

# The Dawn

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# **Highlights of Dawn**

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## **Population, Resources, and War**

APPROXIMATELY four billion people now inhabit the earth. On the basis of the current rate of growth, there will be eight billion people by the year 2010 and sixteen billion by 2045. Allowing for a probable decrease in fertility, most experts regard a world population of twelve to fifteen billion as a certainty by the year 2060.

A number of studies have endeavored to establish how many people the earth can support, considering present limitations of land, water, and energy. Scientists, in their most optimistic estimate, have concluded that the absolute maximum number of people our globe can support is roughly fifteen billion, which is the number that we are foreordained to have by 2060.

The law of diminishing returns, however, is especially applicable to agriculture. For example, as a general rule doubling output requires increasing tenfold the energy subsidy to a crop. This energy must be in the form of mechanical equipment, irrigation facilities, pesticides, and constant application of fertilizer. Taking these and other factors into account, most ecologists and food experts believe that we would be doing very well to support one person for each acre of arable land. (E.P. Odum, T.H. Odum 1971) Since there are now at most eight billion acres of potentially arable land, the maximum conceivable population we could support with a world-wide, high-technology, and high-energy subsidy

type of agriculture production, appears to be eight billion people living on a cereal diet. We are expected to reach this number by 2010.

It is not difficult to forecast what will happen as governments begin to feel the intense internal pressure from their people. Especially the underdeveloped and overpopulated countries will be forced to endeavor to improve their lot. A miniature example of this very circumstance already has occurred between two grossly overpopulated Central American countries—El Salvador and Honduras. El Salvador had a population of approximately 160 people per  $\frac{3}{4}$  of a square mile, while Honduras had a population of only 22 per  $\frac{3}{4}$  of a square mile. The result was that over 300,000 Salvadorans moved into Honduras in search of land and jobs. The ultimate result was a brief war, which was ended by the Organization of American States. The acknowledged cause of the conflict was population pressure. (Population Bulletin, Dec. 1969)

With the increase of population comes an increase in the growth of industry, and with this, of course, a greater and greater demand for raw materials. The industrialized nations are rapidly depleting their own reserves of raw materials, and they are looking to the underdeveloped countries to supply this need. The drain of natural resources causes an increasing disparity within the industrialized countries in per capita wealth. It is not surprising, therefore, that we see these less developed countries becoming more desirous of sharing in the profits from the processing of these materials. This might mean becoming industrialized themselves, or charging higher prices for their resources. The latter option is the course taken by OPEC.

It seems inevitable that, in the long run, as the competition for raw materials increases and the supply diminishes, there will come a time when the small undeveloped countries will build considerable "commodity power." They will, in fact, be in a position to adversely affect the prosperity and growth of

the industrialized countries. For example, the effect of high priced oil imports on the economy of the industrialized nations is well-known. But in addition to oil, the United States now imports one hundred percent of its platinum, mica, chromium, and strontium, and over ninety percent of its manganese, aluminum, tantalum, and cobalt, and fifty percent or more of twelve additional key minerals. (Wade 1974)

The success of the oil cartel is a signal that from now on wealth and power will begin to flow in the opposite direction. But only the relatively few underdeveloped countries possess sufficient amounts of resources to become powerful—and richer. The balance of the “have not” nations will become poorer and more distressed. It thus appears that the old confrontation between the rich nations and the poor nations will be replaced by a threefold division: the rich, the hopelessly poor, and the “nouveau riche.” Such a major change in the international order is bound to create extreme tensions. (W. Ophuls)

Politicians and national leaders, when endeavoring to cope with these problems, still consider war or the threat of war, as a continuation of politics by another means. In times past, before the hydrogen bomb, this might have been a viable choice. But with the advent of nuclear weapons, this can no longer be considered a rational option.

In the decade following the Second World War the United States was in the unique position of being the sole possessor of atomic weapons. But soon other nations acquired nuclear capabilities, especially Russia, and the relationship between nations changed. The policy that has evolved, especially on the part of the super powers, is to attain and maintain superiority in nuclear strength, or at least a balance of power, so that a state of mutually assured destruction will prevail. It is hoped that by this **balance of terror** peace will be maintained. But the conclusion seems inevitable that if nations continue to build and distribute nuclear arms, World War III is certain to occur.

At a recent Cambridge Forum panel discussion by faculty members of the Harvard-MIT Arms Control Seminar, the following opinions were voiced by internationally known experts:

“Nuclear war in some form is likely before the end of this century.

“It will probably occur as the direct result of a proliferation of nuclear weaponry. The more people who have such weapons, the more probable their use.

“Existing political systems and the policies they generate fail to provide curbs on, or alternatives to, the proliferation of nuclear weapons. Nations continue to increase their armories in the name of self-protection.

“To survive in such a world, nations may have to surrender much of their sovereignty. But a new kind of world government would involve the abandonment of many democratic values. Nuclear war is a more likely prospect.

“People are complacent about the threat of nuclear war. We have different fears. The horror of the first atomic bomb explosion is fading from our memories.”

Dr. Thomas Schelling, professor of political economy at Harvard and widely known as an arms strategist, who has been a consultant to the Department of State and Defense and to the Arms Control and Disarmament Agency, as well as to several national security research organizations, had this to say in summary of the panel discussion: “I have no confidence that any government—be it a world government, democratic government, or dictatorial government—will be able to cope with the problems of nuclear weapons any better than they can cope with the usual criminal problems in society.” (Harvard Magazine, Nov. 1975)

It seems almost impossible that this juggernaut of self-destruction is thundering down on the human race and virtually no one is paying any attention. Governments are not forthright and candid, because, to endeavor to stem the

catastrophe would require changes that ingrained selfishness and pride would not permit. For the first time, really, we can understand the conditions that prevailed at the time of the Flood and why our Lord in his prophecy likened that time to our present day.

The prophecy as stated by Jesus is, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:36-39) The thought seems to be that the people in Noah's day were completely oblivious to what was taking place. The preaching by Noah, which was done for the most part by the preparing of the ark, was met by scoffing and disbelief.—Heb. 11:7; II Pet. 3:3

In Genesis the 6th chapter, we are given some of the details of the moral conditions of mankind at the time of the Flood. It is remarkable that in our day we have a literal counterpart both as to morality and disbelief.

The Apostle Paul confirms the attitude of the world just before they are engulfed in the fast approaching climactic time of trouble. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. 5:3) As an aftermath of the First World War, the League of Nations proclaimed that the objectives necessary for peace had been won. The two principal tenets of the League were the preservation of peace and the improvement of human welfare. These lofty aims engendered the hope for peace in the minds of many people. But its dismal failure dashed these hopes, and sudden (or unexpected) destruction came upon the nations as travail upon a woman. And as a woman's pains in travail get more frequent and severe as the time progresses, so has the

world's travail become more frequent and intense.

In another prophecy concerning our time, our Lord said, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25, 26) The reference to the sun, moon, and stars is to the ecclesiastical powers of this earth which are ruled by Satan, "the prince of the power of the air." (Eph. 2:2) The nations are indeed suffering distress with perplexity. The sea and waves in the Bible are symbols of the restless masses of humanity. In Isaiah 57:20 we read, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The people, observing the massive world-wide "armaments for peace," are fearful of the things that are certain to come upon the earth.

This would portend a bleak and hopeless future were it not for the wonderful words of Jesus: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for [by] the elect's sake those days shall be shortened." (Matt. 24:21, 22) In verse 22 the Greek word "dia" is translated **for**, but a better translation is **by** the elect. We, who appreciate that the world events and the prophecies of the Bible point to the certainty of an imminent climactic time of trouble, are especially grateful for this text. It gives us the wonderful assurance that the Heavenly Father, through the instrumentality of Christ and his church, will bring the trouble to an end before it evolves into a time of cataclysmic destruction.

**It will be at this time** that the long-promised kingdom for which we have been taught to pray, "Thy kingdom come. Thy will be done, as in heaven, so in earth," (Luke 11:2) will be established and the many crooked things that plague the earth today will be made straight.—Luke 3:5

One of the beautiful prophecies concerning this kingdom is found in Isaiah 25:6-9. It states, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees . . . well refined." In the Bible a mountain pictures a kingdom, and the text is saying that in this long-promised kingdom God will provide an abundance of material things. There will no longer be the fear of deprivation or starvation for some people, for his arrangements are for **all people**.

Verse 7 of the prophecy reads, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." The god of this world, Satan, has blinded the minds of the people and they have not been able to discern the true and living God, to know of his love and his beneficent plan of salvation. This cannot be corrected until the kingdom is established, and one of its first provisions implemented—the binding of Satan. (Rev. 20:2,3) This is done, the Scriptures tell us, so that he can "deceive the nations no more." **It is then** that the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) **It is then** that the people will turn to the Lord and gladly accept and live by his precepts. **It is then** that the nations will beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither will they learn war any more.—Mic. 4:3

In verse 8 of Isaiah 25 the prophecy continues: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." **It is then** that the adamic curse will be lifted from the human race and all who have ever drawn the breath of life will be brought back in the resurrection and given a real first opportunity for life. Not only will adamic death be done away with, but also all of the ailments and sorrows that mark the dying process.

**It is then** that the people of earth will cry with one resounding voice, "Lo, this is our God; we have waited for him."—Isa. 25:9 □



## **“Glad Tidings of Great Joy”**

THE angel who announced to the shepherds on the plains of Bethlehem the birth of Jesus, said, “Behold, I bring you good tidings of great joy, which shall be to all people.” (Luke 2:10) The birth of Jesus, while not the beginning of divine interest in man, was the first manifestation to him of God’s love and sympathy.

Not all have learned the relationship between the birth of Jesus, his earthly life, his crucifixion, and the future glorious outworking of God’s love for our race. What our Lord Jesus did at his first advent was simply a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man who sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the Just for the unjust.—Rom. 5:12,17-19; 1 Pet. 3:18

The death of Jesus is the basis upon which the millennial kingdom will be established. His death constitutes the purchase price for the whole world of mankind, and, because of this, the world is to be turned over to him. He will reign a thousand years in heavenly glory and power for the uplift, the restitution to perfection, of Adam and his race, for whom he died more than eighteen centuries ago.—1 John 2:2; Acts 3:19-21

Throughout the past eighteen centuries God, through Christ, has been merely calling a “little flock” out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this age—hence it still lies in the wicked one. (Eph. 2:2) The church, the called ones, become, eventually, by a share in the first resurrection, Christ’s bride—in glory, honor and immortality. This faithful company have the Master’s promise that if they suffer with him they shall also reign with him in his kingdom. □



# Bible Study

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## LESSON FOR DECEMBER 7

### Matthew Presents the Messiah

**MEMORY SELECTION:** "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matthew 5:17

**SELECTED SCRIPTURE:** Matthew 1:1,17; 5:17-20; 9:9; 13:51,52

WHEN examining our memory selection the fact becomes clear that our Lord Jesus was a highly-placed spiritual being in his pre-human existence but came to earth as a perfect human being. As a perfect man he was able to keep the divine Law given to Moses at Mount Sinai. Because of his ability to keep God's Law perfectly, Jesus could have claimed all the rights and privileges that were promised under that Law Covenant. One of those promised benefits was life, everlasting life, which he willingly agreed to offer up sacrificially to provide the ransom price for Adam. By doing this he became the central figure in the divine plan for the redemption and salvation of the entire human race.

