

The Dawn

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Highlights of Dawn

At this season of the year when the hearts of men think longingly of peace, we are reminded of that heavenly messenger from God who—long, long ago—announced “peace on earth, goodwill to men.” Today the sound of these beautiful words are all but inaudible amid the thunder of war, rumbles of revolution, the piercing threat of nuclear holocaust, and the agonizing cries of mankind’s futile search for that ever-elusive answer to peace. “Peace, peace, when there is no peace.” (Jer. 6:14) Yet the still small sound of the angel’s words lingers on and holds the only viable prospect for peace in the world—God’s plan for peace—a plan which incredibly began to have its accomplishment in a manger in ancient Bethlehem. . . .

Christ the Savior Is Born!

ABOUT October 1st, nearly two thousand years ago, an angelic announcement to a group of shepherds watching their flocks by night signaled an outstanding step forward in the outworking of the divine plan of salvation. We read that “the angel of the LORD came upon them, and the glory of the LORD shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.”—Luke 2:9-14

Previous to this, the coming of the Messiah was in the realm of promises, so one of the very important aspects of

this message of good news is the fact that the Messiah was born that day. The word Gospel means 'good news', and Paul informs us that the Gospel was preached before to Abraham when God promised this ancient friend that through his seed all the families of the earth would be blessed. (Gal. 3:8; Gen. 22:18) Paul identifies Jesus in this connection as the promised Seed. (Gal. 3:16) It was good news to Abraham that his progeny would be the channel of blessing to all mankind. However, this was good news which was based merely upon a promise. Later this promise was confirmed by God's oath, but it was still just a promise.

Later this promise was confirmed to Isaac, and to Jacob, but it was still only a promise. Shortly before his death, when pronouncing blessings upon his twelve sons, Jacob prophesied that out of the loins of Judah there would come one who would be called Shiloh, a peaceful one, and that unto him would the gathering of the people be. (Gen. 49:9,10) This was another promise of the coming of a Messiah, one to whom the people would be gathered, and through whom they would receive the blessings of peace.

Moses, in his day, clung to these wonderful promises that the God of Israel would send a Great One, a Messiah, to bring deliverance to his people, and a blessing to all mankind. Evidently, the mother of Moses, while caring for her child in the court of Pharaoh, told him of the promise to father Abraham, and what it implied, for we read that when he was come to years he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of [margin, or, **for**] Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

Christ is the New Testament name for Messiah, and Moses evidently understood God's promises to Abraham, Isaac, and to Jacob to mean that he would send a Messiah, and he gladly cast in his lot with the people of God to whom these

promises had been made. Later, after the Law had been given to Israel at the hand of Moses, he was instructed to say to this people that the LORD would raise up unto them a prophet like unto himself, and that all would be called upon to hear and obey that prophet. (Deut. 18:18,19) In the New Testament this is applied to Jesus during the period of his second presence.—Acts 3:22, 23

Many Prophecies

Isaiah prophesied that “a virgin would conceive, and bear a Son,” and that his name would be called Immanuel. (Isa. 7:14) Another of Isaiah’s prophecies reads, “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.”—Isa. 9:6,7

Again Isaiah prophesied concerning the coming Messiah: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, or, **argue**] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”—Isa. 11:1-5

In Daniel 9:25 there is another assurance of the coming of the Messiah. In this prophecy a time measurement is given indicating when he would come. The prophecy reads, “Know

therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." At the time Jesus did appear as the Messiah many were in expectation of him, and this expectation might well have been based in part at least upon this prophecy recorded by Daniel.—Luke 3:15

In Micah 5:2 there is a prophecy which identifies the place where the Promised One would be born. The text reads, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting [margin, Hebrew, **the days of eternity**]."

And then in Malachi 4:2 we read, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

These and other promises and prophecies relative to the coming Messiah served as a great inspiration to the devout of Israel. The people did not realize that they would not all be fulfilled at once. They failed completely to grasp the meaning of certain prophecies which told of the Messiah's suffering and death as the Redeemer of Israel and of the world. They did not know that he would be raised from the dead and return to heaven, and re-visit mankind at the end of the Gospel Age. They simply had in mind the many assurances of Jehovah that a Messiah would come, that Israel would be exalted, and all the families of the earth blessed.

