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Highlights of DAWN

The Reign of Injustice

WE ARE hearing and reading a great deal these days about human rights. And no wonder; for the world about us is nigh to being overwhelmed by injustice, oppression, and cruelty of every description.

The most exalted, and doubtless the earliest recorded, proclamation of human rights is that spoken so long ago by the Lord through Moses to the children of Israel following their escape from bondage in Egypt, where for so long they had been cruelly treated.

“And God spake all these words, saying, . . .

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.”

—Exod. 20:1, 12-17

Notable among the statements of human rights stands the Declaration of Independence, announcing the separation of the colonies from Great Britain. Though framed by imperfect man, it fosters noble ideals for the betterment and happiness of the people for whom it was drawn.

“Self-Evident Truths”

In part it reads: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. . . . That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.”

Also outstanding among documents designed to promote just and decent actions between men is the Constitution of the United States. Among the first words of the Preamble we find stated the real purpose of the document, which is “to . . . promote the general Welfare.” To assure that this high-principled purpose should be advanced, the Constitution provided for the adoption from time to time, as need should arise, of amendments which would clarify and safeguard old rights or secure new ones for the people.

Among amendments already adopted are those guaranteeing freedom of worship, of speech, of the press, of assembly, and of petition to the government for redress of grievances. Others provide that no person shall be deprived of life, liberty, or property without due process of law, and they assure the right of trial by jury.

Of course, many expected the United Nations Organization, which came into being on October 24, 1945, to be a foremost and powerful champion of worldwide human rights. Indeed, among its early laudable actions was the adoption by the General Assembly in 1948 of the Universal Declaration of Human Rights, setting forth the basic principles that should guide men in their relations with one another.

“Unfinished Tasks”

How little impact this noble effort has had on relations between peoples may be judged by a brief statement incorporated in a review of UN accomplishments which was published in 1975 by The New York Times. Under the heading “Unfinished Tasks” the statement reads, in part:

“Despite the incorporation of basic human rights norms in the UN Charter thirty years ago, and their further detailed elaboration in the Universal Declaration of Human Rights, violations of human rights appear as widespread today, if not more so, as at any time in the past. **Indeed, the past decade has been marked by especially gross and egregious violations of fundamental rights, including torture, mass expulsions and genocide.**

“Whether further progress is made will depend, to a considerable extent, upon the United States. Initially a leading advocate of the Charter norms, the U.S. abdicated in the early fifties its preeminent role, even to the extent of avoiding the ratification of human rights treaties. It is high time to reverse this attitude and, in keeping with a tradition that stretches back to the origins of the Republic, to reassert our vital interest in the promotion and protection of human rights without regard to friend or foe.”

It is precisely along these lines that President Carter recently initiated a program to promote human rights worldwide. In his inaugural address to the nation on January 20, 1977, the President first put this new initiative in focus when he said: “The world itself is now dominated by a new spirit. Peoples more numerous and more politically aware are craving and now demanding their place in the sun—not just for the benefit of their own physical condition, but for basic human rights. The passion for freedom is on the rise. Tapping this new spirit, there can be no nobler nor more ambitious task for America to undertake . . . than to help shape a just and peaceful world that is truly humane.” He followed this up in a later speech at the United Nations itself, where he urged that body to step up its efforts to improve human rights around the world.

With such noble guidelines as these, one might have supposed that all mankind would long since have learned to exercise love and generosity and kindness toward all their fellow inhabitants of this one Planet Earth—in short, to love

their neighbors as themselves. (Matt. 22:39; Rom. 13:9) But how different from this are the facts, as daily brought to our notice by the news media from all parts of this suffering world!

South Africa

The nation of South Africa is made up of some 17,000,000 blacks and about 3,000,000 whites. We are told that the security laws of that country permit the Minister of Justice to hold any citizen for any length of time he wishes without trial or accusation or evidence, and without any legal recourse for the one detained. We are also told that since 1963 forty-one South Africans are known to have died in police custody without having faced trial. Of these, the government says twenty-three committed suicide, most by hanging. Former inmates of South African jails have alleged that interrogation by torture is conducted by the authorities.

But in that great continent, not only is oppression exercised by white rulers toward blacks; perhaps some of the worst atrocities are carried out by despotic black rulers against people of their own race. Having been under the heel of foreign rulers for centuries, one would have supposed that the newly liberated nations of Africa would be in the very forefront of all peoples in exercising love and benevolence and justice toward their fellows. Not so! Reports regularly flowing from that sadly unsettled continent reveal atrocities, tortures, and murders being inflicted upon the people by opposing national elements in their ruthless striving to become the dominant rulers of these new nations.

Death sentences for "political crimes" have been freely imposed in Tunisia, Algeria, Benin, Zaire, and other African nations. From other African nations come reports of torture and mistreatment of helpless prisoners. Many die in detention. In Morocco, many long-term political prisoners have "disappeared" and are believed to be dead. Exiles from Equatorial Guinea claim that 50,000 natives have been killed in that nation, without trial, by the forces of President

Macias. According to The New York Times (February 27, 1977), President Amin of Uganda, "Emperor" Bokassa of the Central African Empire, and President Macias of Equatorial Guinea are "privately regarded by other Africans as despotic and arbitrary rulers, and embarrassments to the continent."

An American missionary has said that "horrible things have gone on in Uganda in the past six years," according to Newsweek (March 14, 1977). Black tribesmen have been killed by the hundreds, and, according to refugees, conditions in Ugandan prisons are unspeakable.

The Impotent United Nations Organization

United Nations Secretary-General Kurt Waldheim called for an investigation of conditions in Uganda but did not receive an immediate reply. Indeed, at a "meeting of the UN Human Rights Commission in Geneva, Third World delegates [incredibly] helped to defeat a British measure calling for an outside investigation. . . . Amin's purge had revolted most of the world, but it appears that the purge would go on until the dictator's thirst for blood was quenched," says Newsweek.

Latin America

But let us not think that Africa is alone in this dismal business. **Amnesty International** says that the same deplorable deterioration in human rights is occurring today in Latin America, particularly in Chile, Argentina, Brazil, and Uruguay. It is estimated that in these four countries alone there are some 30,000 political prisoners. Cuba holds about 4,000 wretched captives, while in Guatemala it is believed some 15,000 people have been killed by political terror squads in just the past six years.

In Argentina, efforts by the rightist government to put down an active guerrilla insurgency led to 1,500 political killings last year, and the deaths continue at a rate of 100 a month. In Chile the national security police are charged with the disappearance of 500 persons and are regarded with

terror by the people. And just last month a United Nations panel charged that the Chilean regime continues to torture detained persons as a "regular practice." The report also said that the number of political critics who simply "disappear" was apparently increasing.

And in India, Vietnam, Korea

Under Indira Ghandi's dictatorial government it has been charged that 40,000 of the opposition were jailed. Since her defeat in the recent elections in India, it is not known what disposition has been made of these unfortunate people.

In the aftermath of the deplorable war in Vietnam, the Communist authorities rule that country with an iron hand. Thousands, including women and children, are held in camps undergoing "re-education" in "right principles." The story is the same in Laos.

And one wonders if there is any difference between the tyranny exercised in South Korea from that which prevails in North Korea. Critics of either regime are summarily arrested and jailed. In South Korea, anyone who damages "the national security, national interest or prestige" by criticizing the government can be imprisoned for up to seven years.

Middle East

There is also deep concern because of violations of human rights in Iran, Iraq, Syria, and Libya. Egypt has recently passed stern laws giving the government the right to imprison people for striking. Amnesty International thinks there is reason to believe that torture has been common in Iran, where it is thought there are several thousand political prisoners. In Iraq executions are not uncommon, and torture there, too, is prevalent.

Eastern Europe

But probably the most publicity of all is given to conditions in the Soviet Union and Eastern Europe. In the Soviet Union alone it is estimated that there are some 10,000 political

prisoners, many of whom are inhumanely imprisoned in insane asylums. One Russian worker said, "I have been living for 30 years . . . in the Soviet Union—not living, but existing. . . . I live in poverty and need. My pay is barely enough to cover food. In addition, in the Soviet Union there is no justice, no freedom. . . . Everywhere a man feels himself a slave."

Russian writer Solzhenitsyn was expelled from his homeland because of his book "The Gulag Archipelago," in which he described the apprehension, questioning, and transporting of prisoners to the archipelago. This is a vast complex of slave-labor camps, whose "landscape is littered with broken spirits and dead souls," according to Newsweek (November 3, 1975). Some 15 million inmates have been held at one time in these labor camps.

A review in Newsweek states that Solzhenitsyn's second book deals with the day-to-day existence in the camps, which "is numbing." Prisoners were overcrowded, "surrounded by filth and disease, fed barely enough nettle leaves and thin gruel to stay alive (some supplemented their diets by eating dead horses and lubricating grease)." Solzhenitsyn estimates that from the time of the revolution to 1959 a total of 66 million prisoners have died while working on various projects for the state.

All the foregoing is, indeed, a sad commentary on man's inhumanity to man. Living here in America, with all its shortcomings, it hardly seems possible that these reports are describing conditions existing in large portions of this one Planet Earth which we all share in common.

Coming Closer to Home!

As indeed it was bound to do, the new American push for universal human rights has brought some finger-pointing. President Amin of Uganda has said that the U.S. has "committed its own crimes against humanity from Hiroshima to Indochina." Closer to home, random news items remind us daily of ghettos in American cities overflowing with human

wreckage, jails overcrowded with people awaiting trial, an epidemic of child abuse (more than 200,000 American boys and girls, most below the age of 5, died last year as the result of intentional abuse by adults), injustices to the native American Indian. Even in our own nation we find too much injustice, too much poverty, too much hunger. And Americans are even now trying to forget the dismal nightmare of Vietnam.

Long ago philosopher Thomas Hobbes (1588-1679) described the condition of general lawlessness in the world as a non-society in which there would be "continual fear and danger of violent death," and in which the life of men and nations may become "solitary, poor, nasty, brutish, and short." He believed it would remain in this awful condition unless and until a common arbiter, a "visible power," is established to "keep all in awe" and obedient to the "laws of nature, as justice, equity, modesty, mercy, and, in sum, doing to others as we would be done to."