When God through Moses made the Law Covenant with the nation of Israel, the Jewish people agreed to keep all the terms of that covenant. If they so kept the agreement, God promised abundant material blessings and everlasting life. They would, additionally, have the glorious privilege, as the people of God, of being used as the divine instruments in the blessing of all the families of the earth in Messiah's kingdom.

Neither the Jews nor any other imperfect beings could keep the divine law perfectly as demanded. The difficulty was not in God's law which was perfect, but because of the imperfection of the people. The nation of Israel, like the rest of the world, was incapable of keeping the perfect laws of God. They

were unable to do so because of the mental, moral, and physical weaknesses inherited from fallen Adam.

Our Lord Jesus was the long promised Messiah of Israel, but when he came unto his own they failed to recognize and thus to receive him. Nevertheless he fulfilled his mission and gave his perfect life as an atonement for sin. This made justification by faith possible, and the children of Israel were the first to be granted the privilege of seeking the heavenly blessing of joint-heirship with Jesus in the kingdom. This required the imputation of the merit of Christ's sacrificial death, and complete consecration on the part of the individual to do the will of the Heavenly Father—the laying down of the present life sacrificially even as Jesus did. The consecrated individual, covered by the merit of Christ's sacrificial blood, if faithful, is promised a share in Christ's inheritance as part of the spiritual seed of Abraham through whom all the families of the earth will be blessed.

After having gathered all the willing and obedient out of Israel—for the offer was first made to them—the call to joint-heirship with our Lord in the spiritual phase of his kingdom was extended also to Gentile be-

lievers. Nationalistic favors would no longer have precedence over those who wished to take up their cross and follow the Lord in baptism into his death.

The Apostle Paul explains that this was not a setting aside of the Law for the Jewish converts, but as new creatures in Christ Jesus they were no longer bound by the terms of the Law. He says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:1-4

Justified believers are not under the Law Covenant but under the Sarah feature of the Abrahamic Covenant, which is a covenant of sacrificial death with the Lord. They thus share with Jesus in their sacrifice of earthly interests and in their desires to gain the reward of the kingdom—glory, honor, and immortality. □

## Preparing the Way

**MEMORY SELECTION:** "Prepare ye the way of the Lord, make his paths straight."—Matthew 3:3

**SELECTED SCRIPTURE:** Matthew 3:1-12

JOHN the Baptist was given the honorable task of directly introducing the Savior of the world. And what an honor and privilege that was!

Our Lord Jesus declared of John, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt. 11:11

This scripture acknowledges John as being the last of the prophets of God, and indeed one of the most important and dedicated. The text also draws attention to the opening phase in the plan of God as concerns the heavenly calling. Our Lord

Jesus opened a new and living way—an invitation to share with him a place in the kingdom.—Rom. 8:17

We note John's words, "Repent ye: for the kingdom of heaven is at hand." (3:2) The Savior, whom he announced, was about to select those who would be joint-heirs with him in his future heavenly kingdom. The prophet recognized that he was not eligible for that honor, yet he rejoiced in the privilege of announcing the bridegroom, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy

therefore is fulfilled.”—John 3:29

John’s mission, aside from that of announcing the Savior to the world, was to arouse the nation of Israel to the fact that Messiah had come. He proclaimed that the one who would be king in that long-promised kingdom of God was at hand. If any of the children of Israel wished to share in the ruling phase of that kingdom they should begin to prepare their hearts accordingly.

It was evident that the nation as a whole would not be accepted for such privileges, but as individuals they were thus invited to make a thorough search of their hearts, turn from the sin that beset them, and symbolize their newness of heart by baptism and putting away their former lusts.

John was a most able prophet of God. He possessed a strong and rugged character fully devoted to the task before him. His experiences in the wilderness had specially prepared him to proclaim the message that the Lord had given him. This message had a special appeal to the minds of the people.

He was faithful in telling the people that his work and baptism were merely preparatory, and that the higher teaching and baptism would be instituted by

the Lord Jesus. “For this is he that was spoken of by the Prophet Esaias [Isa. 40:3], saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”—Matt. 3:3

As a humble servant of God, John recognized Jesus’ relationship to God was that of a son, while his own relationship was that of a servant. The honor and dignity of Jesus was so great that in comparison he was not worthy to unloose his shoes.

Messiah’s baptism was for the faithful. “Israelites indeed” were to be baptized with the Holy Spirit and invited to share in all the honors and privileges associated with the kingdom of God.

As a nation the children of Israel were denied the privilege of joint-heirship with the Lord in his kingdom and only a few individuals—a remnant—responded. Thus was the invitation extended to Gentile believers who have since entered into the baptism of death with the Master and have sought to walk in his footsteps.—Rom. 6:3-5

John the Baptist was faithful in his commission to the Lord. Let each of us be faithful in carrying out our consecration vows to do that which would be pleasing to him. □

## God Sends the Savior

**MEMORY SELECTION:** "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21

**SELECTED SCRIPTURE:** Matthew 1:18-25

THE Christmas season is a very special time of year to all those who truly love the Lord. However, many in the religious world celebrate this great event with but little understanding of its wonderful, far-reaching implications for the blessing of all the peoples of the earth, both living and dead.

Jesus' name is derived from the Greek "Joshua" which signifies Savior. The word "savior" signifies "life-giver." The baby born to Mary was the perfect Christ child—the transferred life of the Logos, the Son of God, the first-born of all creation. He came into the world for the express purpose of carrying out the plan of God for the recovery of the human race from sin and death.

But our Lord Jesus did not

become the life-giver to the world at the time of his first advent. From other prophecies we learn that the time for the blessing of all the families of the earth is even yet future. His sacrificial death did accomplish the ransom price for Adam and all his children, thus preparing the way for them eventually to have life. Some of the miracles Jesus performed were apt illustrations of the power and authority he will possess when he binds Satan, begins his reign, and turns his attention to the sin-sick world of man.

His power to restore the dead to life, as in the case of Lazarus and others, indicates the scope of the kingdom and its blessings. In "due time" he will begin his kingdom reign and accomplish all the blessings associated with it.

During the intervening centuries between the first and second advents, God has been calling those who would respond to the invitation to share with our resurrected Lord in his future kingdom. The call has thus gone out in the world, and those who hear the call may offer themselves in consecration to Jehovah God. The reward for these who are faithful is high because the qualifications are great. This Gospel Age is an age of self-sacrifice in following Jesus. Faithfulness will eventuate in sharing in the heavenly phase of the kingdom as spiritual beings. Jesus' faithful foot-step followers will participate in restoring man to his original state of perfection.

At present the world is still in the time when darkness covers the earth and gross darkness the people. The great light of truth and blessing is not yet shining on them. As the Apostle Paul explains (Rom. 8:22), "we know that the whole creation groaneth and travaileth in pain together until now." The world is still waiting for that blessing because the call to be fellow-heirs with our Lord in his kingdom has not yet ceased. "For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God."—Rom. 8:19

The time is steadily approaching when the full number who will share with our Lord will have been called, chosen, and found faithful. At that time the Gospel Age will close and earth's social, political, and religious elements will give way to the ruling authority of the "Prince of Peace."

There will be much dislocation among earth's ruling powers before Messiah begins his great reign. The trouble is the inevitable result of fallen man's attempt to govern himself while alienated from his Creator. The wrong course of sin and selfishness must be turned about, and the power of the "Sun of Righteousness" will accomplish it. The "Prince of Peace" will subdue all enemies of truth and righteousness—all disobedience to the divine will in the kingdom.

The millennial kingdom will be under the direct supervision of our glorified Lord Jesus, together with the faithful members of his bride class. Yet behind the Savior will be the power and authority of the Heavenly Father, Almighty God. God is the author of life, and thus the author of salvation. When the kingdom will have accomplished its objective of restoring man to perfect life, then man will be capable of standing before God on his own merit. □

## Jesus Begins His Ministry

**MEMORY SELECTION:** "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matthew 4:17

**SELECTED SCRIPTURE:** Matthew 3:13-17; 4:17-25

THE proclamation "Repent: for the kingdom of heaven is at hand" was essentially the same message that had inspired the ministry of John the Baptist. It was also the same message that our Lord Jesus gave to his twelve apostles and later to the seventy who were sent forth with the message of the kingdom.

John the Baptist had prepared the way for Jesus. He was given the very special privilege of baptizing the Savior of the world. We read, "Then Jesus arrived at the Jordan from Galilee, and came to John to be baptized by him. John tried to dissuade him. 'Do you come to me?' he said; 'I need rather to be baptized by you.' Jesus replied, 'Let it be so for the present: we do well to conform in this way with all that God requires.' John then al-

lowed him to come. After baptism Jesus came up out of the water at once, and at that moment heaven opened; he saw the Spirit of God descending like a dove to alight upon him; and a voice from heaven was heard saying, 'This is my Son, my Beloved, on whom my favor rests.'"—Matt. 3:13-17, NEB

At the end of John's ministry he was cast into prison. Jesus did not begin his ministry immediately after his baptism but waited for a period of time. He had respect for the time features of the Heavenly Father's arrangements—Mark 1:14, 15

Andrew and Peter were among the first to follow Jesus. "John was standing with two of his disciples when Jesus passed by. John looked towards him and said, 'There is the Lamb of God.' The two disciples heard



him say this, and followed Jesus. When he turned and saw them following him, he asked, 'What are you looking for?' They said, 'Rabbi' (which means a teacher), 'where are you staying?' 'Come and see,' he replied. So they went and saw where he was staying and spent the rest of the day with him. . . . One of the two who followed Jesus after hearing what John said was Andrew, Simon Peter's brother. The first thing he did was to find his brother Simon. He said to him, 'We have found the Messiah' (which is the Hebrew for 'Christ'). He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You shall be called Cephas' (that is, Peter, the Rock)." —John 1:36-42, NEB

It was after Jesus moved to Capernaum that he began his ministry on a broad scale to the nation of Israel. The children of Israel were especially blessed by God and had been watching for the long promised kingdom in which they believed they would share a chief place. In fulfillment of the promise given to Abraham they expected that in his "seed" all the families of the earth would be blessed and that they would be used by God to rule and instruct all nations.

When Jesus proclaimed "Repent: for the kingdom of heaven

is at hand" the Jews believed the time for the fulfillment of the promise to kingdom rule had begun. What they did not understand, however, was the necessary humbling of heart that must first take place if they would aspire to such a great honor.

To the majority of Jews the profession of faith was but an empty form. Their hopes in connection with the great promises of God's Word had not inspired their hearts in the proper manner. Instead, because of selfishness and pride, they believed that as a nation they were the only people who could carry out God's will. Due to their hardness of heart God later turned his attention to Gentile believers, and the hope of the kingdom has been a message to the Gentiles throughout the Gospel Age. As a nation the Jews lost the exclusive privilege of becoming joint-heirs with the Lord Jesus in the heavenly phase of the kingdom.