Yes, the 'Israelites indeed' were well aware that God had promised to send a Messiah. Many names and titles of this Great One were mentioned in the prophecies. He was to be the Seed. He was to be Shiloh. He was to be a Prophet greater than Moses. He was to be called Immanuel, Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. The Messiah was also to be a root out of the stem of Jesse, and a Branch was to grow out of

his roots. He was to be the Sun of Righteousness with healing in his wings.

Throughout all the long centuries of Israel's waiting, the messianic feature of the divine plan remained in the realm of promises, but at last the time came for those promises to begin to be translated into reality, so the angel announced, "Unto you is born this day in the city of David a Savior, which is Christ [Messiah] the Lord." Now these promises began to take on substance—the Messiah was born.

Nine months earlier Mary had been given the assurance that she was to be the mother of the one who would become the great Messiah and Deliverer of Israel and the world: "The angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

In this announcement by the angel we are reminded of Isaiah's prophecy in which he foretold that the Messiah would sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9:7) The typical kingdom of David had fallen in 606 B.C. Because David was so greatly beloved by Jehovah, he arranged that the future messianic kingdom should be looked upon as the rebuilt kingdom of this man after God's own heart. (I Sam. 13:14; Acts 13:22) Jesus is the antitypical David, and through his mother was an actual descendant of David.

Humble Circumstances

From the announcement made to her by the angel Gabriel, Mary would know that she was to be the mother of the Promised One, and possibly wondered why God permitted those

circumstances to arise which led to the birth of Jesus in a stable. However, even a stable must have seemed like a palace to Mary, a king's palace, since God had permitted her holy child to be born there. But while Jesus' birthplace was humble, and his mother a comparatively unknown person in Israel, his birth was announced by the angels. This was appropriate. The LORD had used angels on many occasions to convey to the ancients his plan to send a Messiah, and now that the time had come to fulfill those promises it was fitting that both the conception and birth of this Great One would also be announced by angels.

The birth of Jesus was a turning point in the outworking of the divine plan, for it meant that God's plan had moved out of the promise stage and into the era of performance. True, through his New Testament servants the LORD continued to make promises, but now the central figure both of the Old and New Testament promises had come, and his birth in Bethlehem had been announced by the angels.

The shepherds to whom this announcement was made must have been awed, and at the same time made glad. To them the first thought was to go to Bethlehem and verify what they had heard. We read, "It came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the LORD hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."—Luke 2:15, 16

The shepherds were thoroughly convinced. We read, "When they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds." The shepherds' desire to tell as many as they could about the good news which had been given to them was natural and praiseworthy. We should have the same desire today. At this time the LORD'S people are

privileged to understand the divine plan more fully than did the shepherds. The good tidings of the birth of Jesus, and all that it means in connection with the divine plan as a whole, should impel us to do all we can to tell out this message far and wide, and by every means at our disposal.

Not Yet the Messiah

The birth of Jesus was truly important as an advance step in the plan of God, but actually as a babe he was not the Messiah. The word Messiah means 'anointed', or 'the anointed one'. The significance of the word derives from the custom in Israel of anointing kings and priests to office. The anointing was the official designation to office. It pointed forward to the anointing of the Holy Spirit which came upon Jesus at the time of his baptism, and upon the church at Pentecost.

At the time of Jesus' baptism he heard his Heavenly Father speaking to him from heaven, saying, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) Jesus' birth was announced by the angels, but as a babe he would not know about or appreciate this. At the age of twelve he was found in the Temple with doctors of the Law, endeavoring to learn what he could about his mission. But not until he came to Jordan, when he dedicated himself to the doing of his Father's will, in the public phase of his ministry, did he receive this blessed assurance of his sonship, and learn that his Heavenly Father was well pleased with him. Now he was the Messiah of promise.