How glorious it would have been for all the world, and how wonderful, if love and mercy and righteous deeds toward one's fellows could have been brought about by nobly conceived and nobly written documents! But time and sad experience have clearly shown that neither ideally conceived statements nor the laws established by man to enforce their ends have operated to eliminate injustice from the world. Truly, these are deplorable, heart-sickening days in the history of fallen mankind.

"Now We Call the Proud Happy"

But injustice in greater or lesser degree has existed in the world down through the ages. Solomon wrote: "I saw all the oppressions that are practiced under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! on the side of their oppressors there was power, and there was no one to comfort them."—Eccles. 4:1, RSV

The Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that

tempt God are even delivered.” (Mal. 3:15) The psalmist, too, saw the injustice that was wrought by the wicked. “O Lord, thou God of vengeance, . . . shine forth! Rise up, O judge of the earth; render to the proud their deserts! O Lord, how long shall the wicked . . . exult? . . . They crush thy people, O Lord, and afflict thy heritage. They slay the widow and the sojourner, and murder the fatherless; and they say, The Lord does not see.”—Ps. 94:1-7, RSV

Solomon tells us that God is neither unaware nor unfeeling concerning the injustice and evil that prevails in the world. He wrote, “If thou seest the oppression of the poor, and violent perverting of judgment and justice, . . . marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.”—Eccles. 5:8

He further tells us (Psalm 72) that evildoers and evil institutions will be judged when Christ's kingdom is reigning, the poor and the meek saved, and the oppressors destroyed. “Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor [every vestige of evil institutions and systems]. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.” —Ps. 72:1-12

New Heavens and a New Earth

These longed-for conditions will prevail worldwide when Christ's all-powerful kingdom is established in the earth. Peter tells us that after this present evil world has been destroyed, then “we, according to His promise, look for new

heavens and a new earth, wherein dwelleth righteousness.” (II Pet. 3:13) During the coming thousand-year reign of Christ and his faithful followers for the purpose of restoring the willing and obedient of the resurrected billions of mankind who are now sleeping in their graves, injustice will not be tolerated. For in that thousand-year day “it shall come to pass, that every soul, which will not hear that prophet [the reigning Christ], shall be destroyed from among the people.” (Acts 3:23) The great God of the universe has designed that his kingdom of righteousness under Christ shall be given all power to enforce justice between people.

The reign of Christ and his church, along with the risen and perfected Ancient Worthies (who will exercise the authority of the kingdom in the earth), will at long last constitute that “common arbiter,” that “visible power” which Thomas Hobbes so long ago declared would be needed to bring justice and peace to the world. At the end of that reign all men will truly love their neighbors as themselves. And that reign will do even more than Thomas Hobbes hoped, for it will bring everlasting, perfect life to all the willing and obedient of mankind.—John 5:25; Rev. 22:17

The picture that is drawn for us by the Prophet Isaiah of the love and peace and justice that shall prevail when the work of Christ’s kingdom is accomplished is, perhaps, one of the loveliest promises by Jehovah God to suffering mankind that we can find in his glorious Word. How we rejoice to read it: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.”—Isa. 65:21-25

May thy righteous kingdom soon come, Lord!
HIGHLIGHTS OF DAWN

Bible Study

LESSON FOR JUNE 5

An Enslaved People

MEMORY SELECTION: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications."—Psalm 130:1,2

SELECTED SCRIPTURE: Exodus 1:7-14; 2:11-15

ISRAEL had its origin as a nation with the twelve sons of Jacob. In Genesis 32:24-28 is recorded the account of Jacob wrestling with the angel, and as a result of this encounter Jacob's name was changed to Israel. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (vs. 28) Professor Strong defines the word Israel to mean "he will rule as God."

From this point forward the name Israel became the name of the natural descendants of Abraham through Isaac and Jacob, eventually applying to all of the twelve tribes headed by the twelve sons of Jacob. These twelve tribes, by the Lord's arrangement, became the nation of Israel.

The Lord confirmed his intention to deal with the descendants of Abraham in a very special way, as recorded in the 15th chapter of Genesis: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—vss. 13, 14, 16

Our selected scripture tells us of the terrible oppression suffered by the Israelites at the hands of the Egyptians. We read in Acts 7:17-19: "But when the time of the promise drew nigh

[that is, the time for their deliverance], which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live."

Then, when the prophesied time had come for them to be delivered out of Egypt, the Lord raised up a deliverer, Moses. He became the Lord's arm in executing judgment against Egypt, forcing Pharaoh eventually to release the children of Israel. We read in Exodus 12:40, 41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

It was God's purpose to use the nation of Israel as an example and illustration for his people, Israelites indeed, during the Gospel Age. For confirmation, in I Corinthians 10:6, 11 we read: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom

the ends of the world are come." Also, in Romans 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

The sojourn of the children of Israel in Egypt is an illustration of the predicament of the world of mankind. They are subject to and oppressed by the god of this world—Satan (the antitypical Pharaoh). The people are groaning under the burden of sin and death and are crying for deliverance. The Apostle Paul, in Romans 8:19, 22, says, "For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now."

God will deliver them as he delivered the children of Israel. But first there must be the antitypical passover of the antitypical firstborn, the church, who are dealt with in a very special manner during the Gospel Age. The Apostle Paul states it this way: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit, the redemption [deliverance] of our body."—Rom. 8:23 ☐

A Leader Called

MEMORY SELECTION: "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters."—Exodus 3:7

SELECTED SCRIPTURE: Exodus 3:1-12

WE LEARNED in our previous lesson that when the time for the fulfillment of the promise to Abram began to approach, God permitted the trials and oppression of the Israelites to intensify. (Acts 7:17-20) He also raised up a leader from among them, Moses, who was to be their leader and deliverer when the proper time came.

In Exodus 2 is recorded the miraculous deliverance of Moses from death and how God arranged through his providences, to have Pharaoh's daughter bring the babe Moses into the royal household in order that he might be educated and trained to be the deliverer and head of a great nation.

When Moses was grown and the opportunity presented itself (Exod. 2:11-14), he apparently decided to take things into his own hands and ease the oppression of his countrymen. But God, who does everything according

to his preconceived plan, had not given Moses the authority or permission to act at that time or in that way. Therefore the Lord made it necessary for Moses to flee from Egypt into the wilderness.

Moses was humble under the Lord's hands, and for forty years he was content to be a lowly shepherd. But at the proper time the Lord appeared to Moses in the burning bush and instructed him as to how he was to deliver the children of Israel from their oppressors, the Egyptians.

When the magnitude of the task was fully realized by Moses, he felt inadequate and endeavored to make excuses and avoid the assignment. One of the excuses voiced by Moses was that the children of Israel would not believe him when he met with them to reveal God's plan of deliverance. God answered this objection as follows, "I AM THAT

I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Exod. 3:14

Because of long association with the Egyptians and their heathen gods, it is possible that the children of Israel had lost much of their faith concerning the true God. God's answer to Moses was to reassure them and to rekindle their faith. The expression "I AM THAT I AM" is equivalent to Jehovah, the self-existing One, the One who always exists.

The Heavenly father, apparently willing to give Moses additional evidence of the authority and power vested in him, said, "What is that in thine hand? And he said, A rod [staff]. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe the the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—Exod. 4:2-5

The assurance that he would be able to give this demonstration, and others also, gave

Moses the needed bolstering of his faith in God and confidence in himself to go forth and accomplish the thing that God had for him to do.

We who are endeavoring to walk in the footsteps of Jesus should learn a lesson from this experience of Moses. Often when we become discouraged because of lack of service or fearful in appraising the task set before us, the Lord would have us realize that our strength is not of ourselves. Our strength is in the Lord. He is capable of taking what we have, regardless of how unimpressive those things might be, and, by his power, use us in the accomplishment of his will.

In spite of all the assurances that God had provided him, Moses still demurred, protesting that his speech was poor. But once again the Lord considered Moses' hesitancy and gave him his brother Aaron to be his mouthpiece. We read in Exodus 4:30,31, "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." □

Let My People Go

MEMORY SELECTION: "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today."—Exodus 14:13

SELECTED SCRIPTURE: Exodus 11:1-6; 13:17-22

IF IT had been God's purpose only to deliver the children of Israel from Egyptian bondage, he could have done it at once. But he also had other objectives in mind that could be accomplished at the same time. In Exodus 6:6,7 we read, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

In this text the Lord not only promises to deliver the children of Israel, but he states that he will take them as his people, and because of the great things done on their behalf they will know

that Jehovah is their God and their Deliverer.

In Exodus 11:9,10 we also read, "And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. . . . And the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land."

The Lord, in his foreknowledge, arranged that this Pharaoh would occupy the throne at this particular time so that he could demonstrate to the Israelites his own superior power over Pharaoh and all of the Egyptian gods and at the same time give the Israelites a firm basis for confidence and faith in him.

Another objective for the ten plagues that were brought upon the Egyptians is expressed in

Exodus 12:12: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; **and against all the gods of Egypt I will execute judgment: I am the Lord.**"

A study of the many gods worshiped by the Egyptians will show that each of the plagues was designed to discredit completely a particular Egyptian deity. For example, the plague of blood defiled the river Nile, which was worshiped. The blood destroyed everything that lived in the water, including crocodiles and some species of fish which were also worshiped, and so on down through the list, until the Lord's proclamation "Against all the gods of Egypt I will execute judgment" was literally fulfilled.

The final plague, the death of the firstborn in Egypt, was the one that brought Pharaoh to his knees. The account tells us that by God's design the firstborn of the Israelites were passed over by the death angel but that all of the firstborn in Egypt, both of man and beast, were destroyed. This was more than Pharaoh could bear; "and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and

go, serve the Lord, as ye have said."—Exod. 12:31

We, as Bible students, have learned that the final deliverance of the children of Israel from Egypt was a symbolic representation of the deliverance of the world of mankind from the oppression of Satan (the god of this world) and his dominion of sin and death.

The key representation in this symbolic event was the passover lamb. It was to be without spot or blemish. It was slain and its blood sprinkled on the doorposts and lintels of the house. The inhabitants of the house, and particularly the firstborn, were symbolically covered by the blood and were passed over by the death angel.

