6110

NIGERIA, AFRICA, May 1-7—Institute of Church and Society, Ibadan, Oyo State. For information, contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703 USA

HARTFORD, CT, May 8—New location: Sage Park Jr. H.S., Sage Park

Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082

WEST NEWTON, PA, May 15 (Correction on date)—Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

AGAWAM, MA, May 22—Ramada Inn, 161 Bridge St., at I-91 (Warehouse Point, Exit 45), East Windsor, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT
Phone: (203) 623-6591

SAN FRANCISCO, CA, May 27-30—Asilomar Conference Grounds, Pacific Grove. Reservations must be made by April 27. Mrs. W. G. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

WATERBURY, CT, June 5—YWCA, 80 Prospect St. Mrs. Martha Dvorak, P.O. Box 1494, Zip 06721

NEW YORK/ALLENTOWN, June 10-12—Cedar Crest College, Allentown, PA. Reservations should be in before June 1, if possible. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

PORTLAND, OR, June 24-26—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek. T. Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

PONTIAC-WARREN, MI, June 25, 26—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield. Mrs. Ora Lockwood, 110 South Blvd. W., Rochester 48063

BIBLE STUDENTS GENERAL CONVENTION, July 30-August 4—Albion College, Albion, MI