This was thirty years after Jesus' birth. Perhaps the shepherds to whom his birth had been announced had passed away. Certainly many to whom they had conveyed the good news had died. Whatever the reason, the fact is that no mention is made of the angelic announcement after Jesus began his ministry. It could well be that the LORD wanted to emphasize that the ministry, death, and resurrection of Jesus are the important considerations. True, Jesus' birth was necessary as the means to an end, but the LORD does not

want us particularly to adore the babe Jesus, but to take up our cross and follow the anointed Jesus in his steps of suffering and death.

God's Gift

The promises pertaining to the coming of the Messiah emphasized that he would be one sent by God. This thought is carried over into the New Testament, and in John 3:16 Jesus is referred to as God's gift. "God so loved the world," we read, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Paul speaks of Jesus as God's "unspeakable gift." (II Cor. 9:15) Words are wholly inadequate to describe this gracious and costly gift which our Heavenly Father made to us, and to the whole world of mankind.

And since the first evidence of this gift was manifested in the birth of Jesus, it is appropriate that this feature of the divine plan should beget in us the desire unselfishly to give for the blessing of others. First of all, when we come to know of God's great gift of love for us, we should willingly give our all to him. He had invited us to give him our hearts, and when we respond to this invitation, it means that everything which we have and are is really surrendered to him, with the understanding that he can use it in whatever way may be pleasing to him. This is consecration. This is presenting our bodies a living sacrifice as mentioned by the Apostle Paul in Romans 12:1.

A Savior

When the angel announced to the shepherds that the Messiah was born he referred to him as a Savior. To the shepherds this possibly meant no more than being saved from the Roman yoke of bondage under which the nation of Israel was living at the time. But to us it means much more. It means that through his death as man's Redeemer, Jesus would provide an opportunity of salvation from death for all mankind. The Heavenly Father knew that in giving his Son

for the salvation of mankind it meant giving him up to suffer and to die. What a costly gift this was, and if we are to emulate the Father's love in giving we must be willing to suffer and to die even as Jesus did.

After the one angel announced the birth of Jesus, "suddenly there was . . . a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." (vss 13,14) Surely all who love the LORD, and rejoice in his great plan of salvation, will likewise give glory to God, and praise him for the gift of his Son.

We know that the birth of Jesus will yet lead to peace on earth. True, nearly two thousand years have passed since this glory song of the angels was heard, and still there is no peace on earth. But this does not mean that the divine plan has failed. It simply means that a further preparatory feature of God's great plan has been in the course of development, which is the calling out from the world of those who are invited to follow in the footsteps of Jesus, suffering and dying with him, that they might live and reign with him. There is every reason now to believe that this work is about complete, which means that soon Messiah's kingdom will bring peace to the nations, and that Jesus will be recognized by the people of all nations as truly "The Prince of Peace."

Jesus will also then serve as peacemaker between God and the estranged human race. After all, there can be no lasting peace between the nations unless the people are at peace with God. Our first parents decided to take a course contrary to God's law, and brought upon themselves the sentence of death. By heredity their entire progeny has been born in sin and misshapen in iniquity. The whole unbelieving world is thus alienated from God, and under condemnation to death. Jesus gave himself in death as a substitute for Adam and his race, and this opens the way for a return from death, and a reinstatement of the human race into the favor of God. This glorious provision will become effective during the thousand

years of the messianic kingdom through the arrangement of the New Covenant promised in Jeremiah 31:31-34.

It will be then that Jesus will be “The Everlasting Father,” the father, that is, who will give everlasting life to all those who, through belief and obedience, prove worthy of it. And how glorious is this prospect! It will mean the end of sickness and pain and death. How true was the angel’s announcement that the son born to Mary would be a savior! As we contemplate the birth of Jesus, we should not overlook this glorious outcome of the divine plan of salvation.