As Bible students we have also learned that the Paschal Lamb pictured Jesus, who was holy, harmless, undefiled, and separate from sinners. (Heb. 7:26; Rev. 13:8; John 1:29,36; I Pet. 1:18-20) The typical passover night pictured the Gospel Age, and, as in the type, the blood of Jesus is first applied to the antitypical firstborn. (I Cor. 5:7,8; Rom. 8:23; James 1:18) As in the type, also, the church of the firstborn, together with their Head, will be instrumental in the deliverance of the world from the bondage of sin and death. □

Celebration of Freedom

MEMORY SELECTION: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Exodus 15:11

SELECTED SCRIPTURE: Exodus 14:21-25, 30, 31; 15:1-3, 20, 21

WHEN Pharaoh decided to release the children of Israel, it was after midnight on the 14th of Nisan. During the daylight hours from 6:00 a.m. to 6:00 p.m. "the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."—Exod. 12:35, 36

Then, on the 15th of Nisan, apparently at night (after 6:00 p.m., the beginning of the new day, according to Jewish reckoning), the children of Israel began their exodus from Egypt.—Exod. 12:42; Num. 33:3

The Lord led the children of Israel at the head of the very great column of people as they left Egypt. "And the Lord went before them by day in a pillar of a cloud, to lead them the way;

and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—Exod. 13:21, 22

The route that the Lord led the children of Israel was not a direct route, but rather a circuitous way through the wilderness of the Red Sea. This encouraged Pharaoh to say in his heart, "They are entangled in the land, the wilderness hath shut them in." (Exod. 14:3) He felt that this circumstance opened an opportunity to recapture the Israelites, and he therefore gathered together six hundred of his best chariots and army and pursued the children of Israel.

Pharaoh and his army overtook the Israelites while they were encamped by the sea. The children of Israel could see in the distance the great cloud of

dust which marked the near approach of Pharaoh and his army, "and the children of Israel cried out unto the Lord." (Exod. 14:10) The people murmured against Moses and the Lord. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord."—vs. 13

The position of the Israelites was hopeless, when measured in terms of their own strength. Their deliverance again depended entirely upon the wisdom and power of God. "The pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."—Exod. 14:19, 20

Then God, acting through Moses, brought about the wonderful miracle of parting the waters of the Red Sea, and the children of Israel crossed over on dry ground. The Egyptians, in their eagerness to thwart the escape of the Israelites, rushed into the corridor of waters; but the Lord caused the wheels of the chariots to bind and thus slowed their progress. When all the Egyptians were in the corridor, the Lord said to Moses

to stretch forth his hand over the sea; and the waters returned and covered the chariots and the horsemen and all the hosts of Pharaoh. There remained not so much as one of them.—Exod. 14:26-28

When the Israelites saw this second mighty demonstration of the power of God working on their behalf, they joined with Moses in singing praises to God and acknowledging their dependence upon him.

The Apostle Paul, in I Corinthians 10:1,2, uses this experience of the children of Israel to show the relationship of the people to God, through his representative, Moses. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

Baptism in water is a symbol of the burial, or death, of the individual's will and the acceptance of the will of the Heavenly Father only. In this case the collective will of the nation for self-expression was pictured as being buried, or dead; and, instead, they accepted the leadership of God as expressed through Moses, God's representative. This they did with much joy. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART IX THE BOOK OF JUDGES

Gideon, Abimelech, Jephthah, and Samson

DURING a period of 450 years after the death of Joshua there were no definite governmental arrangements in Israel. The record is

that during this period everyone did what seemed good in his own sight. (Judges 21:25) For the most part the trend was toward unrighteousness and worshiping false gods. As punishment for their evil ways, God permitted the Israelites to be subjected by their enemies, the Canaanites, whom they had not completely driven out of the land as he had commanded.—Judges 2:13-15

“Nevertheless,” the record says, “the Lord raised up judges, which delivered them out of the hand of those that spoiled them.” (ch. 2:16) Othniel, a nephew of Caleb, was the first of these judges; and the well-known Samuel the prophet was the last. (Judges 3:9-11) Little is known of most of these judges in Israel except the simple fact, as related, that through them the Lord delivered his people from their enemies when they cried to him in their distress. One of the judges was a woman—Deborah, who through the able generalship of Barak, delivered the Israelites from bondage to Jabin, king of Canaan, whose army was commanded by



Sisera. (Judges, chapters 4 and 5) Barak is named in Hebrews 11:32 as one of the Ancient Worthies. Following the great deliverance under the generalship of Barak, the Israelites had rest for forty years.—ch. 5:31

Gideon, a Faithful Judge and Leader

But they did not remain faithful to the Lord and he “delivered them into the hand of Midian seven years.” (ch. 6:1) They were delivered from this captivity by Gideon, whom the Lord raised up as a judge and leader. Concerning Gideon we are given considerable information.

Gideon was the fifth judge of Israel, and when first mentioned he is visited by an angel while threshing “wheat by the winepress, to hide it from the Midianites.” The angel said to Gideon, “The Lord is with thee, thou mighty man of valor.” (ch. 6:11,12) That he was addressed as a mighty man of valor might indicate that he had already been active in resisting the enemies of Israel, or the statement could be prophetic of Gideon. Gideon’s reply to the angel was not too enthusiastic, for it was difficult for him to see how, under the circumstances, it could be said that the Lord was with him, or, in fact, with any of the Israelites; so he asked the angel, “If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.”—vs. 13

This reply does not necessarily indicate that Gideon doubted the assertion of the angel but perhaps was simply his way of getting further information and a firmer assurance. Gideon reasoned that if God performed miracles in the past to deliver his people, he should be able to do so again; and Gideon wanted to be assured that this would be the case. Through the angel the Lord replied to Gideon, “Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?” Even this assurance did not convince Gideon, for he replied, “Oh my Lord, wherewith

shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."—vss. 14, 15

Here Gideon displays the characteristic humility which has been possessed by all whom the Lord has used for outstanding service. His family was poor, and evidently circumstances were such that Gideon had been made to feel that he was of little importance in the family, hence his surprise and commendable hesitancy when the Lord indicated him to be his choice for a deliverer of his people. Again the Lord reassured this humble man, saying to him, "Surely I will be with thee, and thou shalt smite the Midianites as one man." (vs. 16) When assured by the Lord, "Surely I will be with thee," even the humblest and the weakest of men become valiant and courageous if they have faith in him; but Gideon's faith needed bolstering. He did not doubt the Lord, but he wanted to be sure that it was the God of Israel who was communicating with him; so he again replied, "If now I have found grace in thy sight, then show me a sign that thou talkest with me."—vs. 17

Then Gideon asked the messenger not to depart "until I come unto thee, and bring forth my present, and set it before thee." The messenger promised to remain; "and Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. (vss. 18, 19) Then the messenger of God said to Gideon, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."—vss. 20, 21

The angel of the Lord had appeared to Gideon in human form, and it was only through this miraculous manifestation of divine power and the sudden disappearance of the

heavenly messenger that Gideon realized with whom he had been speaking. Then he said, "Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die."—vss. 22, 23

Baal Worship Destroyed

Now that Gideon had been assured that the Lord's blessing was with him, he was ready to proceed with the task of liberating the Israelites from the Midianites. As a necessary preparation for this, Baal worship must be destroyed in the land. This was a severe test upon Gideon, for his own father had established a "grove" for this heathen worship.

The same night that the angel of the Lord first spoke to Gideon, the Lord said to him, "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."—vss. 25, 26

Gideon carried out these instructions. He utilized the help of ten of his servants "and did as the Lord had said unto him." He carried out the instructions at night because he feared the reaction of his father's household and thought it would be best to have the act completed before they discovered it. Gideon did not underestimate the violent reaction of the Baal worshipers; for when the "men of the city" learned what had been done and that Gideon was responsible, they demanded that he should die.

They made this demand of Gideon's father, Joash. But his father, although he had established the altar of Baal and the grove which his son had destroyed, was a good reasoner; and he replied to those who demanded Gideon's life, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a

god, let him plead for himself, because one hath cast down his altar.”—vs. 31

Joash had evidently been somewhat impressed with the fact that Baal had been unable to prevent the destruction of his own altar, and wisely his sympathies were moving toward Gideon, and his confidence in the God of Israel was mounting. He named his son, Jerubbaal, “saying, Let Baal plead against him, because he hath thrown down his altar.”—vs. 32

An Army Assembled

An acute crisis developed. The record is that “then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon.” He blew a trumpet, and the men of his father’s household were gathered to him. He also sent messengers “throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.” (vss. 33-35) Things were moving rapidly, and Gideon found himself surrounded with an army ready to follow his leadership in an attack upon Israel’s enemies. For one who had been considered least in his father’s house this must have been rather a frightening situation, and it is no wonder that he felt the need of further reassurance from the Lord.

So “Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.” (vss. 36,37) The Lord was patient with Gideon and honored his request. The next morning, when he examined the fleece, it was thoroughly soaked, containing, as the record states, “a bowl full of water,” while the ground around it was dry. This should have been very convincing, but still Gideon was not

fully satisfied. So, to make doubly sure, he reversed the conditions, asking the Lord on the second test to let the fleece remain dry and the dew fall on the surrounding ground.

Gideon realized that he was asking a great deal, and he said to God, "Let not thine anger be hot against me, and I will speak but this once." Again the Lord honored Gideon's request, "for it was dry upon fleece only, and there was dew on all the ground." (vss. 39,40) Gideon, it should be remembered, lived at a time in Israel's history when the nation had drifted into idolatry and now for years had been oppressed by their enemies. He had little or nothing in the way of personal experience or observation upon which his faith in the Lord could rest. So, like Moses after his forty years in Midian, he seemed to need assurance in various ways that he had been called to deliver his people.

It was this very lack of self-assurance that enabled the Lord to use Gideon so marvelously. However, there was another lesson the Lord wanted him to learn, which was not to depend upon the strength of numbers; for God told him that the army which he had mustered was entirely too large. "The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."—ch. 7:2

The original size of the volunteer army that placed themselves at the disposal of Gideon was thirty-two thousand. Under the Lord's instructions he told his men that any among them who were afraid should return to their homes, "And there returned of the people twenty and two thousand; and there remained ten thousand." (vs. 3) Then the Lord said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I shall say unto thee, This shall not go with thee, the same shall not go."—vs. 4

The test was a simple one. "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." (vs. 5) Only three hundred out of the ten thousand lapped the water, and these three hundred were to constitute the entire army which Gideon was to lead against the Midianites.