But God has not forgotten his people. The millennial kingdom, under the supervision of his glorified Son, will bring blessings to all who desire to walk in the ways of truth and righteousness. In due time the whole human family will be brought back into harmony with their Creator. □

# **Christian Life and Doctrine**

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## **THE CREATOR'S GRAND DESIGN PART 14**

### **The World's Coming Judgment Day**

**“He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts 17:31**

IN THE minds of many the coming day of judgment is to be a period of twenty-four hours, in which the righteous and the unrighteous will be summoned before a judgment seat occupied by Jesus to hear their eternal fate declared. According to this tradition the righteous will be sent to heaven, and the unrighteous to a place of torment. Since, as history indicates, the vast majority of the human race have been unbelievers, for whom it is thought that the judgment day will be one of terror, it is frequently spoken of as “dooms-day.” However, the Bible does not support this view.

Let us repeat: This conception of the world's coming judgment day is merely a tradition, another of those misconceptions handed down to us from the Dark Ages. The judgment day that the Bible describes is a period of one thousand years, during which mankind in general will be on probation for the purpose of proving their worthiness or unworthiness of everlasting life here on the earth.

#### **A Past Judgment Day**

The need for the world's future judgment day arose more

than six thousand years ago, at the time when our first parents were tested in the Garden of Eden. They failed under that test, and came under condemnation to death. This condemnation was passed on to their children, and thus Adam and his descendants became a dying race. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." —Rom. 5:12

When Jesus came he explained that he had not come to condemn the world but that the world through him might have life. (John 3:17) On this point Paul wrote: "As by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus] the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18,19

The life provided by the ransom sacrifice of Christ is not thrust upon anyone. It is obtainable only upon the basis of acceptance and obedience. At the present time this is upon the basis of faith, and those who receive it are called upon to lay down their lives in sacrifice, even as Jesus did. Few, indeed, have been willing to meet these rigid conditions of discipleship. In the first place, the vast majority have never had an opportunity really to know about Christ in an understandable manner. Those who died prior to the first advent had no opportunity to believe on him, and the millions in the heathen world since have likewise had no chance to know him and accept the provisions of divine love available through him and his work of redemption.

### **God's Wrath Manifested**

Paul said that "the wrath of God is revealed from heaven against all . . . unrighteousness." (Rom. 1:18) This does not mean that God is vindictive. It is a reference, rather, to the death condemnation that came upon our first parents because of their failure to obey God's law, and to the manner in which it is manifested in their children, the human race.

This death condemnation is indeed visible on every hand. We see evidences of it in every graveyard, in every undertaker's sign, in every doctor's sign, in every hospital; and we experience it in every ache and every pain. The Bible speaks of this death condemnation as an evidence of God's anger, but it also tells us that this anger endures for but a moment, then adds, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

This foretold morning of joy is in reality the morning of the world's coming thousand-year judgment day. This coming new "day" is to be one of enlightenment, during which all will have a full opportunity to know the Lord. The people will then be on probation to determine whether or not they will, under those favorable conditions, turn to the Lord in belief and obedience, and thus receive the provision of life made for them through Jesus, their Redeemer.

### **To Learn Righteousness**

Isaiah 26:9 declares that when God's judgments are abroad in the earth, the inhabitants will learn righteousness. This educational program is essential if the world of mankind is to have a full opportunity to know the Lord and to know his will concerning them. In the future judgment day the people will not be judged in their ignorance, but upon the basis of an understanding of the provisions of divine grace made for them through Christ.

There is no salvation outside of Christ, but one must know Christ in order to believe on him. Paul wrote, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:13,14) The purpose of the judgment day is to enlighten the world so that they may know and believe and obey.

In a glowing description of the people's rejoicing during the judgment day, the psalmist informs us that the Lord "shall judge the world with righteousness, and the people with his truth." (Ps. 96:10-13) This is just another way of

saying that the people will be judged upon the basis of the truth which will then be revealed to them—the truth concerning the provision of life made for them through the death of Jesus, and the Lord's requirements of belief and obedience.

Through another of his prophets the Lord declares, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) This text shows that the enlightenment of the people will lead to their united worship and service of the Lord. No longer will contradictory creeds and the influence of false gods hinder the people from knowing the true God and intelligently serving him.

### **Jesus' Testimony**

Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:46-48) The expressions "last day" and "latter days" are used a number of times in the Bible to describe the period of time when Christ is reigning, when the dead are being awakened from the sleep of death, and when the world in general is being enlightened and given an opportunity to believe, obey and live forever. (1 Tim. 2:4) It is a period of a thousand years.

And here Jesus informs us that in this prophetic "last day" his word, or teachings, will be the basis upon which the people will be judged. This agrees with the other testimony of the Scriptures we have examined indicating that the future judgment day of the world will be a time of enlightenment, when the people will learn the real truth concerning the Creator's grand design for their eternal blessing.

### **Books Opened**

This fact is further confirmed in Revelation 20:12, where

the Apostle John says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." This is, of course, symbolic language. It does not mean that all the millions of the dead will literally stand before God. The word "stand" is here used in much the same way as it is today when we say that one has a "standing" in court.

When our first parents transgressed God's law, they lost their standing before God, and without his favor they could not continue to live. They died, and so did their progeny. But God, in his love, provided redemption through Christ Jesus; and during the future judgment day all will be awakened from the sleep of death for the purpose of being judged. Through Christ they will then have a standing before God, or will "stand" before him, as John explains. The original condemnation will have been lifted.

And in this position they will be judged—judged by the things contained in the books, which will then be opened. Many suppose that those books contain a record of the past lives of the people. But this is not the thought at all. The Lord knows that upon the basis of their past lives these "dead, small and great" would not be found worthy of everlasting life. The "books" contain the truth by which the people are judged.

This is the truth concerning Jesus and his work of redemption. It is also the truth concerning God's standards of righteousness to which all worthy of life must adhere. It is the "pure language" that will be turned to the people at that time. It is the words, or teachings of Jesus which he said would judge the people in the "last day." No longer will the world be shrouded in heathen and other forms of darkness.

The greatest cause of darkness and superstition in the world today is the deceptive influence of Satan. But we are assured that Satan, who has deceived all nations, will be

bound during that thousand-year judgment day—bound that he may deceive the nations no more. (Rev. 20:1-3) With the light of God's truth flooding the earth, every individual will know that only by accepting Christ as his Redeemer and then obeying the laws of the messianic kingdom can he gain eternal life.

### **The Book of Life**

The thought of attaining life in the judgment day is symbolized in Revelation 20:12 by a "book of life" in which the names of the worthy ones are written. Like the "books" of knowledge, the "book of life" is also said to be opened at that time. Clearly the thought of the entire text is that the people will be enlightened, and upon the basis of their response to this enlightenment they will be judged. If their response, their "works," are favorable, their names will be placed in the book of life, and they will be on their way to everlasting life.

This is a "book" of human life, and during that future period of probation, those who prove worthy of having their names entered and remain therein will live on the earth as humans forever—not imperfect, not afflicted with disease and pain, but restored to the perfection which Adam lost when he transgressed God's law in the Garden of Eden. Revelation 21:4 declares of the culmination of that future day of blessing that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

### **Associate Judges**

The future judgment day of the world will not be for the purpose of determining who are Christians and who are not, for the faithful followers of Jesus will already have passed through their trial, or judgment period, and have proved worthy of "glory and honor and immortality." (Rom. 2:7) These will be associated with Jesus in the work of judging the world of mankind in general. Paul wrote, "Do ye not know

that the saints shall judge the world?" (I Cor. 6:2) These will be the "angels" (Greek, "messengers") who will be with Jesus in his judgment throne of glory when all nations are being judged by him, as stated in the parable of the sheep and the goats.—Matt. 25:31-46

In this parable those during the future judgment day who qualify for everlasting life are symbolized by sheep, while those who do not thus qualify are referred to symbolically as goats. The "sheep" are shown to be those who are motivated by a loving interest in their fellows and thus enter into the spirit of that new day, while the "goats" are those who continue, even under those favorable conditions, to pursue their selfish ways. The parable indicates that there will be such a class of willful sinners. These are the ones who Peter said would be "destroyed from among the people."—Acts 3:23

Those who, through obedience to the spirit of the open "books," manifest the spirit of love, will, as Jesus said, "go away . . . into life eternal," while the wicked will go into "everlasting punishment," symbolized in the parable by the destructive element of fire. Many have misinterpreted the statement "everlasting punishment" to mean eternal torture, but this is not the correct thought. The punishment, or "wages" of sin, is death. If the death is eternal, which it will be in the case of willful sinners, then it will be everlasting punishment or, as the Greek text puts it, an everlasting cutting off.

In this parable Jesus says to the "sheep" class, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (vs. 34) This is the kingdom, or dominion, that was given to our first parents when they were created. It was the dominion over the earth and over the lower forms of creation on the earth. The Genesis record reads, "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the



cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Gen. 1:26) This is the kingdom that was given to mankind in the beginning, and this is the kingdom that will be restored to the willing and obedient at the close of the world’s thousand-year judgment day.

### **“Not Yet”**

David wrote concerning man, “Thou madest him to have dominion over the works of Thy hands.” Paul quotes this, and adds: “We see not yet all things put under him. But we see Jesus, who was made 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.” (Ps. 8:6; Heb. 2:8, 9) Thus Paul explains that the death of Jesus provided for the restoration of man’s life and dominion.

And it is Jesus who, in his parable of the sheep and the goats, explains when man’s lost dominion will be restored; that it will be at the close of the world’s judgment day, when he will say to those proven righteous at that time, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” When this great event in the plan of God is accomplished, none will need to say, as Paul did, that “we see not yet all things put under” man, for all will then know that the grand design of the Creator through Christ has been fulfilled, and that all things have been put under man, for his lost dominion will have been restored.

### **Good and Evil**

The sin of our first parents consisted in their eating of “the tree of knowledge of good and evil.” (Gen. 2:9) The fact that God planted this tree together with the others in the Garden of Eden suggests that he desired his perfect human creatures to have an understanding of both good and evil. That he made eating of the fruit of this tree a test of obedience indicates his foreknowledge of the fact that this knowledge could be acquired only by experience.

God informed Adam that disobedience would lead to death. (Gen. 2:17) He knew that his human creation would experience much evil as a result of disobedience. For more than six thousand years the world has been filled with sickness, sorrow, and death. Truly all have received an experimental knowledge of evil and its terrible consequences, and this has come about at a result of that original act of disobedience in Eden—the partaking of “the tree of knowledge of good and evil.”

But during all this time mankind has had little opportunity to learn about good and its results. True, probably most people in every generation have experienced moments, perhaps days, or even a few years, of relative happiness; but for the most part the dying human race has continued to groan under the weight of sin and death. Man has increased this suffering by his inhumanity to man, for selfishness in all its ugly forms has continued to plague the human race from Eden until now.

But this situation will change with the establishment of Christ's kingdom. Under the laws of that kingdom evil will be restrained, death will be destroyed, and the dead will be restored to life. Then, for the first time in a universal way, the human race will experience good. And then they will be in a position to judge upon the basis of actual experience whether to choose evil and die, or to choose good and live.