“Goodwill toward Men”

In the glory song of the angels, they used the expression “goodwill toward men.” Many who do not know the plan of God for human salvation think of this as meaning goodwill **among** men. This viewpoint places a great strain upon their faith because they know that there has been no more goodwill among men since Jesus was born than there was before. They have thought that God wanted them to convert the world to Christ and his teachings and thus bring about a state of goodwill among men. We rejoice to realize that in God’s due time, which will be during the thousand years of the messianic kingdom, the world will be converted. Then the LORD’S Spirit will be poured out upon all flesh, and under its enlightening influence the people will be led away from selfishness and will learn to love and serve one another.

An incorrect understanding of this text is revealed in other translations. The **Revised Version** reads, “peace among men in whom he is well pleased.” Others render it “peace among men of goodwill.” But there is no basis in the Greek text for these translations. They are simply attempts to harmonize the angelic message with what the translators, in their limited understanding of God’s plan, suppose the angels meant.

But how beautiful is the text when taken as it properly reads in our **Common Version** translation. It is goodwill

toward men, and the reference is to God's goodwill as it was even then being expressed through the birth of his Son whom he had sent into the world to be the Redeemer and Savior of mankind. God's goodwill was thus expressed toward men because he loved them. Even though the human race was alienated from God through wicked works, he still loved the people; loved them so much that he gave his Son to serve as Redeemer and Mediator to restore them to life and to harmony with him.

Jesus' death and resurrection were further evidences of God's goodwill toward men. The selection of the little flock to share in the kingdom rule with Jesus is also an evidence of God's goodwill toward the Adamic race. The return of Christ to establish his kingdom also manifests God's goodwill toward the people. Indeed, God's goodwill is expressed in every detail of his loving plan for the blessing of all the families of the earth. In view of this, how appropriate that we join with the angels in singing, "Glory to God in the highest"!

It was a marvelous experience for the shepherds to be told by angels that the Great One whom the God of Israel had been promising for so long had at last been born. It is even more wonderful to be living now, and to have the assurance that Christ's second visit to earth is a reality; that he is now present preparing to establish his kingdom through which peace and health and life will be assured to all people. To the unbelieving world it seems incredible that we are living at the threshold of such a golden age of peace, security, health, and life. Probably many disbelieved the report of the shepherds concerning the birth of the Messiah, and the people for the most part will ignore our message today. But it is our privilege to proclaim the good tidings, and in doing so, to show our joy and enthusiasm for the message of the angels to the shepherds in Bethlehem nearly two thousand years ago. May this glorious message never become commonplace in our lives! □

Test Your Knowledge

How Many of these Bible Questions Can You Answer?

1. What New Testament character has the honor of being known as the first Gentile convert?

2. In what guise did God first speak to Moses?

3. To whom did God appear as a cloud by day and a pillar of fire by night?

4. Complete this text: "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares: . . . nation shall not lift up a sword against nation . . ."

5. What kings, if any, have ruled by divine right?

6. Give the name of the first king to rule by divine authority. Who anointed him?

7. Who was the last king of Israel to rule by divine authority?

8. Does the Bible promise another king empowered by divine authority to rule over both Israel and the rest of the world? Cite a scripture text which identifies the new king.

9. What is the ninth Commandment?

10. Which is correct? (a) The Bible says in Genesis 2:17, "Thou shalt surely die;" therefore, at death one ceases to live until the resurrection "at the last day," or, (b) The Bible says in Genesis 3:4, "Ye shall not surely die;" therefore, at death one

does not really die but becomes more alive?

11. What was the name of the disciple who met our risen Lord on the way to Emmaus?

12. Did righteous men like Jacob and Job go to hell when they died?

13. What book in the Bible records the following prophecy? "When the Son of man shall come in his glory, . . . then he shall sit upon the throne of his glory and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

(Answers on page 60)

International Bible Study Lessons

LESSON FOR DECEMBER 2

A Source of Instruction

KEY VERSE: "Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."—Ezekiel 3:1

SELECTED SCRIPTURE: Ezekiel 2:1-10; 3:1-3

THE Bible manifests itself throughout as the inspired Word of God. In its opening pages it records an account of the planet Earth's creation that has been amply verified in all its details by present-day geologists. It presents a rational account of man's beginning, his fall into sin and death, and the great Creator's plan for man's redemption from that condition through the payment of a corresponding price and his ultimate restitution to that original condition of health, happiness, and perfection of life which he originally enjoyed in the Garden of Eden before the fall.