Further Strengthened

A tremendous army of Israel's enemies had camped in the valley of Jezreel, and no doubt Gideon needed some direct assurance from the Lord that such an array of armed strength could be routed by a mere three hundred men. So "the same night" the Lord instructed Gideon to take with him Phurah, his servant, down into the camp of the Midianites "and thou shalt hear what they say." The Lord told him that what he heard would give him courage for the attack which was to be made later.—vss. 9-11

This visit to the ranks of the enemy was made by night, and unobserved by the enemy's watchmen. "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." (vss. 13, 14) Hearing the account of this dream and its interpretation gave Gideon the assurance he needed that the little band of three hundred whom the Lord selected to be his army could actually rout the Midianites. Returning to his soldiers, he said, "Arise; for the Lord hath delivered into your hand the host of Midian."—vs. 15

Gideon's three hundred soldiers had been given no arms, but now he gave each one a trumpet, a lamp, or torch, and an earthen pitcher. It is doubtful that any other army in the history of mankind has been thus equipped. Although the

record does not say so, it is likely that Gideon's method of fighting and plan of attack were directed by the Lord. Furnishing them with their weapons, Gideon separated his troops into three groups, deploying them on the sides of the hills surrounding the host of Midian encamped in the valley below. Gideon took his place with one of the little companies.

He instructed all to do as he did. When he blew his trumpet, they were to blow theirs. Simultaneously they were to break the pitchers, which were being used to conceal their torches. Then they were to shout, "The sword of the Lord, and of Gideon." The Midianite who interpreted the dream of his fellow had said, "This is nothing else save the sword of Gideon." (ch. 7:14) Probably many of the Midianites had heard about this dream and its interpretation; so when they heard the shout of the three hundred, they would surely think the dream was coming true.

Apparently there was more involved in Gideon's strategy than appears on the surface. Small though his army was, he had them deployed in such a manner as to virtually surround the camp of the Midianites. Ordinarily only the captains of an army would be sounding trumpets and carrying torches, and for the Midianites to hear three hundred trumpets sounding and see three hundred flickering torches surrounding them on all sides would certainly give the impression that they were being attacked by a tremendous army.

Fear and panic spread through the ranks of the enemy. Thus the "Lord set every man's sword against his fellow, even throughout all the host." (vs. 22) As the Midianites attacked each other they fled, and Gideon's victory was complete. Having accomplished the task of routing the main army of the Midianites, Gideon then "sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan." (vs. 24) The men of Ephraim responded to this call, and joined thus in the fruits of victory. But these men complained to Gideon because he had not

asked them for help from the beginning. His reply was, "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?" (ch. 8:2) This satisfied the Ephraimites.

Gideon is one of the humblest and at the same time ablest statesmen of the Bible. When the angel of the Lord first spoke to him, he explained that he was the least of his father's house, and he maintained this spirit of humility. He heard the Midianites use the expression, "The sword of Gideon," but when he instructed his little army to use this as a battle cry, he added the Lord's name, and put it first—"The sword of the Lord, and of Gideon."

Gideon continued his campaign against the enemies of Israel until they were completely routed out of the land, although after the initial attack he used greater numbers of men. When his victories were complete, the "men of Israel said unto [him], Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."—ch. 8:22

But here again Gideon's humility and proper perspective are manifested; for he replied to this request, saying, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (vs. 23) Thus again did this faithful judge in Israel keep the Lord before his people, emphasizing that only by obedience to him could they expect to remain free and prosperous.

In defeating the enemies of Israel, there was a great slaughter of men, and from the corpses the Israelites had collected earrings of gold. While Gideon refused to be king, he requested these earrings, and his men gave them to him. Verse 26 reads, "The weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks."

With this gold "Gideon made an ephod . . . and put it in his city, even in Ophrah: and all Israel went thither a whoring

after it: which thing became a snare unto Gideon, and to his house.” (vs. 27) Perhaps Gideon had good intentions in making this golden ephod, not realizing the temptation it would present to the Israelites to worship it instead of God; but it was a mistake by which this great man of God was snared.

The results of Gideon’s example and faithful judgeship lasted only as long as he lived. “It came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: neither showed they kindness to the house of Jerubbaal [a name given to Gideon by his father when he destroyed the altars of Baal. It means, ‘Let Baal plead’] . . . according to all the goodness which he had showed unto Israel.”—vss. 33-35

Gideon was the father of seventy sons, “of his body begotten: for he had many wives.” (vs. 30) A concubine who lived in Shechem bore him another son, who was named Abimelech. Departing from his father’s example, Abimelech aspired to be a king, and had himself accepted as such for a time, having first mercilessly slain his brothers.

He intended to kill them all, but Jotham, the youngest son, hid himself and thus escaped. Later, because of the desire of the people that Abimelech should be their king, Jotham related one of the very interesting and pointed parables of the Old Testament. (ch. 9, vss. 7-21) In this parable Jotham describes the trees endeavoring to persuade one of their number to rule over the others. The olive tree, the fig tree, and the vine all refused, giving good reasons. Then all the trees invited the bramble to rule over them, and the bramble accepted. In its acceptance speech the bramble said, “If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”—vs. 15

Jotham then explained to those who had made Abimelech king that if they had acted sincerely and if they had dealt properly with his father's house, then they could expect Abimelech's rulership to be a blessing to them. If not, much trouble was ahead for them; for they would find that as with the bramble, a fire would go out from their king and destroy many and that finally the king himself would be destroyed, bringing to an end the unhappy experiment. The latter proved true—"upon them came the curse of Jotham, the son of Jerrubbaal."—vs. 57

Jephthah and His Daughter

After the death of Abimelech a series of judges were raised up by the Lord to direct the affairs of Israel, but little or no information is given concerning them until we come to Jephthah, a son of Gilead, who is introduced as being a mighty man of valor. (Judges 11:1) But Jephthah was socially ostracized by his brothers because he was the son of a harlot, and he "fled from his brethren, and dwelt in the land of Tob."—ch. 11:3

Yet his ability as a leader and militarist was apparently recognized even by those who thought themselves socially superior; so when Israel became sore oppressed by the Ammonites, the elders sought out Jephthah and asked for his help, promising him the leadership of the nation after he defeated the Ammonites. Jephthah reluctantly accepted and was victorious, as many other Israelitish generals previously had been when the Lord's blessing was upon them.

However, Jephthah's name is prominent in the sacred record not because of his military victories, but because of a vow which he made to the Lord in anticipation of the victory which would be given to him by divine help. The vow was that whatever first came out of his house when he returned from the battle would be offered to the Lord in sacrifice.—Judges 11:30,31

When Jephthah did return from the battle, his young daughter was the first to come out from the house to meet

him. The account says, "It came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back."—vs. 35

Among the noble of Israel the making of a vow before the Lord was a very serious thing. Solomon wrote that it is better not to vow, than to vow and not to pay. (Eccles. 5:4,5) Jephthah held this viewpoint; and while his vow proved to be much more costly than he had expected, having entered into such a solemn obligation, he saw no way of changing it. Nor did his daughter rebel. She understood the situation and asked only for two months in which, as the record states, "I may go up and down upon the mountains, and bewall my virginity, I and my fellows." Jephthah granted this request. After the two months "she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man."—ch. 11:36-39

It is generally supposed that Jephthah actually offered his daughter in sacrifice, as a bullock or goat would be offered; and, indeed, a casual reading of the King James Version of the Bible rather favors this viewpoint. But the marginal rendering of verse 40 seems to give a different thought. It explains that the daughters of Israel went yearly "to talk with the daughter of Jephthah, the Gileadite, four days in a year."

This, verse 39 explains, became a custom in Israel. Obviously Jephthah's daughter must have remained alive, else the daughters of Israel could not have talked with her each year. Examining the record more carefully, it becomes apparent that what really happened was that the girl remained a virgin throughout her entire life, which, from the Israelitish viewpoint, was a tremendous sacrifice for the father to ask of her.

This thought is evident from the record. When Jephthah explained his position to his daughter, and she asked for two months' grace, she did not request these two months in order

(Continued on page 38)

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Rhinelander WAEO

CANADA

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WEST INDIES

St. Kitts ZIZ-TV Channel 5



Weekly Prayer Meeting Texts

JUNE 2—I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Corinthians 2:2 (Z. '95-118 Hymn 312)

JUNE 9—In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John 16:33 (Z. '95-207 Hymn 326)

JUNE 16—No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12:11 (Z. '96-44 Hymn 65)

JUNE 23—He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—Matthew 13:23 (Z. '96-99 Hymn 221)

JUNE 30—In the time of the harvest, I will say to the reapers, . . . Gather the wheat into My barn.—Matthew 13:30 (Z. '00-234 Hymn 309)

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Grand Haven	WGHN	8:30 a.m.
Mobile	WMOO	7:45 a.m.	Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.	Saginaw	WSGW 790	8:45 a.m.
ARIZONA			MINNESOTA		
Phoenix (Sat.)	KHCS	11:30 a.m.	Bemidji	KBUN	10:45 a.m.
Tucson	KFMM	5:45 p.m.	Minneapolis	WLOL	8:15 a.m.
CALIFORNIA			MISSOURI		
Bakersfield	KPMC	10:00 a.m.	Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.	St. Louis	WGNU	9:00 a.m.
Los Angeles	KBRT 740	9:00 a.m.	MONTANA		
Petaluma	KTOB	9:45 a.m.	Baker	KFLN 960	8:00 a.m.
Redding	KVCV 600	7:45 a.m.	Great Falls	KEIN 1310	8:06 a.m.
Sacramento	KGMS 1380	8:00 a.m.	Kalispell	KGEZ	9:30 p.m.
San Francisco	KNEW 910	8:30 a.m.	Miles City	KATL 1340	10:15 a.m.
COLORADO			NEW JERSEY		
Englewood	KQXI	3:15 p.m.	Salem	WJIC 1510	9:45 a.m.
Montrose	KUBC 580	8:15 a.m.	NEW YORK		
DELAWARE			Buffalo-Niagara Falls		
Wilmington	WTUX 1290	10:15 a.m.		WHL 1270	12:00 noon
FLORIDA			Mineola (Sat.)	WTHE	
Orlando	WGTO	10:00 a.m.	Rochester	WBBF 950	8:15 a.m.
Tampa	WFLA 970	9:30 a.m.	NORTH CAROLINA		
GEORGIA			Beaufort	WBMA 1400	9:00 a.m.
Albany	WALG	7:30 p.m.	Mt. Airy (Sat.)	WPAQ	11:00 a.m.
IDAHO			OHIO		
Coeur d'Alene	KVNI 1240	9:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Sandpoint	KSPT 1400	10:15 a.m.	OKLAHOMA		
ILLINOIS			Norman	KNOR	7:30 a.m.
Chicago	WEFM	10:30 a.m.	OREGON		
Granite City	WGNU	9:45 a.m.	Portland	KLIQ 1290	9:30 a.m.
La Salle	WLPO 1220	9:45 a.m.	PENNSYLVANIA		
Peoria	WPEO 1020	9:30 a.m.	Allentown	WHOL 1600	10:45 a.m.
Rockford	WRRR 1330	6:15 a.m.	Pittsburgh	WARO 540	12:00 noon
West Frankfort	WFRX 1300	9:15 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
INDIANA			PUERTO RICO		
Gary-Hammond	WJOB 1230	8:30 a.m.	Aguadilla (Fri.)	WABA	8:00 p.m.
Muncie	WLBC 1340	7:00 a.m.	SOUTH CAROLINA		
KANSAS			Hemingway	WKYB	
Goodland	KLOE 730	9:15 a.m.	TEXAS		
KENTUCKY			Borger	KQTY 1490	8:00 a.m.
Bowling Green	WLBj 1410	8:00 a.m.	Hamilton	KCLW	10:00 a.m.
Louisville	WHAS	10:30 a.m.	Lubbock	KDAV 580	9:45 a.m.
Newport	WNOP	8:00 a.m.	Pleasanton	KBOP 1380	7:30 a.m.
Winchester	WWKY 1380	10:30 a.m.	Shamrock	KBYP 1580	10:15 a.m.
MICHIGAN			UTAH		
Detroit	CKLW 800	6:45 a.m.	Salt Lake City	KWHO	9:00 a.m.