This is the divine purpose in the permission of evil. God did not wish his human creatures to be like robots, obeying him because they had no choice to do otherwise. He wanted them to obey and serve him because they delighted to, and because they realized upon the basis of a full knowledge of the issues involved that this was the only right thing to do.

And it is this willing desire to serve the Creator that will be manifested by the restored human race at the close of the thousand-year day of judgment. The people will then know the Lord and appreciate the advantages of being in harmony with him. They will have learned fully of his love in providing

redemption and salvation through Christ. As those ransomed by the gift of God's dear Son and his sacrificial death will have returned from death with songs of everlasting joy upon their heads, they will obtain joy and gladness, and sorrow and sighing will flee away.—Isa. 35:10 □

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## **Weekly Prayer Meeting Texts**

**DECEMBER 4**—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13 (Z. '01-271 Hymn 298)

**DECEMBER 11**—My son, give Me thine heart, and let thine eyes observe My ways.—Proverbs 23:26 (Z. '01-324 Hymn 277)

**DECEMBER 18**—The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13:6 (Z. '02-45 Hymn 261)

**DECEMBER 25**—Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:10, 11 (Z. '03-457 Hymn App. U)

# **Christian Life and Doctrine**

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## **Appreciation of God**

**“And the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.”—1 Timothy 1:14 RSV**

IT IS generally supposed that the Apostle Paul wrote his first epistle to Timothy while imprisoned in Rome. The letter contains important instructions to Timothy, including also reflections on incidents in his life. A second and final letter was written to Timothy before Paul was put to death by the Roman Emperor Nero.

In the first epistle, and particularly in the first chapter, the Apostle Paul touches on several important matters. Foremost among these were the doctrines of Christ. Later in this letter he elaborates on some of these doctrines; for example, in 1 Timothy 2:3-6, he mentions the ransom: “For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” These words are among the clearest written on the ransom. In this epistle we also find qualifications for elders and deacons and a clarification as to how the church should be organized and how elders and deacons were to be selected.

Other matters discussed by the apostle involve the principle of love, and especially God's love for each member of the church. He considers whether or not he himself is truly worthy of such love. Finally he discusses the responsibility he had as a chosen vessel of the Lord and the obligations con-

cerning the Gospel that all of us have.

As Paul writes to Timothy of these matters, we can discern an appreciation of God and the things of God. Appreciation can be defined as "mental realization or understanding of true value." As a rule, it takes time to develop appreciation. But from the moment of Paul's conversion on the road to Damascus, he highly esteemed the revealed word of God. He also knew that the end result of understanding and putting into practice these doctrines was to develop a Christlike character, which in its essence is love. Paul knew that God and Jesus loved him and he appreciated their love. He wanted Timothy (and us) to have this same appreciation.

After saluting Timothy, Paul immediately advises him to stay in Ephesus and to lend his influence concerning the proper teachings of Christ, saying, "As I besought thee to abide still at Ephesus, when I went to Macedonia, that thou mightest charge some that they teach no other doctrine." Paul had labored hard to establish the various individual churches in Asia Minor, which in total comprised a great part of the Early Church. The church at Ephesus was a large one. They appeared to have many elders, and they served, and influenced, a large area in Asia Minor. Paul also knew that there were insidious influences at work in the area. When en route to Jerusalem, and with the knowledge that he would go to Rome and be imprisoned, Paul asked the elders of Ephesus to meet him at Miletus. They did so, and there he had a last meeting with them. We read the account in Acts 20:17-35: "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the

Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood [with the blood of his own Son]. (See Diaglott, Weymouth, RSV, NEB, footnotes.) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

This meeting of Paul with the elders of Ephesus was climaxed by a display of affection and love on the part of all those assembled: "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept

sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'" (Acts 20:36-38) They felt the need of Paul's help, and they were sorrowful that they would not see his face anymore. Because he would no longer be able to visit them personally and because he was aware of the problems that would arise through ambitious leaders, Paul looked for other ways to help the brethren at Ephesus. Hence he advised Timothy to remain there and to lend his influence in the teaching of correct doctrine. Not much is said about the exact nature of the doctrinal problems that had arisen; but it appears that these could have been associated with technicalities which, in turn, were giving rise to a wrong spirit and were causing dissension and strife.

Paul knew well the value of the doctrines of Christ and that these must be understood before they can be appreciated. Paul also knew that the brethren in Ephesus particularly needed understanding. When speaking to the elders at Ephesus, he said there would be those who would be willing to teach error in order to receive a following. The beginnings of this may have been observed by the apostle at Ephesus.

One of the problems detrimental to the spiritual welfare of the brethren was "foolish talking" and technicalities regarding the Law of Moses. Timothy was instructed to charge certain brethren at Ephesus "not to occupy themselves with myths and endless genealogies which promote speculation rather than godly edifying in faith." Why did Paul feel it necessary to give Timothy such instructions? We may be able to understand if we look at the background of the Early Church.

In the Early Church, many brethren who were "Israelites indeed" had been brought up under the Mosaic Law. Some viewed themselves as more knowledgeable concerning the Law than their Gentile brethren. They may have unintention-

(Continued on page 38)

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Salem WNNN 1510 10:15 a.m.

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

Buffalo-Niagara Falls WHLD 1270 12:00 noon  
Rochester WEZO 7:00 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

## OHIO

Columbus WTVN 610 6:00 a.m.  
Dayton WAVI 10:45 p.m.  
Toledo WGOR 1520 9:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Norman KNOR 1400 7:30 a.m.  
Pawhuska KOKN 1500 8:00 a.m.

## OREGON

Portland KYXI 1330 10:30 p.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:30 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

# Radio Broadcast Schedule

<b>PUERTO RICO</b>			Regina, Sask. CKRM 7:45 a.m.
Aguadilla (Fri.) WABA	8:00 p.m.		Yorkton, Sask. CJGX 940 10:00 a.m.
<b>SOUTH CAROLINA</b>			<b>AUSTRALIA</b>
Charleston WOKE 1340	7:06 p.m.		Geelong 3GL 10:00 a.m.
Hemingway WKYB 10			<b>BRITISH WEST INDIES</b>
<b>SOUTH DAKOTA</b>			Grand Cayman Radio Cayman 11:15 a.m.
Sioux Falls KELO 1320	7:45 a.m.		
<b>TENNESSEE</b>			<b>CEYLON</b>
Knoxville WITA 1490	4:00 p.m.		Radio Sri Lanka (Sat.) 9:45 p.m.
Memphis WMQM 1480	1:45 p.m.		<b>NEW ZEALAND</b>
<b>TEXAS</b>			Dunedin (Sat.) 4XD 6:45 p.m.
Fort Worth KJIM 870	6:45 a.m.		Whakatane IXX 6:45 a.m.
Pearsall KVVWG 1280	8:00 a.m.		<b>NIGERIA</b>
<b>VIRGINIA</b>			Ondo State (Wed.) OSBC 2245
Alexandria WXRA-FM 105.9	7:35 a.m.		<b>PANAMA</b>
Richmond WGGM 7:45 a.m.			Panama City HOQ 1250 10:30 a.m.
Roanoke (Sat.) WJLM-FM 93.5	1:15 p.m.		<b>PHILIPPINES</b>
<b>WASHINGTON</b>			Manila (Sat.) DWXX 9:15 p.m.
Clarkston KCLK 10:00 a.m.			<b>SOUTH AFRICA</b>
Seattle KMPS 1300 10:00 a.m.			Joubert Park SWAZI Music Radio (Wed.) 11:30 a.m.
Spokane KICN-FM 99 3:00 a.m.			<b>TONGA</b>
Spokane KUDY 1280 9:45 a.m.			Nuku 'Alofa (Sat.) 5:30 p.m.
Tacoma KMO 1360 9:45 a.m.			<b>VIRGIN ISLANDS</b>
Yakima KUTI 980 7:15 a.m.			St. Croix WSTX 970 9:00 a.m.
<b>WISCONSIN</b>			<b>ENGLAND</b>
Milwaukee WZUU 8:00 a.m.			Radio Caroline (Wed.) 8:00 p.m.
<b>WYOMING</b>			319 Metres (962 KHZ)
Cheyenne KSHY 1370 9:00 a.m.			
Sheridan KWYO 1410 12:00 noon			
<b>CANADA</b>			
Edmonton, Alta. CJOI 12:45 p.m.			
Lethbridge, Alta. CJOC 7:15 a.m.			
Vancouver, B.C. CJJC 800 9:45 a.m.			
Winnipeg, Man. CKJS 9:00 a.m.			
Corner Brook, Nfld. CFCB 570 10:00 a.m.			
Deer Lake, Nfld. CFDL-FM 10:00 a.m.			
Port au Choix, Nfld. CFNW 10:00 a.m.			
Port aux Basques, Nfld. CFGN 910 10:00 a.m.			
St. Andrews, Nfld. CFCV-FM 10:00 a.m.			
St. Anthony, Nfld. CFNN-FM 10:00 a.m.			
Stephenville, Nfld. CFSX 10:00 a.m.			
Hamilton, Ont. CKOC 6:45 a.m.			
Oshawa, Ont. CKLB 1350 7:15 a.m.			
St. Thomas, Ont. CHLO 10:45 a.m.			
Montreal, P.Q. CFMB 5:15 p.m.			
Prince Albert, Sask. CKBI 900 9:15 a.m.			



## SPANISH RADIO BROADCASTS

<b>ARIZONA</b>		
Nogales KFBR 1340	9:00 a.m.	
<b>CALIFORNIA</b>		
San Jose KAZA 1290	8:45 a.m.	
<b>FLORIDA</b>		
Coral Gables WRHC	8:45 a.m.	
<b>TEXAS</b>		
San Antonio KUKA 1250	8:45 a.m.	
<b>URUGUAY</b>		
Montevideo Radio El Espectador (Sat.) 1:30 p.m.		
810 k.c.		