Although it was but little understood until the due time, the prevailing theme of the Bible from cover to cover points forward to the promised Messiah, the one who would redeem fallen mankind from the curse of sin and death by the sacrifice of his own perfect life. (Gen. 3:15; 12:3; 22:1-18; Exod. 12:1-17; Lev. 16; Deut. 18:15; Isa. 53;

Hos. 13:14) But even more obscurely recorded in the pages of the Bible was God's design from the very beginning that associated with the Messiah in the restoration to life of the resurrected human race, there would be a little flock composed of those who would walk in Jesus' steps. These, like their Master, would faithfully lay down their lives in sacrifice, that they might live and reign with him in his kingdom for the blessing of all the families of the earth.—Obad. 21

It is for these that the Bible was written. To these the Bible is a daily source of instruction and encouragement. It is their guide in perplexity, their comfort in sorrow, their buckler and shield in temptation, their hope of salvation. The Bible was not written for the world, to most of whom it is a mystery. It was written for those who are called out of the world during this Gospel Age, to follow in Jesus' steps.

After Jesus had related the parable of the sower to the multitude and was finally alone with his twelve disciples, they asked him, "Why speakest thou to them in parables?" He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." "Unto them that are without, all these things are done in parables; that seeing they see, and not perceive; and hearing they may hear, and not understand."—Matt. 13:1-11; Mark 4:1-12

The beauty, grandeur, and harmony of the Bible are understood and appreciated only by the few, because its truths are revealed by God only to his spirit-begotten children. Addressing his remarks to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," the Apostle Paul writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man

which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:9-14

To these wholly consecrated, spirit-begotten children of God the Bible is a blessed source of daily instruction and encouragement in preparing them for service in the kingdom. To these the apostle says, "All scripture divinely inspired is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work."—II Tim. 3:16, 17, **Diaglott**

It is from the grateful lips of these faithful few that daily prayer and praise arises to the Heavenly Father: "Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119:105 □

A Summons to Decision

KEY VERSE: "Thy Word is a lamp unto my feet, and a light unto my path."—Psalm 119:105

SELECTED SCRIPTURE: Psalm 119:97-105

OUR lesson for today properly stresses the importance of responding to the drawing power and the leadings of the Holy Spirit in our lives. On reading the Bible one cannot help but sense the majesty, wisdom, and power of the great Creator, and the love and mercy that motivate all his dealings and plans for his fallen human creation. And on learning of his gracious invitation to become members of a little company to be called out of that same class of fallen humanity to be prepared for high service in his coming kingdom by walking in Jesus' steps, some promptly and joyfully reply as did the prophet of old, "Here am I; send me."—Isa. 6:8

Others hesitate. They ask themselves, Am I worthy to aspire to so great a calling? They question their suitability, their want of education, their talent or temperament, their physical or financial means. They wonder if they would be able to endure to the end. In making choice of

those whom he calls, the LORD does not regard any of these factors. In the first place, none is truly worthy; it is only by God's grace through our Savior Jesus Christ that we have anything of value to offer in sacrifice. Jesus did not seek out the rich, the proud, the wise, the self-righteous, or the mighty of this world to be his followers. The LORD God does not need earthly wisdom, earthly power, earthly wealth, or earthly glory. Whatsoever we may in any wise lack in order successfully to follow in Jesus' steps our Heavenly Father can richly supply out of his inexhaustible abundance.