Radio Broadcast Schedule

VIRGINIA			MALDIVES ISLANDS		
Richmond	WIKI	7:45 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.		
WASHINGTON			NEW ZEALAND		
Bellingham	KPUG 1170	9:15 a.m.	Dunedin (Sat.) 4XD 6:45 p.m.		
Clarkston	KCLK	10:45 a.m.	NIGERIA		
Seattle	KAYO 1150	7:15 a.m.	Ondo State (Wed.) OSBC 2245		
Spokane	KICN-FM	3:00 p.m.	Oyo State (Wed.) BCOS 2245		
Spokane	KUDY 1280	9:45 a.m.	PANAMA		
Tacoma	KMO 1360	9:45 a.m.	Panama City HOQ 1250 10:30 a.m.		
Yakima	KUTI 980	7:15 a.m.	SOUTH AFRICA		
WISCONSIN			Joubert Park SWAZI Music Radio		
Milwaukee	WEMP	8:45 a.m.	(Wed.) 11:30 a.m.		
Neillsville	WCCN 1370	9:15 a.m.	VIRGIN ISLANDS		
WYOMING			St. Croix WSTX 970 9:00 p.m.		
Sheridan	KWYO 1410	12:00 noon			
CANADA			SPANISH RADIO BROADCASTS		
Edmonton, Alta.	CJOI	12:45 p.m.	ARIZONA		
Vancouver, B.C.	CJJC	7:15 a.m.	Nogales XEHF 9:00 a.m.		
Winnipeg, Man.	CKJS	9:00 a.m.	Tucson KXEW 1600 8:30 a.m.		
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	CALIFORNIA		
Deer Lake, Nfld.	CFDL-FM		Fresno KXEX 1550 10:45 a.m.		
Port au Choix, Nfld.	CFNW	10:30 a.m.	Los Angeles XEGM 7:45 a.m.		
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	FLORIDA		
St. Andrews, Nfld.	CFCV-FM		Coral Gables WRHC 8:45 a.m.		
St. Anthony, Nfld.	CFNN-FM		ILLINOIS		
Stephenville, Nfld.	CFSX		Chicago (Sat.) WOJO 12:45 p.m.		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	TEXAS		
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	Lubbock KWGO 8:30 a.m.		
Montreal, P.Q.	CFMB	5:15 p.m.	San Antonio KUKA 1250 8:45 a.m.		
Prince Albert, Sask.	CKBI 900	9:15 a.m.	MEXICO		
Regina, Sask.	CKRM	7:45 a.m.	Mazatlan XEACE 9:00 a.m.		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Nogales XEHF 9:00 a.m.		
AUSTRALIA			PORTUGAL		
Geelong	3GL	10:00 a.m.	Oporto Radio Miramar		
Tamworth (Tues.)	2TM	10:10 p.m.	782 k.c. 10:15 p.m.		
CEYLON			URUGUAY		
Radio Sri Lanka (Sat.)		9:45 p.m.	Montevideo Radio El Espectador		
			810 k.c. (Sat.) 1:30 p.m.		

RADIO TOPICS FOR JUNE

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|--------------------------------|-------------------------------|
| 5—"The Coming Age of Miracles" | 19—"Swords into Ploughshares" |
| 12—"Creation and Resurrection" | 26—"Whosoever Believeth" |

(Continued from page 31)

to prepare for death, as some commentators explain, but in order to bewail her virginity. (vs. 37) When she returned, and her father "did with her according to his vow which he had vowed," it is explained that "she knew no man." Indeed, as one who was led of the "Spirit of the Lord" (vs. 29), it was not possible for Jephthah to have made a vow to offer his daughter as a sacrifice, for this was contrary to Mosaic law.—Deut. 12:30, 31

After his victory over the Ammonites, Jephthah found it necessary to put down a rebellion of the Ephraimites within Israel. Their rebellion was largely due to the fact that they had not been consulted in the choice of Jephthah. His period of judgeship lasted for six years.

Samson the Mighty

After Jephthah's death a number of other judges served the nation, but they are merely mentioned in the record. The next judge who is given prominence is Samson, the son of Manoah. He was raised up to be a judge because, as in the case of the others, "the children of Israel did evil again in the sight of the Lord." As punishment, "the Lord delivered them into the hand of the Philistines forty years."—Judges 13:1-5

Considerable detail is given in Judges, chapter 13, concerning events leading up to the birth of Samson. His mother had been barren, and an angel appeared and announced to her that she would have a son. Manoah, her husband, was not present when this occurred, and he prayed that he might also see this visitor, who had not as yet been recognized as an angel. This request was granted, and during the interview with the angel, Manoah offered a kid in sacrifice upon a rock, and as it burned the angel ascended from them in the flame. Then, of course, they knew they had been visited by an angel, which impressed upon them the great importance to Israel of the son who would be born to them—that he would be, as the angel explained, one who would "begin to deliver Israel out of the hand of the Philistines."

Samson is noted for his great strength; and while, according to the standards of the New Testament, his personal life is not to be commended, at heart he evidently was loyal to the Lord, so much so that in the 11th chapter of Hebrews he is named as one of the Ancient Worthies. (vs. 32) Despite the irregularities in his personal life, Samson evidently had great faith in God.

In keeping with the Lord's instructions, from infancy Samson's head was not shaved, for his parents were instructed that he was to be a lifelong Nazarite (under the terms of the Jewish Law a Nazarite was one who was separated from the people and devoted exclusively to the service of the Lord, either for a limited period of time, or for life.) One of the outward characteristics of a Nazarite was his uncut hair.

Samson revealed to Delilah that the secret of his strength was in his hair. We are not to suppose from this that there was some mysterious way in which strength flowed from his hair to his body. The thought seems to be that as long as he retained his hair, the emblem of devotion to God, he was given power by the Lord to accomplish the mighty feats of strength recorded concerning him.

Learning the secret concerning Samson's hair, Delilah took the opportunity, while he slept, to have a man cut it off. Probably this would not have been permitted by the Lord had not this great man been breaking his vows of dedication in his flirtations with Delilah. With his hair gone, God withdrew his support, and the Philistines captured Samson, put out his eyes, and cast him into prison.

Since Samson, with the strength which the Lord supplied, had vexed the Philistines so long, they gloried over the fact that they now had him under control. They made doubly sure that he would not escape from them by binding him with fetters of brass. To celebrate this victory over the mighty Samson, the lords of the Philistines gathered together to offer sacrifices to their god, Dagon.

This gathering was in their temple, and it was a great assembly. "The house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport." (ch. 16:27) What a humiliation for the mighty Samson!

But the situation soon changed. Samson's faith came to the rescue; his hair had begun to grow again; and he asked the Lord to assist him once more, that he might avenge himself against the Philistines. The story of what followed is well known. Bracing himself between two of the pillars which supported the roof of the building, he pushed them asunder, "and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."—vs. 30

Here again we must assume that it was strength specially given by the Lord that brought down the temple of the Philistines. All the exploits of strength on the part of Samson were just as much miracles as was the destruction of the walls of Jericho or the parting of the River Jordan. Just why the Lord chose to manifest his strength through a man, we may not know, except that it helps to illustrate that our God is in no wise limited in the methods he can use to accomplish his purposes.

An Antitypical Lesson

Interesting lessons may be drawn from the manner in which the Lord dealt with the judges of Israel, although as individuals they can hardly be classed as being typical. In the New Testament they are mentioned only once, and that is in Paul's gallery of faith heroes, which he enumerates in the 11th chapter of Hebrews.

God's method of delivering Israel under the leadership of the judges is, however, indicated to be typical. In Isaiah 1:26 the Lord makes a promise concerning the coming time of deliverance for Israel and the world, saying, "I will restore thy judges as at the first."

Christ and his faithful followers of the present age will be the judges in that future day of judgment. Just as Israel came under bondage to their enemies because of disobedience to divine law, so all the world is now in bondage to sin and death—Jews and Gentiles alike. But in God's due time he will raise up these judges who have been prepared in advance for the great responsibility, and through them all the willing and obedient of mankind will be delivered from death. It is a glorious prospect!



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'FRANK and ERNEST'

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SUNDAY, JUNE 19

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Christian Life and Doctrine

Given for a Covenant

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."—Isalah 42:6

THERE are many texts in the Old Testament that the Heavenly Father caused to be recorded for the specific purpose of giving instructions and encouragement to his beloved Son during his first advent.

Until the proper time these texts lay dormant in God's storehouse of wisdom, the Bible. One of these texts is the 110th Psalm. The word "said" in the first verse is from a Hebrew root which means "an oracle" and carries the connotation of uttering as in a whisper. Another such text is Leviticus 23, which is a prophecy concerning the death and resurrection of Jesus and the pouring out of the Holy Spirit at Pentecost.