# The BIBLE ANSWERS

## MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

<b>CALIFORNIA</b>			New Bern	WCTI-A
Los Angeles	KHOF		<b>OHIO</b>	
	KTTV	Channel 11	Cincinnati	WKRC
<b>GEORGIA</b>			Dayton	WCPO-TV
Savannah	WJCL	WTOC	Lima	WHIO
<b>ILLINOIS</b>				WLIO
Champaign-Decatur			<b>TEXAS</b>	
Springfield	WBHW		Austin	KTVV
<b>NEW MEXICO</b>			Houston	KTRK
Roswell	KSWB		Lubbock	KCBD
<b>NORTH CAROLINA</b>			Lufkin	KLRE
Hickory	WHKY		Tyler	KLTW

## SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

	Eastern Time	Central Time	Mountain Time	Pacific Time
<b>Sunday</b>				
December 7	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
December 14	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
December 21	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
December 28	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL  
HALEYVILLE, AL  
HUNTSVILLE, AL  
MADISON, AL  
OPP, AL  
PHENIX CITY, AL  
CORDOVA, AK  
EIELSON AFB, AK  
JUNEAU, AK  
KETCHIKAN, AK  
SITKA, AK  
VALDEZ, AK  
BISBEE, AZ  
CASA GRANDE, AZ  
COTTONWOOD, AZ  
HOLBROOK, AZ  
LAKE HAVASU CITY, AZ  
MESA, AZ  
MIAMI, AZ  
MORENCI, AZ  
NOGALES, AZ  
PAGE, AZ  
PAYSON, AZ  
PHOENIX, AZ  
RIO RICO, AZ  
SAFFORD, AZ  
SHOW LOW, AZ  
WINSLOW, AZ  
FT. SMITH, AR

MOUNTAIN HOME, AR  
AZUSA, CA  
BORON, CA  
CAMARILLO, CA  
CARLSBAD, CA  
COALINGA, CA  
CORONADO, CA  
EAGLE MOUNTAIN, CA  
EL GRANADA, CA  
EUREKA, CA  
FORTUNA, CA  
FOSTER CITY, CA  
FREMONT, CA  
FRESNO, CA  
GILROY, CA  
HANFORD, CA  
HAYWARD, CA  
HUNTINGTON BEACH, CA  
JEFFREY CITY, CA  
LOMPOC, CA  
LOS BANOS, CA  
MARTINEZ, CA  
MERCED, CA  
MODESTO, CA  
MOUNT SHASTA, CA  
OCEANSIDE, CA  
PASADENA, CA  
PORTERVILLE, CA

REDLANDS, CA  
RIALTO, CA  
RICHMOND, CA  
RIVERSIDE, CA  
SAN ANDREAS, CA  
SAN BERNARDINO, CA  
SAN BRUNO, CA  
SAN CARLOS, CA  
SAN DIEGO, CA  
SANTA CRUZ, CA  
SANTA MARIA, CA  
THE SEA RANCH, CA  
SOUTH LAKE TAHOE, CA  
SPRING VALLEY, CA  
STOCKTON, CA  
SUNNYMEAD, CA  
SUNNYVALE, CA  
TAHOE CITY, CA  
TAHOE PARADISE, CA  
THOUSAND OAKS, CA  
TULUNGA, CA  
WEAVERVILLE, CA  
YUCCA VALLEY, CA  
DURANGO, CO  
ENGLEWOOD, CO  
FORT COLLINS, CO  
FRISCO, CO  
HOLYOKE, CO

# Television Schedule

LAKEWOOD, CO  
PUEBLO, CO  
STERLING, CO  
BRANFORD, CT  
CLINTON, CT  
MANCHESTER, CT  
MIDDLETOWN, CT  
PLAINVILLE, CT  
TORRINGTON, CT  
ALTA MONTÉ SPRINGS, FL  
BONITA SPRINGS, FL  
CAPE CORAL, FL  
DUNEDIN, FL  
FERNANDINA BEACH, FL  
FT. WALTON BEACH, FL  
LAKE LAND, FL  
NAPLES, FL  
ST. PETERSBURG, FL  
SARASOTA, FL  
VALPARAISO, FL  
CLAYTON, GA  
DOUGLASVILLE, GA  
FORT BENNING, GA  
JONESBORO, GA  
MABLETON, GA  
MONROE, GA  
SMYRNA, GA  
VALDOSTA, GA  
WEST POINT, GA  
HILLO, HI  
WAILUKU, HI  
BLACKFOOT, ID  
BOISE, ID  
BURLEY, ID  
COEUR D'ALENE, ID  
IDAHO FALLS, ID  
MOUNTAIN HOME, ID  
OROFINO, ID  
PINEHURST, ID  
TWIN FALLS, ID  
ALTON, IL  
CARBONDALE, IL  
EFFINGHAM, IL  
MCHENRY, IL  
MOLINE, IL  
OAK PARK, IL  
ORLAND PARK, IL  
CLINTON, IN  
JEFFERSONVILLE, IN  
NEW HAVEN, IN  
SEYMOUR, IN  
AMES, IA  
BURLINGTON, IA  
CEDAR RAPIDS, IA  
DES MOINES, IA  
FT. MADISON, IA  
GUTTENBERG, IA  
MARSHALLTOWN, IA  
MASON CITY, IA  
OSKALOSA, IA  
SIOUX CITY, IA  
WASHINGTON, IA  
WATERLOO, IA  
CONCORDIA, KS  
DODGE CITY, KS  
FORT SCOTT, KS  
NEWTON, KS  
ULYSSES, KS  
HARLAN, KY  
HENDERSON, KY  
NICHOLASVILLE, KY  
OWENSBORO, KY  
PADUCAH, KY  
KENNER, LA  
SHREVEPORT, LA  
SLIDELL, LA  
BALTIMORE, MD  
CUMBERLAND, MD  
PASADENA, MD  
FALL RIVER, MA  
LEE, MA  
ORLEANS, MA  
COLDWATER, MI  
ESSEXVILLE, MI  
GRAND HAVEN, MI

GREENVILLE, MI  
LAPEER, MI  
MUSKEGON, MI  
NEGAUNEE, MI  
NILES, MI  
NORTH LANSING, MI  
ST. CLAIR SHORES, MI  
MANKATO, MN  
MARSHALL, MN  
MONTEVIDEO, MN  
RED WING, MN  
ST. LOUIS PARK, MN  
STEPHEN, MN  
WILLMAR, MN  
LONG BEACH, MS  
HAZELWOOD, MO  
INDEPENDENCE, MO  
BAKER, MT  
DEER LODGE, MT  
FORSYTH, MT  
LAUREL, MT  
LAVISTA, NE  
CARSON CITY, NV  
ELKO, NV  
PT. PLEASANT BEACH, NJ  
WASHINGTON, NJ  
WOODBURY, NJ  
ALAMOGORDO, NM  
ALBUQUERQUE, NM  
BAYARD, NM  
DEMING, NM  
ESPANOLA, NM  
FARMINGTON, NM  
LAS CRUCES, NM  
LORDSBURG, NM  
LOS ALAMOS, NM  
LOVINGTON, NM  
ROSWELL, NM  
SILVER CITY, NM  
SOCORRO, NM  
TRUTH OR CONSEQUENCES, NM  
TUCUMCARI, NM  
TULAROSA, NM  
ALBANY, NY  
LOCKPORT, NY  
NORTH TONAWANDA, NY  
PORT JEFFERSON, NY  
ROCHESTER, NY  
SYRACUSE, NY  
TARRYTOWN, NY  
WEST SENECA, NY  
CHAPEL HILL, NC  
WILSON, NC  
DICKENSON, ND  
GRAND FORKS, ND  
GRAND FORKS AFB, ND  
STANLEY, ND  
ALLIANCE, OH  
ASHTABULA, OH  
BELLAIRES, OH  
CANTON, OH  
CINCINNATI, OH  
COLUMBUS, OH  
FOREST PARK, OH  
LIMA, OH  
MARION, OH  
MIDDLETOWN, OH  
MINGO JUNCTION, OH  
NILES, OH  
NORWOOD, OH  
PARMA, OH  
PORTSMOUTH, OH  
STEUBENVILLE, OH  
URBANA, OH  
YOUNGSTOWN, OH  
ALVA, OK  
CARNEGIE, OK  
ENID, OK  
MEDFORD, OK  
MIDWEST CITY, OK  
MUSKOGEE, OK  
OKLAHOMA CITY, OK  
BROOKINGS, OR  
CASCADE LOCKS, OR  
COOS BAY, OR

HOOD RIVER, OR  
LA GRANDE, OR  
MADRAS, OR  
MEDFORD, OR  
PORTLAND, OR  
PRINEVILLE, OR  
REEDSPORT, OR  
SILETZ, OR  
WELDPORT, OR  
ERIE, PA  
MASONTOWN, PA  
PALMERTON, PA  
READING, PA  
MYRTLE BEACH, SC  
SUMTER, SC  
RAPID CITY, SD  
JEFFERSON CITY, TN  
MEMPHIS, TN  
NASHVILLE, TN  
AUSTIN, TX  
BELLAIRE, TX  
CLUTE, TX  
CORPUS CHRISTI, TX  
DALLAS, TX  
DENTON, TX  
EL PASO, TX  
GEORGETOWN, TX  
HOUSTON, TX  
LONGVIEW, TX  
MARFA, TX  
MULESHOE, TX  
OZONA, TX  
PASADENA, TX  
PORT ISABEL, TX  
ROCKSPRINGS, TX  
SAN ANGELO, TX  
SAN ANTONIO, TX  
SONORA, TX  
SWEETWATER, TX  
WACO, TX  
THE WOODLANDS, TX  
OGDEN, UT  
SALT LAKE CITY, UT  
VERNAL, UT  
BARRE, VT  
NEWPORT NEWS, VA  
RICHMOND, VA  
ROANOKE, VA  
WINCHESTER, VA  
ABERDEEN, WA  
ANACORTES, WA  
BURLINGTON, WA  
BREMERTON, WA  
ELLENBURG, WA  
FORKS, WA  
LONGVIEW, WA  
METALINE FALLS, WA  
MORTON, WA  
OLYMPIA, WA  
PORT ANGELES, WA  
QUINCY, WA  
SEATTLE, WA  
SPOKANE, WA  
YAKIMA, WA  
CLARKSBURG, WV  
FAIRMONT, WV  
KINGWOOD, WV  
MILTON, WV  
MORGANTOWN, WV  
APPLETON, WI  
ONALASKA, WI  
PLATEVILLE, WI  
WHITETWATER, WI  
BUFFALO, WY  
CODY, WY  
DUBOIS, WY  
EVANSTON, WY  
GILLETTE, WY  
GREYBULL, WY  
JACKSON, WY  
KENNEMER, WY  
LANDER, WY  
NEWCASTLE, WY  
RIVERTON, WY  
ROCK SPRINGS, WY

tionally confounded and confused these Gentile brethren. Paul emphasized the fact that the Law was intended to point out the weaknesses and shortcomings of men and the "exceeding sinfulness of sin." It was not intended to be an added burden to the Gentiles. Those who had been under the Mosaic Law and who had accepted Christ, were free of the Law and were privileged to live in conformity to the law of Christ.

As a Jew, before his conversion to Christ, Paul had tried to live up to the requirements of the Mosaic Law. No doubt he did as well as, if not better than, others who were of the scribes and Pharisees. He felt that in zealously serving the Law he was serving God in the most effective way. His zeal manifested itself in his acts against the new, radical sect known as Christians. He began to pursue them and to persecute them. In Paul's enthusiasm for serving the Law, he went contrary to it. The Law condemned defamation, murder, blasphemy, and persecution. Although Paul at that time had a profound technical knowledge of the Law, he was ignorant of its true purpose.

As Paul's enthusiasm for persecuting the Christians increased, the Lord suddenly brought this activity to an end. Paul was intercepted by our glorified Lord on the road to Damascus and, as a consequence, became a Christian. He became identified with the very sect that he had persecuted. His previous attitude toward Christians was never forgotten. In this letter to Timothy, he alludes to himself, saying, "[I] who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." (I Tim. 1:13) And again in the 15th verse, in speaking of how Christ Jesus came into the world to save sinners, he adds, "of whom I am the chief."