Writing to those in the church at Corinth who had already made the decision to serve their Heavenly Father, Paul said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world . . . and . . . the weak things of the world . . . and base

things of the world, and things which are despised, hath God chosen, to bring to nought things that are: that no flesh should glory in his presence. . . . For the wisdom of this world is foolishness with God.”—I Cor. 1:26-29

For the most part the apostles themselves were from the lower ranks of life, simple and uneducated. Four were humble fishermen, one was a peasant, one a tax collector, and of the others except Paul little is known. Regardless of their earthly status the LORD calls only those whose hearts are right—those who are reverent, humble, merciful, pure in heart, and who hunger and thirst after righteousness. When Jesus was walking by the Sea of Galilee he saw Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishermen. He said to them, “Follow me.” And at once they left their nets and followed him! A little beyond he saw two other brothers, James and John, in a ship with Zebedee, their father, mending their nets, and he called them. “They immediately left the ship and their father, and followed him.” Jesus could read the hearts of these humble fishermen; and they straightway accepted his invitation.

As the ministry grew following Jesus’ crucifixion, the LORD sent his angel to Philip, directing

him to witness to an Ethiopian eunuch who was earnestly searching the Scriptures concerning the Messiah. When Philip had explained the matter to him, the eunuch desired at once to be baptized. “And he went on his way rejoicing.” (Acts 8:26-39) On another occasion God sent his angel to Cornelius, the centurion, who was “a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” The angel instructed Cornelius to seek out Simon Peter, who came and witnessed to him. “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.” And the Holy Spirit was poured out on Cornelius and all his household, and they were all baptized.—Acts 10:1-47

Those humble men who became inspired apostles to the church; the Ethiopian eunuch; Cornelius, and the others—what did they all have in common? Their hearts were right, they loved righteousness, and they were all seeking after God, if haply they might find him. And they responded promptly to the leadings of the Holy Spirit—and went on their way rejoicing! □

A Witness to Good News

KEY VERSE: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:43

SELECTED SCRIPTURE: Luke 4:6-19; Acts 10:34-43

WHEN father Adam was created he could have lived happily forever after on this planet Earth. But he disobeyed Jehovah God's instructions, and was condemned to death, along with the entire human race yet in his loins. The Apostle Paul explains it thus: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Some two thousand five hundred years after the fall, with all mankind still going down into the grave, the LORD made a covenant with his people at Sinai through Moses. Concerning this Paul says, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come." (Rom. 5:14) Had they kept this covenant the Israelites would have gained life. Additionally, they would have been specially favored by God above all people as a kingdom of priests, and a holy nation.—Lev. 18:4-6

As a nation and as individuals they failed, and all continued to die. Nonetheless, God's holy prophets continued to hold out the hope of an escape from death and the grave. One wrote: "The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty [restitution] to the captives, and the opening of the prison [the prison-house of death] to them that are bound; to proclaim the acceptable year of the LORD."—Isa. 61:1,2

But the enemy Death still held sway, and some six long centuries later, following his baptism with the Holy Spirit at Jordan, our Lord Jesus applied Isaiah's prophecy to himself. This was good news, indeed! Now, at last, after four thousand years of the reign of sin and death, the long-promised Deliverer had come! And he would bring these wonderful blessings by giving his own perfect life as a corres-

ponding price for Adam's perfect life before the fall. (Luke 4:16-21; Rom. 17:19; I Tim. 2:5,6) However, until this day, almost two thousand more years have passed since Jesus raised Lazarus from the grave and said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."—John 11:1-25

This seeming delay in the establishment of Christ's kingdom for the resurrection and blessing of mankind is a mystery to most, but it is revealed to the LORD'S own people. It is simply this: that **the Anointed, the Christ** is not one, but many. The inspired apostle writes, "When you read this you can perceive my insight into the mystery of Christ [the Anointed, **Diaglott**], . . . that is, how the Gentiles are fellow heirs, **members of the same body**, and partakers of the promise in Christ Jesus through the Gospel." (Eph. 3:4,6) He further explains, "Just as the [literal] body is one and has many members, and all the members of the body, though many, are one body, **so it is with [the] Christ [the Anointed.]**" (**Diaglott**) The good news is that beginning with our Lord Jesus, this Gospel Age is the acceptable time for **the Anointed**, Jesus and his body members, the church, to complete their sacrifice on behalf of the world. In the typical