Isalah the 42nd chapter is another of these wonderful texts which were meant to inform and encourage Jesus. The opening words of this text are beautiful and must have been of great comfort to Jesus: "Behold My servant, Whom I uphold; Mine Elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles."

There are several points that were very meaningful to Jesus: the promise that the Father would uphold him, give him strength and help in every time of need; the statement that Jesus was his elect, or chosen; the unqualified expression of pleasure that Jesus, because of his faithfulness, was able to give to the Father.

In verse 2 the prophet states, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." The thought here seems to be an assurance of our Lord's humility and proper conduct. The word "cry" carries the thought of striving or contention, and the idea that his voice would not be heard in the street would seem to indicate that he would not be boisterous or ostentatious in carrying out the work that the Heavenly Father had given him to do.

The prophet, in verse 3, uses a very beautiful metaphor in describing the tender nature of the work to be done by Jesus, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

A bruised reed is a very fragile thing. Even though it may be standing, a touch will cause it to fall and lie broken on the ground. How beautifully this pictures fallen man. It was not the purpose of God to destroy men but rather to save them. We think of the beautiful statement of Jesus in John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The burning lamp (with its wick, or flax) pictures the manifestation of God's Spirit by his covenanted people, the nation of Israel. The prophet illustrates the nation of Israel at the time of the Lord's first advent by the lamp that is almost out. But God's purpose for his Son is not to quench the small flame, but to trim the wick and eventually cause it to burn brightly.

The New English Bible translates the last part of this verse, "He will make justice shine on every race." This is a prophecy concerning the equity that will be universal in the kingdom. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

In verse 4 the prophet, as the mouthpiece of God, seems to give further assurance to Jesus with reference to the success of his mission at his first advent: "He shall not fail nor be

discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

The word "fail" in the text means to go out, as a lamp, and "discouraged" has the meaning of being broken in pieces, or bruised, or crushed. The thought seems to be that he would not be bruised or crushed until judgment was established in the earth.

The Law Covenant as given to the nation of Israel was an expression of God's perfect law. None of the Israelites, however, were able to keep its precepts because of their fallen condition. But when Jesus came at his first advent he stated, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17,18) By fulfilling the law he established its righteousness and proved God's law to be just.

The divine principle of justice was to be further illustrated by Jesus' offering himself as a sacrifice to take Adam's place in death so that Adam might have a second chance for life and his progeny might have a first.

Jesus demonstrated his awareness of this entire prophecy concerning him when he quoted it in connection with an experience recorded in Matthew 12:14-21. In this instance Jesus had healed a man on the Sabbath, and the Pharisees took counsel together to see how they might destroy him. But Jesus knew of the plot and withdrew himself, "and charged them [his followers] that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet," (vss. 16,17) and then he continued, repeating verbatim the first four verses of Isaiah 42.

In the 5th verse of this wonderful prophecy there is a break in the continuity of thought. It is as if the Heavenly Father felt the need to preface what was to follow by a description of his own majesty and power in order to fortify and assure the Son concerning the remaining portion of the prophecy. Verse 5

reads, "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."

All of God's awesome power and wisdom, illustrated in the creation of the universe and the subsequent preparation of this earth for habitation by man, and finally the creation of man himself, was to be directed toward the personal supervision and care of Jesus as he was to carry out the Heavenly Father's will.

Verse 6 reads, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

The expression "give thee for a covenant" was a meaningful expression to the people of Isaiah's day. It was the practice to complete or ratify an agreement, or covenant, between two parties by slaying an animal and sprinkling blood upon the document. The word "covenant" is from the Hebrew word **berith**, which means primarily "a cutting." It was also the early custom to slay and divide an animal in two and pass between the parts in order to ratify the covenant.

The first recorded instance of cutting an animal to ratify a covenant is given to us in Genesis the 15th chapter. In verses 5,6 God had assured Abram that he would have a seed as promised, and then in verse 7 God also promised Abram that he would receive the land. But Abram wanted additional assurance, "And he said, Lord God, whereby shall I know that I shall inherit it?" (vs. 8) Then the great God of the universe condescended to ratify a covenant with Abram to give him absolute assurance that he would receive the promised land. Abram knew that a covenant so ratified was certain and unchangeable. God instructed Abram to slay three animals and divide them in the midst, and in addition there was added a turtledove and a young pigeon. Then in verse 17 we read, "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a

burning lamp that passed between those pieces." Apparently God was represented as a brilliant consuming fire passing between the pieces, sealing, or ratifying, the covenant concerning the land to be given to Abram (see also Jer. 34:18,19).

In the next verse we read, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

So when Jesus read of himself in Isaiah 42:6 that he was to be "given for a covenant of the people," he knew that he was destined to die for the purpose of ratifying the New Covenant that was to be the means of blessing all peoples.

On the night that Jesus instituted the Memorial Supper, we are certain that he was aware that the focus of prophetic fulfillment was upon him at that moment. He realized that in order to fulfill the type of the passover lamb it was necessary for him to die on the 14th of Nisan. (I Cor. 5:7) The voluntary surrender of his life would release Adam, and therefore all of his progeny, from Adamic condemnation. But more than this was needed if the ultimate objective of complete reconciliation between God and the human race was to be attained. Since the beginning mankind has developed a natural propensity for sin, and they have gone down into the dust with these weaknesses of the flesh that will still be present even after they have come back in the resurrection.

The vast majority of the inhabitants of the earth have never known God or been instructed in the way of righteousness. And those who have had a limited knowledge have been instructed imperfectly. A very important part of God's plan of salvation, therefore, is a period of instruction—a thousand years long—that is to be conducted under the terms of the New Covenant. It will provide for the instruction of the world in righteousness and bring them to a condition of perfection.

At the end of this time everyone who has heard and obeyed the voice of that Prophet will attain to life and be in direct

covenant relationship with the Heavenly Father.—Acts 3:22, 23; Jer. 31:28-33

As Jesus further contemplated the prophecy concerning him, he would find in the 7th verse of Isaiah 42 something of the wonderful time that would be made possible through his sacrifice, which would seal the New Covenant, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The bringing out of the prisoners from the prison house is a reference to the resurrection of the dead. This glorious prospect is one of the principal themes of the Bible. (John 5:25-29) And continuing in verse 16 we read, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

We know that blindness and other physical handicaps will actually be healed under the New Covenant arrangement. We do not believe, however, that this prophecy is speaking of physical blindness, but rather of intellectual blindness aided and abetted by ignorance, prejudice, and the influence of Satan. Under the New Covenant this blindness will be lifted, and the inhabitants of the earth will learn righteousness. The Prophet Isaiah, in another prophecy concerning this wonderful time, states, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." —Isa. 26:9

After the passover supper on the historic night of the fulfillment of the type, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it [or, all of ye drink of it]; for this is my blood of the New Testament [Covenant] which is shed for many for the remission of sins."—Matt. 26:26-28

When Jesus spoke of the cup as being his blood of the New Covenant, he indicated that he was aware of the fact that he

was fulfilling prophecy, that it was his blood that would ratify the New Covenant. And his directive to his disciples to drink of the cup was a fulfillment of another prophecy that pointed to them and to all of the footstep followers of Jesus down through the Gospel Age.

The Apostle Paul referred to this prophecy in II Corinthians 6:2. In the previous verses he had pointed out that the footstep followers were a new creation: "old things are passed away; behold, all things are become new." (II Cor. 5:17) Then, because of being reconciled to God by the blood of Jesus, these were given the ministry of reconciliation, and thereby they become ambassadors for Christ. This was the ultimate design of God, who gave his only begotten Son, Jesus Christ, to be a sin offering for them, that they might be the righteousness of God in Jesus.—II Cor. 5:21

Then in II Corinthians 6:1 the apostle states, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The thought is that, in view of the great favor and privilege extended to these called out ones, they should yield themselves to do the Heavenly Father's will.

The next verse is the quotation from Isaiah the 49th chapter and is used to give authenticity and power to his plea for action. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and 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. They shall feed in the ways, and their pastures shall be in all high places." —Isa. 49:8, 9

What a wonderful assurance and encouragement to note the similar language and expressions used in this prophecy, which concerns the footstep followers of Jesus, and the prophecy in the 42nd chapter, which concerns Jesus alone! Of

particular interest to us in this study is the statement that God will “give thee for a covenant of the people.”

The word “covenant” here is the same word as previously used in Isaiah 42:6 and means “a cutting.” This brings us to the inescapable conclusion that the footstep followers of Jesus—the church of the Gospel Age—are sacrificed with our Lord in the sealing of the New Covenant. Not that their sacrifice adds anything to the efficacious sacrifice of Jesus, but that by God’s arrangement and grace they are simply counted in as a part of Jesus’ sacrifice.

So when Jesus instituted the Memorial Supper and asked his disciples to drink from the cup, it signified their partnership with the Lord in being a sacrificial offering to ratify the New Covenant.

The emblems of the Memorial Supper are especially meaningful in illustrating the Christian’s relationship to our Lord and the Heavenly Father. The bread, which was unleavened, pictured the perfect humanity of our Lord, the perfect life that was willingly surrendered as a substitute (or corresponding price) for the forfeited life of Adam. As we partake of the bread it pictures the privilege that we have now of appropriating to ourselves the merit of that perfect sacrifice—the ransom price.

This gives us a standing with God because our Adamic weaknesses and sins are covered. (Rom. 3:24; 8:1) We have been justified. Then the Apostle Paul tells us in I Corinthians 10:16 that the bread that we break also pictures our partnership with the Lord as part of his body. And as the bread is broken and eaten, it pictures our willingness to be broken with him.

The cup is a picture of our Lord’s life poured out, his suffering and death. And as we partake of it we are mindful of his suffering and death on our behalf. Again, in I Corinthians 10:16, the Apostle Paul reminds us that by partaking of the cup we are indicating our determination to be dead with him, to be a partner in his sacrificial death. “The cup of blessing

which we bless, is it not the communion [partnership] of the blood of Christ?" And again, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:5

So when Jesus invited his disciples to drink of the cup, he was inviting them and us to die a sacrificial death with him. He then confirms the reason for his invitation, "For [because] this is my blood of the New Testament [Covenant], which is shed for many for the remission of sins." (Matt. 26:28) And, according to the Apostle Paul, we are partners with our Lord in the blood.—1 Cor. 10:16

In other words, if we, his disciples, expect to be associated with Jesus in the great work of the next age in administering the work of the New Covenant, it is necessary that we yield ourselves so that we, like our Lord, might be given for a covenant of the people.