It is apparent that these previous experiences made Paul more aware of the seriousness of the situation developing in Ephesus. He was able to see clearly how Jewish brethren in Christ would favor teaching and emphasizing the Law to

influence their Gentile brethren. Hence he wrote: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm. But we know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."—I Tim. 1:5-10

The lesson is plain. An intellectual appreciation of the Law was not enough. Without the Spirit of Christ, it was not possible to know that "the end of the commandment is love." The development of love out of a pure heart should be considered a "doctrine of Christ" (a teaching of Christ), which it most certainly is.

In writing to Timothy, the Apostle Paul reflected upon his past behavior toward others. He saw the contrast between his own fallen nature and the perfect, righteous nature of Jesus. He wanted to be like him. Not only did Paul appreciate being brought out of darkness into God's marvelous light but he also appreciated that much had been done for him even though he had done nothing to be worthy of it. What he had done should have made him unworthy of God's favor. Paul's appreciation of God's favor toward him was expressed to Timothy as follows: "I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, though I formerly blasphemed and persecuted and insulted him; but I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full

acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever." (I Tim. 1:12-17 RSV) Note that the persecutions and insults were considered to be against Jesus himself. This is consistent with Paul's experience as recorded in Acts 9:3-6, where Jesus intercepted Paul on his way to Damascus and asked him, "Why persecutest thou me?" And when Saul asked, "Who art thou, Lord?" the answer was, "I am Jesus, whom thou persecutest," though Paul, as Saul of Tarsus, was breathing out threatenings and slaughter against the disciples of the Lord.

The Apostle Paul in emphasizing his unworthiness speaks of himself as the foremost of sinners. But we know that these evil acts were committed with a "zeal not according to knowledge." Paul was not a hypocritical Pharisee; and, since he had acted ignorantly in unbelief, was he judging himself too harshly? Saul of Tarsus had been converted (turned around) from a wrong course of zealously persecuting the church of Christ to a course of zealously serving God in the right way. Should he, therefore, be comparing himself with the worst of sinners? The Apostle Paul thought of himself in that light, but the Lord had chosen him to do a most important work. Speaking of Paul, our Lord told Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15) In order to equip Paul properly for this great task, the Lord gave him special knowledge through the Holy Spirit. This did not puff him up. The important work given to Paul and the important position he held did not prevent him from reflecting on his previous course of action. This reflection kept him humble, as he said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—I Cor. 15:9



Humility is an important quality for every Christian to develop. It is a necessary quality if we are to make "our calling and election sure." There are many ways that God employs to keep us humble. As for his servant Paul, he chose to make him aware of his weaknesses. The human weaknesses we possess, which have been revealed to us by the Lord through experiences, are most effective in keeping us humble. Then, no matter how great the work might be that we are called to do for the Lord, we will not become high-minded but will remain humble because we are not blind to our weaknesses.

The Apostle Paul was most grateful for the love and mercy of God toward him, and he appreciated this mercy very much. He never made attempts to justify his course of action during his earlier life as Saul of Tarsus but recognized it as being activated completely by misguided zeal. He saw himself as a member of fallen humanity, with weaknesses and failings that made him a sinner as much so as the other members of the fallen race; and if God could make of him a foremost apostle, there is hope for all the church.

When God entrusted Paul with the ministry of the Gospel, he gave him a great responsibility. We too, have been entrusted with a similar responsibility. Paul did not fail God in this trust. Likewise, we should do what we can to spread the Gospel message and to endeavor to make ourselves less unworthy of this trust. As we come to appreciate the love of God more, it should inspire us to serve him. As we see his mercy toward us, we should become more tolerant of our fellow members in the body of Christ and of our fellow men. As we come to appreciate the doctrines of Christ, we should apply what we have learned and freely give to others what we have received. As we see our own unworthiness to receive these blessings, we should become humble and trust God to work in us to do his good pleasure. As we see the wonderful examples in Paul and Timothy, we should emulate them and follow them, even as they followed the Lord. □

## IN MEMORIUM



**Edward E. Fay**

**January 20, 1908 -  
October 3, 1980**

BROTHER Edward E. Fay, a good and faithful servant of the Lord, has finished his course. He was seventy-two years old.

Brother Fay joyously embraced the truth as a young man, and thereafter his love for the Lord and his desire to serve him were the first and compelling concerns of his life. In addition to his services to his local church, he traveled extensively in the United States, Canada, and many foreign lands, encouraging the Lord's people and giving lectures to the public.

He was a long-time, highly valued trustee of the Dawn Bible Students Association where, among other matters, he was deeply involved in the creation and production of television films setting forth the beauties of God's loving plan for the blessing of all people. He was also, in later years, a part of the Frank and Ernest radio team.

He was dearly loved and greatly respected by the brethren far and wide for his deep knowledge of the truth, his untiring zeal, and his always inspiring talks. He never wearied of discussing the beauty, harmony, and the glorious hope of the Scriptures as they reveal God's wonderful plan, through Christ, to resurrect and bless all mankind. He was one of whom it could truly be said that he served the Lord, the brethren, and the truth until death. This was his fervent desire and determination.

Brother Fay will be sorely missed by his countless friends in many lands, but we rejoice that his pilgrimage is now victoriously completed. To all whose privilege it was to know and love him, his example of faithfulness unto death will remain as a lasting inspiration in the difficult days to come. □



Look up, O Earth; no storm can last  
Beyond the limits God hath set.  
When its appointed work is past,  
In joy thou shalt thy grief forget.  
Where sorrow's plowshare hath swept through,  
Thy fairest flowers of life shall spring,  
For God shall grant thee life anew,  
And all thy wastes shall laugh and sing.  
Hope thou in Him, His plan for thee  
Shall end in triumph and release.  
Fear not, for thou shalt surely see  
His afterward of peace.



# Christian Life and Doctrine

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## The Gifts of God

**“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”—James 1:17**

FOR centuries the year's end has been a season for the giving of gifts. It is a beautiful custom, the practice of which temporarily lifts the world somewhat out of its otherwise self-seeking course, and gives millions a taste of the revolutionary changes that will result in human relationships when, under the laws of Christ's kingdom, the unselfish spirit of giving takes the place of the selfish spirit of grasping.

The spirit of giving is the spirit of God, and he is the greatest of all Givers. Giving manifests the spirit of love, and “God is love.” The love of God which prompts him to give is described by the Greek word **agape**, which in our Common English Version of the Bible is sometimes translated “charity.” The original and true meaning of charity is the act of giving to those in need, where there is no hope of repayment. And this is truly the case with respect to the gifts of God, both to his people and to the world in general.

Nothing that any of God's creatures can give to him would add to his riches, and regardless of what they might withhold, he would not be made poor. He gives because he loves, and the rejoicing of those who receive his gifts is his joy. This, we believe, is true even in the case of his human creation, despite the present fallen and dying condition of man. Solomon expressed this thought, saying, “Every man

also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God."—Eccl. 5:18, 19

Here Solomon describes the sheer joy of living here on the earth as a natural man. All the natural things which contribute to this joy are the gifts of God. We are reminded of this in the Genesis record of the creation of man, in which we are told of the garden which God prepared for his human creation "eastward in Eden." In that garden, we are told God placed "every tree that is pleasant to the sight, and good for food." (Gen. 2:9) It was all designed for the joy of man. David wrote, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Ps. 115:16

In bestowing the blessings that make for human happiness, God has been impartial. Jesus assures us that his Heavenly Father causes the sun to shine and the rain to fall on the evil and on the good, the just and the unjust. (Matt. 5:45) It is true, of course, that during the dark night of sin and death, when God has been permitting evil to reign, there is no assurance to any individual or group of enjoying an adequate share of the natural earthly blessings. Today, a large portion of the human race is existing on scanty provisions of food and other necessities of life.

This is largely because of human selfishness, and the failure to provide adequate means of distribution prevents the bounties which the earth provides to be shared in just measure by all. The Lord's own people, living in various parts of the world, are subject to the conditions with which they are surrounded, sharing the common experiences of the world, whether they be lean, or full and rich. But these have learned, as did the great Apostle Paul, to be content with whatever the Lord's providence may permit, whether they "abound" or at times "suffer need." (Phil. 4:11-13) They have learned that "godliness with contentment is great gain."—I Tim. 6:6

## **Greetings to Our Brethren**

As we near the close of another year, our hearts go out to our brethren in Christ the world over. We know that in parts of the chaotic world of today the temporal affairs of the saints are far from abounding; that in some places they may even "suffer need," as did Paul on occasion. But we know, that like him also, they are "content," realizing that the "light afflictions" they are now "enduring" will continue but for a "moment," and therefore are not worthy to be compared with the "eternal weight of glory" which has been provided by the many and various spiritual gifts of God.—II Cor. 4:16-18

The year that is ending has been a blessed one for the Lord's people in every land. To our dear brethren in Europe, in Asia, in Africa, in Australia, and in New Zealand, we convey our Christian greetings and very best wishes for a blessed new year in the Lord! We greet our American brethren also, and we are confident that the Lord's people in every country are lifting their hearts and voices to God in prayer on behalf of the "called-out" ones everywhere throughout the earth. What a blessed fraternity it is to which we belong; a spiritual fraternity brought into being by the gifts of God!

## **The Gift of Salvation**

In order to have become a member of God's family and to sense the sweetness of the "blest tie that binds our hearts in Christian love," it was necessary to be a partaker of God's gift of salvation. We say the "gift of salvation." We could as well have said the gift of God's dear Son. (John 3:16; Rom. 6:23) "By grace are ye saved through faith," wrote Paul, "and that not of yourselves: it is the gift of God."—Eph. 2:8

And even this wonderful gift of salvation through Christ had to be preceded by another gift of God, which, shall we say, was the gift of discernment. When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus replied to him, "Flesh and blood hath not revealed it unto

thee, but my Father which is in heaven.” (Matt. 16:15-17) One cannot know and enjoy the truth and its blessings by reason of his own ability to interpret the Scriptures. Human reasoning (“flesh and blood”) is not able to discern the “mysteries of the kingdom of heaven.” This also is a gift of God.—Matt. 13:11

Psalm 119:144 reads, “The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live.” The “testimonies” of the Lord are his declarations, promises, and laws which reveal his divine plan of the ages. But it is only those to whom he gives understanding who are able to grasp their meaning, and it is through obedience to this God-given understanding that they receive everlasting life. To know the truth does not, by itself, put one in the way of life. It is through the truth that we learn to know God, and it is when we know him, and yield ourselves in complete and hearty submission to his will, that his gift of life through Jesus becomes ours. In prayer to his Heavenly Father Jesus said, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”—John 17:3

### **“All Things”**

Paul wrote, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom. 8:32) This is a wonderful promise! It does not mean, of course, that the Lord gives his people all that they might desire of temporal blessings and advantages. The reference is to the spiritual needs of the consecrated people of God. These are all supplied, and abundantly so, in keeping with the riches of God’s grace through Christ Jesus.