Atonement Day sacrifices, the bullock and the LORD'S goat were slain, the blood of each was sprinkled on the mercy seat by the High Priest, and their bodies burned outside the camp. In the present antitypical Atonement Day the sacrifice for the sins of the world consists of our Lord Jesus and his faithful followers of this Gospel Age. Drawing on this analogy for the instruction of Jesus' fellow-sacrificers, the apostle says, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin [as a sin offering] are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us [the church] go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:10-13

And there is yet more good news! In his prophecy, Isaiah suggests that "the acceptable year [or period of time] of the LORD" would be shortly followed by "the day of vengeance of our God," otherwise described as the time of trouble. We believe the world has already entered upon the foretold time of trouble, that the church is almost complete, and that therefore the time for the fulfillment of the promised blessings is drawing near.—Isa. 61:2; Matt. 24:21 □

The Gospel of Life

KEY VERSE: "The Word was made flesh, and dwelt among us, . . . full of grace and truth."—John 1:14

SELECTED SCRIPTURE: John 1:1-18

IN THE Old Testament the Creator is frequently referred to as the LORD (in capital letters), which is a translation of the Hebrew word **Jehovah**, which Professor James Strong defines as 'the self-Existent, or Eternal'. The psalmist confirms the thought that Jehovah is, indeed, the Eternal One. He says, "From everlasting to everlasting, thou art God." (Ps. 106:48) The Apostle Paul tells us that "God [is] supreme above all," and that he is "immortal [deathless], invisible, the only God." (Rom. 9:5, **NEB, RSV**; I Tim. 1:17) Of himself Jehovah stated, "There is no God else beside me; I am God, and there is none like me." Again, "To whom then will you liken me, whom set up as my equal?"—Isa. 45:21; 46:9; 40:21-41:5, **NEB**; Eph. 3:9, **RSV, NEB, Diaglott**

The Scriptures tell us that Jesus is the Son of Jehovah, and "the beginning of the creation of God." (Rev. 3:14) "The LORD [Jehovah] hath said unto me, Thou art my Son; this day have I begotten thee." Surely, the one

begetting exists before and is greater than the begotten. And again, I will be to him a Father, and he shall be to me a Son." (Heb. 1:5) Jesus from his creation was always subject to his Creator, as a son is subject to his father. In the beginning he was a mighty spirit being of a very high order. But he was not immortal, for Paul in his own day describes God as "the blessed and only Sovereign, . . . who alone has immortality." (I Tim. 6:15, **RSV**) Jehovah chose his Son to be his agent in the great task of executing his designs in the creation of all things. Thus we read that it was "God [who] created all things," and also that "God . . . hath . . . spoken unto us by his Son, . . . by whom he [God] made the worlds."—Eph. 3:9, **RSV, NEB, et al**; Heb. 1:1, 2; I Cor. 8:6

Thus, the Bible testimony is clear that there is but one Jehovah God, supreme and without equal, who is immortal and from everlasting to everlasting, and who is the great Creator of the universe. And there is one

Lord Jesus Christ, his dearly beloved and only begotten Son, who was created by Jehovah as a spirit being on a very high plane of existence, though not immortal, and who was chosen by Jehovah to be his honored agent in the creation of the entire universe, including the progenitors of the human race.

As the fallen race wallowed helplessly in sin and death, their wretched condition was sympathetically witnessed by that one who had shared so large a part in their actual creation. Aware of Jehovah God's divine plan for man's escape from death through a redeemer, this mighty spirit being "took upon him the form of a servant, and was made in the likeness of men: . . . and became obedient unto death, even the death of the cross." (Phil. 2:5-8) Thus "the man Christ Jesus . . . gave himself a ransom [corresponding price] for all." (I Tim. 2:5, 6) Man's redemption required the death of a perfect human being as a ransom, or corresponding price, for Adam. As a perfect man, our Lord Jesus met that requirement. Had he been an immortal being he could not have died, and therefore the redemption price could not have been paid

to Justice.