The Apostle Paul points out in the 9th chapter of Hebrews that the sealing of the Law Covenant was typical and pictured the sealing of the New Covenant. In verse 12 he states, "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." In other words, Jesus' death on Calvary's cross supplanted the old Law Covenant arrangement, where forgiveness was typically provided by the sacrifice of animals. The death of Jesus was the reality and provided eternal redemption for us.

Then in verses 13 and 14 the apostle again compares the typical arrangement under the Law Covenant with the reality being fulfilled under the Sarah feature of the Abrahamic Covenant, which paves the way for the sealing of the New Covenant. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Under the Law Covenant arrangement the provision for cleansing the Israelites from sin was the Atonement-Day sacrifices of bulls and goats, and the sprinkling of the ashes of the red heifer was prescribed for those who came in contact with death. The antitypical significance of the sacrifices of bulls and goats on the Day of Atonement was the cleansing of moral sins through the ransom price provided by Christ on Calvary's cross. The ashes of a heifer would seem to picture the cleansing process of ridding mankind of all the defilements of Adamic death during the Millennial Age.

But the Apostle Paul says that if this were true under the typical arrangement, or in a typical sense, "How much more shall the blood of the anointed One . . . cleanse your conscience from the works of death for the service of the living God."—Heb. 9:14, Diaglott

In the 15th verse the Apostle Paul states that because Jesus is able to cleanse the world of sin and death, he is made the Mediator of a New Covenant. Then he proceeds to buttress his statement concerning the mediatorship of Jesus by referring back to the arrangement in Abraham's day of sealing a covenant with a sacrifice.

We read in the 16th and 17th verses, "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive." (Diaglott) The essence of what the Apostle Paul is saying is that it was necessary for Jesus to die in order to provide the means for sealing the New Covenant. Then in verse 18 he makes the very positive point that the Law Covenant, which was a type of the New Covenant, was sealed with blood, pointing to the fulfillment that was to come through Christ's death.

In verse 22 the Apostle Paul states, "And without shedding of blood is no remission [of sins]." And again, think of Jesus' statement on the night of instituting the Memorial Supper,

"For this is my blood of the New Testament [Covenant] which is shed for many for the remission of sins."—Matt. 26:28

The apostle concludes his comparison of the two covenants in verse 23: "It was therefore necessary that the patterns of things in the heavens should be purified with these." In other words, the sacrifice of the animals purified only in connection with the pattern, or the type. "But the heavenly things themselves [or, the reality]" we understand must be purified "with better sacrifices than these."

We realize and appreciate very much that Christ and his church are the better sacrifices of the Gospel Age. It is through the one efficacious offering of Jesus that all of this is possible. And it is by grace and not of any merit of our own that we, together with our Lord, are privileged to be the sacrifice that will seal the covenant that is for the people.



Encouraging Letters

Letter from a Health Care Center

Gentlemen: We have enjoyed and learned from the films you have furnished. We always begin and end in prayer, and occasionally we sing praises. The films have enabled us to have a meaningful Bible study on a regular basis. We could use one film a week, but if that is not possible, one every other week would be helpful. If the films arrive on Monday, it will give us an opportunity to show them

two times. I believe the Bible teaches witnessing to adults, and as adults we need to keep growing in Christ. Your films have been a blessing, and I am looking forward to many good Bible studies. Your friend in Christ.—MN

Students Watch Films

Hello! I am a high school student, and I take "Literature of the Bible." We have seen many of your Bible Answers

films. Would you please send me the books you have advertised at the end of the films "Archeology Proves the Bible" and "Science and Creation." Please send them soon. We need them in class. Thank you.—FL

Old-Time Friend

Dear Ones of The Dawn: I would surely miss my Dawn magazine! My Bible is first, of course, and in my studies I always refer to the Scriptures. I've just passed my 94th birthday. My mother was a reader of The Dawn, too, so it seems we are part of a great family—all God's beloved children. And The Dawn is helping to keep the family together! Sincerely,

A Grateful Listener

To The Bible Answers: Thank you for your time and effort in putting on the TV programs. I get great comfort and have learned a lot about the prophecies of the Bible, which are so relevant to our day. God's blessings upon you!—WV

"A Student of God's Word"

Dear Sirs: Please find enclosed \$10.00, for which I want as many copies of your children's book, "God's Promises Come True," as this will buy. After

reading my own inspired copy, I realize it is perfect for giving—completely accurate, and with God's theme for mankind throughout. I am a student of God's Word and seldom find a book I wish to give others, as I do this one. May God bless you for your unadulterated work on this book. In Christ's precious name, and with love.—WA

A Radio Response

To whom it may concern: I would like to have your free booklet on "Creation," as mentioned on your radio program which dealt with creation and evolution. I heard it on WIBC in Indianapolis, and I want also to thank you for it. It was not only inspirational but thought-provoking as well. Respectfully yours.—IN

Wants to Know Divine Plan

Dear Dawn Bible Students: Find enclosed my check as a contribution to the Bible Students' explanations of the Bible to be proclaimed on the air over TV and radio stations. The programs help my morale and faith. I am hoping this will help others in that way. I am thankful for the Bible students who know how to study the Bible and explain same to the ones like me who want to know God's divine

plan that will bless all of the families of the earth in due time. Love.—TX

Film Was Helpful

Dear Sirs: A recent viewing of your film "God so loved the World" was helpful to my religion class. At the close of the film there was mention of a free booklet called "Hope Beyond the Grave." Please send me several copies for my students. Thanks so much.—OH

Another Young Listener

Dear Sirs: I saw your film, and I thought it was very nice. I hope you make some more films. You read some of the Holy Bible, and while you were reading it you showed pictures, so your meaning would get through to us. I wish you would send me one of your books offered at the end of the film, called "Jesus, the World's Savior." Your friend.—MN

She Now Sends Gift Subscriptions

Gentlemen: Please send The Dawn to the enclosed list. I never knew who started my subscription soon after the sudden death of my husband. The booklet "Hope" and monthly issues of The Dawn have helped me so very much, thanks to a friend!—IN

So Nicely Explained

Dear Sirs: Please send me a copy of "Life After Death." I would also request all the literature you have on the truth (the Bible), if possible. I enjoy your TV program every Sunday morning at 6:30 a.m. It's a little early, but I make it a point every Sunday to get up and turn it on, as your program is my favorite. May God bless the three brilliant and beautiful men who explain it all so very nicely, so that it is easy to understand the meaning of what they are presenting. I only hope there is a possibility of showing this program in the evening, so that all will be able to hear the real truth. Thanking you very much, I am sincerely yours.—CA

Desires Bible References

Gentlemen: I watch your program five days each week, and I like it, so I am asking you to send me the booklet about the kingdom of Jesus Christ. And, if you will, please send me a list of the different places in the Bible where it says that man is to remain on this earth as his natural home. Everybody I come in contact with expects to go to heaven to be with the Lord, and I don't see it in my Bible that way. Thank you.—WV

—OOO—

Service

ALL the human family are in some degree servants one of another. In everyday life every tradesman, artificer, manufacturer, physician is a servant. Whoever separates himself from this arrangement violates a principle. Those who give no service to others tend to be arrogant and selfish, their lives devoid of beauty and value.

In Colossians 3:23,24 we are exhorted by the Apostle Paul: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; . . . for ye serve the Lord Christ." Wherever we are, whatever we do, our service must be performed faithfully, perseveringly, interestedly, as though we were labouring for the Lord and not for man. If we considered ourselves as merely labouring for men, we might labour hard and faithfully for a good employer and slightly for an unkind one; but Paul says, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Worldly people

appreciate such good service, although few acknowledge it or properly reward it.

The Word of God not only forbids the followers of the Master to cause injury to others, even to their enemies, but it encourages them to exercise good to those who ill use them. Christians are instructed to labour, not merely for the praise of earthly masters, but especially for the praise and approval of their heavenly Master, for as Christians we should not expect earthly rewards. As pilgrims and strangers on the earth, we are learning lessons in patience, submission and love, in anticipation of future service in the great and glorious work of the kingdom reign.

The motive power of civilisation is selfishness and love of money. On every hand there is a mad rush and struggle for wealth, position and fame. The Apostle Paul in writing to Timothy said, "They that will be rich fall into temptation and a

snare, and into many foolish and hurtful lusts, [desires and habits] which drown men in destruction and perdition. For the love of money is the root of all evil."—I Tim. 6:9, 10

Christian Conduct

The child of God is required to be "not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11) How can we recognise the servants of God? Jesus said, "By their fruits ye shall know them." (Matt. 7:20) The Lord's people, while engaged in the ordinary affairs of life, do not work merely for the things of this life, because the principal object of their lives is the kingdom of God.

It is a kingdom which is to bless all families of the earth. What a wonderful hope is thus set before us! It constitutes the mainspring of every question and decision of our life. The spirit we must develop is one of service, not of mastery and domination, for the foundation principles of the Christian religion are the reverse of worldly thought and conduct. It is even as Jesus said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be

among you: but whosoever will be great among you, shall be your minister [or, servant]. And whosoever of you will be the chiefest, shall be servant of all."—Mark 10:42-44

Real Service

All who follow in Jesus' footsteps must with humility of heart be ready to lay down their lives for their brethren. Depending upon our immediate circumstances, our service for the Lord and his truth may be small and insignificant, or it may be larger and more prominent. Whichever may be the case, we are to guard against overlooking, or even intentionally passing by, the small tasks in search of larger opportunities for service. We must realise the necessity of using the **little** opportunities of everyday life, for "he that is faithful in that which is least is faithful also in much." "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 16:10; 14:11

We must analyse our sentiments carefully so that we exercise a real desire to serve God, and not the gratification of selfish desires, such as a desire to be something great, prominent and distinguished. We must be just as ready to serve in a lowly capacity as in a more conspicuous position.

On one occasion, after Jesus had been speaking to his disciples, "there arose a reasoning among them, which of them should be greatest." (Luke 9:46) Jesus said that this was not his attitude, nor should it be theirs. He had come "not to be served, but to serve, and to give his life a ransom for many."—Matt. 20:28, Diaglott

The purpose and effect of our association together as brethren should be to build one another up in the most holy faith and to consider "one another to provoke unto love and to good works." (Heb. 10:24) We should, as recorded in Romans 12:10, "be kindly affectioned one to another with brotherly love; in honour preferring one another."