In the context of the “all things” promised, Paul is discussing the efforts, particularly of our great adversary, the Devil, to separate us from the love of God. One of his methods is through discouragement, based upon our fleshly imperfections. But as Paul says, “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that con-

demneth?" (Rom. 8:33,34) Certainly it is not God who condemns his people, for he has made provision through Christ Jesus for the forgiveness of their unwilling imperfections. Yes, from him we have received the gift of forgiveness.

Failing to separate us from the love of God through discouragement based upon our sins, Satan then tries other methods—"tribulation," "distress," "persecution," or "famine, or nakedness, or perils, or sword." Paul says, quoting from the Old Testament, "For Thy sake we are killed all the day long; we are counted as sheep for the slaughter." But in all these things we can be "conquerors through him that loved us."—Rom. 8:35-37

We can be conquerors in "all these things," not in our own strength, but because God, through Christ, has freely given unto us "all things" needful in order to be overcomers. The difficult situations which the Lord's people face in various parts of the world would, from the natural standpoint, be cause for fear and defeat. But, as Paul wrote to Timothy, the Lord has not given us the "spirit of fear." Instead, he has given us the "spirit . . . of power, and of love, and of a sound mind."—II Tim. 1:7

The "spirit . . . of power" is the Holy Spirit, one of its many functions in our lives as Christians being to give us strength for our every time of need. At times our needs seem very great. One trial follows another in quick succession. Many times the Lord permits us to be severely tested along several lines at the same time. The enemy often "comes in like a flood" to overwhelm us. But, as David wrote, "The Lord sitteth upon the flood; yea, the Lord sitteth King forever." In other words, he is in full control of every situation, and as David further promised, "The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:10,11

Yes, "the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold"—he will freely give us all things that are good for us as new creatures in Christ



Jesus. All these good things are embodied in his gift of the Holy Spirit. Speaking to his disciples, and in anticipation of what his Heavenly Father would do for his consecrated people beginning with Pentecost, and throughout the Gospel Age, Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13

### **God's Power**

The Holy Spirit is the holy power of God by which he accomplishes all his works. The inspirational power of his promises, recorded in his Word under his direction, is one of the means by which he strengthens his people. The Scriptures, inspired by the Holy Spirit, were given in order that the man of God might be "thoroughly furnished unto all good works." (II Tim. 3:16,17) "Thoroughly furnished"—in all things God has made provision for us through his Word.

As we have seen, he has promised to give strength unto his people. His many promises along this line are in themselves a source of great inspiration and encouragement. To know that God is for us, to really believe that he is helping us in every time of need, serves to help us over many difficult places in the road which Jesus called "narrow." We can keep going because we know that greater is he who is for us than all that be against us. The battle may rage around us, but because the Lord has promised to strengthen and protect, we enjoy the peace of God that passeth human understanding.

And we know that the promises of God are not empty words. We know he strengthens and protects his people, and some information is given us in his Word as to how he does this. In Psalm 91:11 we read, "He shall give his angels charge over thee, to keep thee in all thy ways." What a precious gift this is to the people of God! We read again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7

We have never seen an angel, and our human minds cannot understand how these heavenly beings accomplish their work; but we know that they exist, that they are powerful, and that they are willing and ready always to do God's will, and they know the Heavenly Father's will for his people. Jesus said, in this connection, that the angels always behold the face of his Father in heaven. Yes, they are in intimate contact with our God. They know his will for us and are prompt to do his bidding. His mighty power is exercised through them to "deliver" us.

Jesus said that he could ask the Father, and the Father would send "twelve legions of angels" to protect him. We do not know how many angels the Father uses to protect us, but even one would be sufficient, we are sure. In II Chronicles 32:21 we are told that the Lord "sent an angel"—just one, apparently—and "cut off all the mighty men of valor, and the leaders and the captains in the camp of the king of Assyria." If a mighty army encamped against Judah could be destroyed by one angel, what comfort should be ours in the realization that "the angel of the Lord encampeth round about" us for our "deliverance"!

In view of the miraculous manner in which God, through one of his angels, delivered Israel from the Assyrian army, Hezekiah was fully justified in having said to them, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (II Chron. 32:7, 8) The record states that the people "leaned themselves upon the words of Hezekiah."—vs. 8, margin

Surely the Lord is just as capable of caring for his people today as when he delivered Judah from the hands of Sennacherib, the king of Assyria. Just as then the people "leaned" upon the words of assurance given to them by Hezekiah, so we can lean upon the many promises the Lord has given us, and thus be "strong and courageous." True,

our enemies are many and powerful, and the circumstances of life are often baffling and discouraging, but as Hezekiah said in his day, "With us is the Lord our God to help us, and to fight our battles."

The angel that destroyed Judah's enemies was sent in response to the prayer of Hezekiah and Isaiah. They "prayed and cried to heaven, and the Lord sent an angel." (vss. 20, 21) The privilege of prayer is another of God's gifts to us. We are invited to come boldly to the throne of grace to obtain mercy, and to find grace to help in our every time of need. (Heb. 4:16) If, in the past, the Lord has seemed far from us and we have not realized the sustaining power of his grace, perhaps it was because we failed to seek him at the throne of grace. We may be sure that if we cry unto him in our distresses he will always send an "angel" to give us comfort, and in his own due time, deliverance.

God's dealings with his people of the Jewish Age were along natural lines. But with us it is different. We have entered into a covenant with the Lord by sacrifice. We have agreed to sacrifice the flesh and its interests, and we are leaving in God's hands the manner in which he accepts our sacrifice. As new creatures in Christ Jesus we are not to expect deliverance from experiences which are distressing to the flesh, except as the Lord sees such deliverance would be for our best interests as new creatures. The Lord's plan is not to spare us from suffering, but to give us strength to bear whatever trials his love and wisdom may deem to be for our highest spiritual welfare.

Indeed, one of the gifts of God to his people of the Gospel Age is the privilege of suffering for and with Christ. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) It requires great faith to appreciate this gift. The privilege of suffering with Christ is, however, a very precious gift; for if we are faithful in thus suffering, faithful even unto death, it will lead to association with him in glory—"If we suffer, we shall also reign with him."—II Tim. 2:12

## **The Joy Set Before Him**

In Hebrews 2:10 we read that it was God's plan "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The thought is that the "many sons" are also brought to glory through a pathway of suffering. Thus, just as the Heavenly Father did not shield Jesus from suffering, there is no reason to suppose that he will do so for us. However, God did provide a compensating portion for the Master: it was the "joy that was set before him" which, as the apostle explains, enabled him to endure the cross, despising the shame.—Heb. 12:2

These same joys are set before us, the greatest of which is the prospect of seeing our Heavenly Father and our Lord Jesus face to face, and spending eternity with them as members of the divine family. David wrote, "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." (Ps. 16:11) Jesus entered into this joy after his resurrection. The apostle affirms that he "is [now] set down at the right hand of the throne of God."—Heb. 12:2

This glorious inheritance was first given to Jesus by promise. To be at the right hand of the throne of God meant the glorious privilege of carrying out the Father's loving kingdom plan for the blessing of all the families of the earth. The promise was that this "pleasure of the Lord" would prosper in the hands of Jesus. (Isa. 53:10) By faith Jesus laid hold of these precious promises, and they served as a bulwark of strength while he was making his soul an offering for sin.

In prayer to his Father, Jesus said of his disciples, and those who would believe on him through their word, "The glory which Thou gavest me I have given them; that they may be one, even as we are one." And again, "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me [by promise]: for Thou lovedst me before the foundation of the world." (John 17:22, 24) "The glory which Thou gavest

me I have given them." What a gift! It means that all the exceeding great and precious promises which inspired and encouraged Jesus belong also to us, and are among the means which the Lord is using to fortify us against the attacks of the world, the flesh, and the Devil.

One of the promises to Jesus was, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) In Psalm 111:6 we read, "He hath showed his people the power of his works, that he may give them the heritage of the heathen." "The works of his hands are verity and judgment," the psalm continues, and "all his commandments are sure." (vs. 7) Yes, God has shown us the power of his works. He has opened the eyes of our understanding to see and appreciate his great plan of salvation—the redemption through Christ Jesus, his covenants, his promised kingdom, the "great salvation" of the church, and the "restitution of all things" for the world. Through the outworking of this plan we see the mighty power of God in operation. That power gave strength to the ancient worthies, enabling them to endure while they were being prepared to occupy the earthly phase of the kingdom, to be the "princes in all the earth." This mighty power of God comforted and strengthened Jesus, and raised him from the dead. By faith we see God's power in operation in the first resurrection of the church, already in progress, and by faith we anticipate the manifestation of divine power in the resurrection of all the dead.

Truly God has "showed his people the power of his works," and the purpose is "that he may give them the heritage of the heathen." God promised Jesus that he would be given the heathen for an inheritance, and throughout the age he has been helping the church to enter into this same inheritance, helping them by showing them the power of his works. Not only has it been given to us to see and know the mysteries of the kingdom—all the glorious features of the divine plan—but all the Lord's people have experienced the mighty

power of God in their own lives as they are being prepared to enter into their future inheritance with the glorified Jesus.

And how inspiring are the promises of God pertaining to the various aspects of our inheritance! Through the Prophet Isaiah the Lord said, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."—Isa. 49:8, 9

Other aspects of our inheritance are promised by Jesus in his statement, "To him that overcometh will I give, . . . the crown of life, . . . the hidden manna, . . . power over the nations, . . . the morning star, . . . white raiment, . . . make a pillar in God's temple, . . . to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 2:10-3:21) All these promises pertain to our prospect of reigning with Jesus in his kingdom. He knew that it was his Father's will that his followers should share these honors and blessings with him, for had he not said while still with his disciples in the flesh, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"?—Luke 12:32

### **Our Gift to God**

How many and diverse are the gifts of God to us! Truly they are more than can be numbered. In return he asks but one gift from us—"My son, give Me thine heart." (Prov. 23:26) To give our hearts to the Lord means to give him our all. It means that we will search his Word to determine his will for us at every step of the narrow way in which we walk. And in this also there is great joy, great peace of mind, for we are assured of being guided aright, and of hearing the voice of the Word of God saying, "This is the way, walk ye in it."

Without this infallible guide, the world strays aimlessly through life, burdened with its cares, and fearful of what each day's experiences might bring. But how wonderful it is

to have given our hearts to the Lord, and to let him be our guide, as we endeavor to do his will and work. It is in thus giving our hearts to the Lord that we receive one of the most precious of his present gifts. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

How precious is this rest which the Lord has given to his people! It is enjoyed by all his consecrated saints, wherever they may be, and regardless of their circumstances of life. The measure of this rest is in proportion to our faith in the divine arrangements, faith in God's dealings with us, faith in the provision he has made through the Redeemer, faith in his ability to fulfill his promises, and faith in all the means of grace which he has provided.

All the gifts of God's grace need to be accepted by faith—a vital and living faith—in order that they may enrich our lives as new creatures in Christ Jesus. As we look out upon the new year, may it be with a "faith that will not shrink, though pressed by every foe; that will not tremble on the brink of any earthly woe." We know not what 1981 holds for us. We know that the church as a whole will soon finish her earthly course, but just when, we do not know. We do know that for many of us, as individuals, 1981 will be the year. Let us live today as though tomorrow we would hear those welcome words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."—Matt. 25:21 □



### **1981 MEMORIAL SUPPER DATE**

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Friday, April 17.