By laying aside his heavenly glory and becoming a man, our Lord demonstrated the spirit of true and loving service. The Son of man came not to be ministered unto but to serve. Unlike so many great ones of earth, Jesus had not come to see how much he could get out of people. He did not see how little he could serve and how much others could serve him. Jesus recognised the Heavenly Father's purpose in regard to fallen humanity, and during his earthly life he did not use his God-given power, or his intelligence, for his own comfort. He came not

from any selfish motive, but to lay down his life in order to bring blessings to others.

This spirit should control each one of us. Our desire to serve should not be because we like to work, like to be busy, but because we are glad to lay down our lives in the spirit of Him of whom the psalmist declared, "Lo, I come . . . to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7, 8; Heb. 10:7

In Jesus' Steps

The attitude of true consecration is that we walk in Jesus' steps, seeking to know the Father's will in order to serve acceptably. Like the Bereans of old we are to search the Scriptures daily, studying to show ourselves approved unto God.—Acts 17:11; II Tim. 2:15

The apostle, in speaking of these, says they are the temple of the Holy Spirit and are builded together as living stones. Thus we become co-labourers with God in the outworking of his will in our lives. Our feeblest efforts are not despised by him when prompted by warm and overflowing hearts. The servant who has but one talent and uses it faithfully will be welcomed as a good and faithful servant, as surely as the one who faithfully uses five or more talents. We

are to serve all men as we have opportunity, but especially those who are of the household of faith.

But where do we draw the line? There is so much need in the world today! Despite all the knowledge available, poverty, illness, sorrow and broken hearts continue to increase. Every day we find ourselves passing by service that others have needed but which we are not able to perform.

The Scriptures clearly indicate that we must provide for our own, but in our endeavour to redeem (buy back) the time, we must execute our affairs with economy in doing for them the things most needful. While we are to assist to the point that our earthly resources permit, our Father does not expect us to join in the vast enterprises of present-day relief work.

Ambassadors for Him

The whole idea of our training now is that we may have a practical share in the mighty future work of restitution, which will prove the greatest relief operation of all time. It will be a lasting effort, for Christ dieth no more. When Jesus hands the kingdom over to the Father at the end of the future thousand-year reign, there will be no more sorrow, nor sighing, nor death,

for the former things will have passed away.—Rev. 21:4

As we train for that wonderful work under Jesus, our Head, we are now ambassadors for him. We are to witness faithfully to him; we are to speak forth the truth, the Gospel of the kingdom, whenever we find an ear to hear and an eye to discern. We are not to be a burden upon any in order to preach the Gospel, but are expected to provide those things that are needful.

Wrong motives can result in service being unacceptable. For instance, as Paul tells us, if there be no love, it will profit us nothing. The Pharisees made a great show of their service and holiness, but love was not the controlling principle of their actions. Our Lord said they had their reward, which was the praise of men (Matt. 6:2,5,16); but of the faithful servant we read, "God is not unrighteous to forget your work and labour of love."—Heb. 6:10

Humility

Humility, which is also essential, determines the value of our service, even as Moses was a great man, yet meek and humble. The realisation of his own unworthiness helped to make him suitable for the Lord's business. And so it is with us. We may be sure that when we

feel weak in our own strength then we are best prepared to be strong in the Lord and in the power of his might and to be used by him as his instrument. Even Jesus said, "I can of mine own self do nothing." (John 5:19,36) When Moses protested to the Lord that he had not the qualification, the Lord's answer was that this was true, but that his weakness would be perfected in the Lord's strength. "Certainly I will be with thee," (Exod. 3:12) and, this being true, there was no doubt

whatsoever that the mission would be carried out satisfactorily.

If God controls our service it cannot fail. Let us, therefore, humble ourselves to walk with God (Mic. 6:8, margin), letting the Master's spirit grow within us. While we are "by nature children of wrath, even as others," (Eph. 2:3) we must now take great care so that our minds become more and more transformed to the likeness of our Master.



BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. E. ROBINSON	
Portrush	June 4-6	Portrush	June 4-6
		Latchford	July 23
B. BROWN (Los Angeles)		PORTRUSH CONVENTION, June 4-6 —For details and accommodations please apply to Mr. T. Lang, 31, Hawthorn Terrace, Londonderry, Northern Ireland. BT48 ODV.	
Portrush	June 4-6	Subscriptions and Literature —70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.	
C. CHUPA (Detroit)		Tapes and Cassettes on loan for the British Isles only —15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.	
Portrush	June 4-6		
E. T. NADAL			
Portrush	June 4-6		
Hull	18		
Newport	July 2		
J. ORR			
Portrush	June 4-6		

General Convention Bulletin

“One is your Master, even Christ; and all ye are brethren. One is your Father, which is in heaven.”—Matthew 23:8,9

THE convention program is now complete and will be printed in the July issue of The Dawn, but the following is offered as a very brief preview of some of its more innovative features.

In addition to the five doctrinal subjects that will be featured on the program, a panel composed of four qualified brethren will discuss the question, “Have the sleeping saints been raised?” And at a later session a question meeting has been scheduled to give the friends an opportunity to hear their questions on the Scriptures discussed.

The baptismal service this year will be held in the afternoon instead of the evening. At the end of the service there is a special period set aside so that the right hand of fellowship can be extended to the candidates.

Young People

We will again have notebooks for the 8-12 age group, available in June. The studies will be planned around the topics of **Bible History, Doctrine, and Christian Living**, with major emphasis on the **People of the Bible**.

Send your requests for notebooks to:

Wade Austin
21207 Wilder Avenue
Lakewood, CA 90715

Please give name and **age** of those attending.

—oOo—

“Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”
—II Peter 1:10,11

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 30-August 4, 1977

Put an X in each square
for which you will require accommodations:

JULY	JULY	JULY	AUG.	AUG.	AUG.	AUG.
29	30	31	1	2	3	4

Dinner will be served Friday, July 29, 1977, between 6:30 and 8:00 P.M., for \$3.15 (cash), and breakfast on Friday, August 5, 1977, between 7:30 and 8:30 A.M., for \$1.35 (cash).

Children 5 years and under are free for lodging and meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all other persons included in this reservation:
(Give age if 6 through 17 years of age.)

Total number of persons for which reservations are being made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and, if possible, to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1977.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Mich. 49224

The weekly rate for food and room is \$73.50 per person, two to a room, which includes registration. (Food, 6 days, \$37.50; room, Friday-Thursday, \$35.00; registration, \$1.00)

The daily rate for meals is \$6.25 and room \$5.00 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half (50%) of the above listed rate for children 6 through 17 years of age.

On making reservations, pay full rate to the college for the children 6 through 17 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. **Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc.** Albion College limousine service pick-up will be made in the luggage area.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 17 years.

Rate ____ X no. of days ____ X no. of people ____ \$ ____

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

C. S. BOUGHTON		G. PASSIOS	
Baltimore, MD	June 7	New London, CT	June 19
Pottstown, PA	9	E. K. PENROSE	
Allentown, PA	10	Los Angeles, CA	June 5-7
New York, NY	12	Tehachapi, CA	8
New Haven, CT	13	Bakersfield, CA	9
Hartford, CT	14	Fresno, CA	10
New Bedford, MA	15	Sacramento, CA	12
Portsmouth, NH	17	Chico, CA	13
N. Brookfield, MA	20	The Dalles, OR	16
Agawam, MA	21	Othello, WA	17
Rochester, NY	23	Spokane, WA	19
Buffalo, NY	26	Sandpoint, ID	20
Toronto, Ont.	27	Wenatchee, WA	22
London, Ont.	28	Tacoma, WA	24
Chatham, Ont.	29	Seattle, WA	26
Toledo, OH	30	Portland, OR	27
P. HATGIS		San Francisco, CA	29
Greece	June	L. POST	
K. NAIL		Berwick, PA	June 26
Philadelphia, PA	June 12	J. TATE	
Winnipeg, Man.	25, 26	Baltimore, MD	June 19
J. PANUCCI		F. WASSMANN	
Italy	June	Allentown, PA	June 26

Help Wanted!

The Dawn has openings for brethren to work here on a full-time permanent basis. The particular need is for typists. If you are interested, please write to the manager giving information concerning yourself and your qualifications.

Write to: The Manager
Dawn Bible Students Association
199 Railroad Avenue
East Rutherford, NJ 07073

Conventions

ALLENTOWN, PA, New York-Allentown Joint Conv., June 3-5—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

JACKSON, MI, June 4,5—Jackson Community College, Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

WATERBURY, CT, June 12—Memorial School, 73 Kelly Rd., Middlebury. Lydia Balko, Secretary Associated Bible Students, P.O. Box 1494. 06720

CINCINNATI, OH, June 19—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway. 45211

WINNIPEG, MAN., June 25,26—Lithuanian Club Hall, 240 Manitoba Ave. Mr. Sidney E. Jones, Box 106, Gr. 327, R.R. 3, Selkirk, Man. R1A 2A8

CHICAGO, IL, June 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. George Tabac,

900 Brentwood Dr., Bensenville, IL 60106

LOS ANGELES, CA, July 2-4—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207. 90005

DETROIT, MI, July 2-4—Armenian Cultural Bldg., 22001 Northwestern Hwy. near Southfield Frwy., Southfield. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

NEW BRUNSWICK, NJ, July 2-4—Douglass College, Hickman Hall, George St. at Rt. 18. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735

VERNON, B.C., July 9,10—Silver Star School, 1404 - 35 Ave. Mrs. Kathleen Phillips, 386 Clifton Rd., Kelowna, B.C.

DENVER, CO, July 22-25—Loretto Heights College, 3001 S. Federal Blvd. Mrs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120

ALBION, MI, General Conv., July 30-Aug. 4

Obituaries

The following brethren have recently finished their Christian course:

Brother T. W. "Doc" Watson, Lamesa, TX—March 30

Sister Dorothy Caudill, Spring Valley, CA (San Diego Ecclesia)—April 3. Age, 54.

Sister Caroline Post, Mt. Prospect, IL (Chicago Ecclesia)—April 3. Age, 85

Sister Hazel Hockenberger, Portland, OR—Age, 87

Brother Ernest Dunlap, Vancouver, WA (Portland, OR, Ecclesia)—Age, 81

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