# Encouraging Letters

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## Comfort in Grief

Dear Christian Friends: Thank you for the booklet "Hope." I've read and reread it, and will continue to read and study it. The contents are reassuring, and they bring hope and comfort to a grieving heart. Please send me a copy of "God and Reason." Thank you sincerely.—KS

## "It's Time to Come Home"

Dear Dawn: About five years ago I became a Christian, after reading your booklet "Three Keys to the Bible." About a year later I rejected your teachings and ministry, in favor of evangelical Christianity. I've learned a lot about God and the Bible since then. For the past six months I've really been dying spiritually, and I think maybe it's time to come home. Please send me the book "The Creator's Grand Design," for which I enclose the cost. I've reread the booklet "Three Keys to the Bible." It has helped. Will you please reinstate me on your cassette program? It would be a blessing. Also, I would like information as to how I can resubscribe to your monthly magazine. Please pray that my doctrinal confusion might end. In Christian love.—IL

## Every Article Inspiring

Dear Sirs: Please renew my subscription to The Dawn for the next year and send the booklet offered on the enclosed ad. All the books I have received from you have been a blessing to me, but last month's Dawn was something special. Every article in it was very inspiring. Thank you for The Dawn!—NC

## Postal Clerk Saw Dawn

Gentlemen: While boxing mail, I got a chance to leaf through one of your magazines. I would like a year's subscription to The Dawn, and I have listed five of your booklets I would like to order. I would also like "God's Promises Come true." You advertised the set of Studies in the Scriptures, which I would also like to have. The total cost is enclosed. Thank you, and may God bless you all.—NY

## "A Blessing to Study"

Dear Friends in Christ: I have been a reader of your magazine for at least 25 years. I don't see how I could get by without it! May God bless you and your work. It is such a great blessing to study and learn about what life is after death. Yours in His holy name.—AL



## **Bible Lessons Needed**

Dear People: I have watched your early Sunday morning program for years, and I love it. It makes me feel close to God, and I learn so much. "Three Keys to the Bible" lessons are what I am now asking for. I have never read the Bible. I'm trying to know it's meaning, but it is so hard to understand it. Thank you!—CA

## **A "Just" God**

Dear "Frank and Ernest": Please send me your booklet "God Has a Plan." Not until I heard your radio broadcast over radio station WFLA did I realize that God is not a vengeful God but a just God! Gratefully.—FL

## **Two Sisters Reading**

Dear Dawn Friends: Hi! I want to thank you for the book you sent so quickly—"The Divine Plan of the Ages." It is great, and I will order the rest of the set as soon as I save up the money needed. My sister, right now, is enjoying the booklet "The Holy Spirit," which I'll be reading next. I really enjoy your books and The Dawn magazine. Therefore I am sending along an order for some more books. Thank you again! God bless you.—CANADA

## **"In Dire Need"**

Dear "Frank and Ernest": Please send me the booklet "God's Plan." Your broadcast is a very interesting presentation. Many times it was something I was in dire need of. May God bless you and let you continue in your good works. Sincerely yours.—AZ

## **A Revelation and Help**

Gentlemen: I have received "Behold Your King," and it is a blessing to me. I also have a copy of "The Divine Plan of the Ages" and have given several to friends. It has really been a revelation to me and a great help in Bible study. I hope you have other booklets that I can order. I also want another copy of "Behold Your King" as a gift for my brother. My check is enclosed. Thank you so much for everything.—AR

## **Vacationer Tuned In**

Dear Sirs: I listened with great interest to your TV messages when we were spending the summer in Maine. I was particularly impressed by what you had to say on the subject of hope beyond the grave, and I would therefore appreciate receiving a printed copy of the same for further study. Yours Sincerely.—NY

# Your Questions

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## **Kingdom Not Established at Pentecost**

**Was not the kingdom of Christ established at Pentecost by the coming of the Holy Spirit into the hearts and lives of the disciples of Christ?**

THE marvelous experience of the disciples at Pentecost was an essential preparation for the kingdom but not its actual establishment. For thousands of years God had been promising to send a great King to establish a kingdom, or government, of righteousness. So when Jesus, the King, came at his first advent, John the Baptist announced, "The kingdom of heaven is at hand"; or, as a more literal translation of the Greek text would read, "The Royal Majesty of the heavens has approached." (Matt. 3:2, Emphatic Diaglott) Jesus and his disciples also preached that the kingdom of heaven was at hand. They did not mean that the kingdom had been established and was ruling in the earth but that its preparation had begun.

Isaiah had foretold the birth of the great King, that his name

should be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah further wrote concerning this great Ruler that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) The birth of Jesus was the beginning of the fulfillment of this prophecy, but its complete fulfillment was not due in the divine plan until the second coming of Christ.

Jesus related a parable to his disciples in which this thought was illustrated—the parable of a "certain nobleman [who] went into a far country to receive for himself a kingdom and to return." (Luke 19:12) During the interim between the first advent of Jesus and his return and establishment of his kingdom, a "little flock" of footstep followers are called from the world and given an opportunity to prove their worthiness of reigning with him. Paul speaks of these as being "heirs of God, and joint-heirs with Christ."—Luke 12:32; Rom. 8:17

The Holy Spirit of God is given to these followers of Jesus to guide and comfort them as

they suffer and die with Jesus. The Holy Spirit was poured out at Pentecost upon those ready to receive it, and it has continued with all the true disciples from that time until now. It does not give them authority and power to reign as kings but strength to suffer and die, as by following in the footsteps of Jesus they prove their worthiness to live and reign with him.

Because these are being prepared to be rulers in the kingdom, the Bible speaks of them as being associated with the kingdom. Colossians 1:12, 13 reads: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The "inheritance" here referred to is our prospective joint-heirship with Christ, to live and reign with him. It is to this that every true disciple of Christ has been called. But each must make his "calling and election sure." While doing this, we are properly represented as being in, or associated with, the new kingdom."—II Pet. 1:10, 11


A similar thought is presented to us in Hebrews 12:28, which reads, "Wherefore we receiving

a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The sacrificing disciples of Christ throughout the age have been "receiving" a kingdom, their worthiness actually to reign with Christ when his kingdom is established throughout the earth being the great issue of their lives. Only the "called, and chosen, and faithful" will be with Christ in the heavenly phase of the kingdom when his kingdom is set up in power and great glory. (Rev. 17:14) This kingdom, when set up in power and great glory upon the earth, will bring great blessings to all men on the earth.—Rev. 21:1-4

### **Blood Transfusions**

**Are blood transfusions forbidden in the Bible? Can one who has received a blood transfusion be forgiven?**

BLOOD transfusions are not forbidden in the Bible. Since blood transfusions are not forbidden in the Word of God, a Christian who has received one has not violated the law of God, hence needs no forgiveness in this respect. A more detailed discussion of this question will gladly be sent to anyone who requests it. ☐



**“For unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:11**

THERE is a special force or meaning in the word “Savior”—it signifies lifegiver. Man had lost earthly life and human perfection. And Jesus declared that he “came to seek [and to recover] that which was lost.” Hence he was provided with perfect human life, that “he by the grace of God might taste death for every man” and that, by his suffering, the Just for the unjust, he might become the Redeemer of Adam and his race. “Glory to God in the highest!”

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#### **RADIO TOPICS FOR DECEMBER**

7—Jesus, The Son of God  
14—Peace on Earth

21—Goodwill Toward Men  
28—Peace Through Christ's Kingdom

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#### **“GOODWILL TOWARD MEN”**

To be discussed by

#### **“FRANK and ERNEST”**

KGEZ—600—9:30 p.m.

**SUNDAY, DECEMBER 21**

Tune in this discussion, and send for a free copy of “The Dawn Magazine.” Write to:

**“FRANK and ERNEST”**

Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

#### **For Your Newspaper**

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

**DECEMBER SPECIAL:** On Sunday, December 21, “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, New Jersey 07073.

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

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<b>S. ALLEN</b>		New London, CT	7
Philadelphia, PA	Dec. 14	Allentown, PA	8
<b>G. JEUCK</b>		Berwick, PA	9
Allentown, PA	Dec. 21	Pittsburgh, PA	10
<b>G. RICE</b>		West Newton, PA	11
Waterbury, CT	Dec. 1	Little Rock, AR	14
Hartford, CT	2		
Agawam, MA	3	<b>J. TATE</b>	
North Brookfield, MA	4	Sayville, NY	Dec. 7
Boston, MA	5	<b>F. WASSMANN</b>	
Portland, ME	6	Berwick, PA	Dec. 14

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## Obituaries

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

Sister Rosalie Paprocki, Chicago, IL—September 29. Age, 83  
 Sister Alexandra Colinski, Muskegon, MI—October 3. Age, 85.  
 Sister Victoria Szuba, Huntington Beach, CA—October 9. Age, 85.  
 Brother Casmir Lanowick, Paradise, CA—October 14. Age, 63.  
 Sister Mary Hudak, Phoenixville, PA—October 21. Age, 85.  
 Brother Robert Collins, Yeovil, England—October 22. Age, 88.  
 Brother Robert Hollister, Dayton, OH—November 3. Age, 96.  
 Brother Tom Ryde, Los Angeles, CA—November 7. Age, 91.

# Conventions

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**CHICAGO, IL, Dec. 27, 28**—For details contact: Mr. John Trzyna, 4614 North Potawatomi Ave. 60656

**PHOENIX, AZ, Jan. 2-4**—Valley Garden Center, 1809 North 15th Ave. Mrs. Mildred Enteman, 542 West Southern Ave. 85041

**ST. PETERSBURG, FL, Jan. 11**—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. Rte. 19), Seminole. Mrs. Lloyd Hagensick, 518 81 Ave. N., St. Petersburg 33702  
Phone: (813) 577-7106

**PALO ALTO, CA, Jan. 24, 25**—Masonic Lodge, 651 Roble Ave., Menlo Park. Mrs. Beulah Munhall, 901 Fremont Pl., Apt. 1, Menlo Park 94025

**FULLERTON, CA, Feb. 7, 8**—Y.W.C.A., 321 N. Pomona Ave., Fullerton. Jessie Hill, 1910 Rosebrook Lane, Rosemead 91770  
Phone: (213) 572-7257

**ORLANDO, FL, Mar. 21-23**



## One-Minute Sermon

HAPPY, surely, will all those be who at the close of the year can look backward through it and realize that, safe and secure in the city of refuge that God has provided for us as his people, we have been prospering and rejoicing, growing under his favor and guidance in knowledge of himself and of his plans respecting mankind, and especially being prepared for the glorious work of the millennial kingdom. We trust we shall find much encouragement as we look back.

We must abide continually in Christ, under the cover of his merit and his robe of righteousness. It will comfort our hearts, in any event, to remember the suggestion of the apostle that if God so loved us while we were yet sinners that he gave his only begotten Son for our redemption, much more does he love us—more even than that—now that we are members of his family and are seeking to walk in the footsteps of Jesus, however imperfectly our good desires may be accomplished.

# ‘I Wish I Knew What To Do’

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