Since his resurrection Jesus is immortal. Paul says, "God hath highly exalted him, and given him a name which is above every name." And "this mortal must put on immortality" in order to inherit the kingdom of God. (Phil. 2:9; I Cor. 15:50, 53) But even this immortal Jesus is to be forever subject to his Creator.— I Cor. 15:27, 28

We now come to the beautiful Gospel according to John. Unfortunately, the opening verses, as we find them in most Bibles, do not lend themselves to rationality, are out of harmony with Scripture, and in their poorly translated condition are cited as supporting the erroneous teaching of the trinity. A correct translation that is in harmony with the great body of Scripture and with reason, is this: "In a beginning was the Word [Jesus], and the Word was with **the** God [Jehovah], and **a** god [a mighty one] was the Word [Jesus]. This was in a beginning with **the** God [Jehovah]. All through it [Jesus, as the agent of Jehovah] was done; and without it was done not even one, that has been done." —**Emphatic Diaglott**, Professor Wilson, interlinear □

For a fuller discussion of this subject we invite our readers to send for a copy of the free booklet, "Father, Son, and Holy Spirit."

Believe and Receive Life

KEY VERSE: "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17

SELECTED SCRIPTURE: John 2:1-11; 3:16-18

IT IS interesting to observe that until we come to the New Testament, the word **faith** appears in the Bible only twice. Prior to Jesus' day Jehovah God was dealing with his people strictly on the basis of works, and as the Apostle Paul points out, "By the deeds of the Law there shall no flesh be justified in . . . [God's] sight. For by the Law is the knowledge of sin." (Rom. 3:20) It was our Lord Jesus who ushered in the wonderful, hope-inspiring age of faith. To the woman who touched the hem of his garment, hoping to be healed, he said, "Daughter, be of good comfort; thy faith hath made thee whole."—Matt. 9:20-22

In that beautifully reasoned exposition on justification by faith in his letter to the church at Rome, Paul tells us that this new and loving provision of the Heavenly Father was long before pictured in God's dealings with the Patriarch Abraham. He

writes, "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:1-3) And Paul closes this portion of his discussion on justification by faith by declaring that this illustration was specially prepared by God for the enlightenment and encouragement of Jesus' foot-step followers. He says, "Now it was not written for his sake alone, that it [righteousness, or justification] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification." (Rom. 4:23-25) This simple quality of faith is an essential requirement in the life of every Christian, for Paul tells us that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6

Truly, this Gospel Age is the age of faith, and it is an indispensable element in the life of every Christian. But to those who would gain the precious prize of life and immortality, merely to believe is not enough. The Apostle James writes, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead." The apostle then asks, "But wilt thou know, O vain man, that faith without works is dead?"—James 2:14-20

James then forcefully concludes his argument as to the need for works by citing the identical Old Testament example of justification that was used by the Apostle Paul. He writes, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye

see then how that by works a man is justified, and not by faith only."—James 1:21-23

James, of course, is not contending with the Apostle Paul's position; he is simply calling our attention to another essential element of the Christian life. Surely, none believed more completely in the need for proving his faith by his works than did Paul. His never-forgotten example was Jesus, and he invited the brethren to be followers of himself as he was of Christ. (I Cor. 11:1) Like Jesus, he did not seek worldly glory; he humbly devoted his considerable talents to carrying the message of salvation to the people at whatever cost of danger or suffering. None was more diligent, more tireless, more long-suffering in the service of his Master than was Paul—shipwrecked, imprisoned, beaten, stoned, and even left for dead. Truly, Paul understood the meaning of his own phrase, "the work of faith." (I Thess. 1:3; II Thess. 1:11) Truly, he proved his own unshakable faith by his matchless works in witnessing, by word and deed and example.

How beautiful and harmonious is the Word of God in all its details, when it is made plain by the Holy Spirit to the LORD'S sincere seekers after righteousness! □

Christian Life and Doctrine

GOD AND REASON—PART 4

Signs of the Approaching End

SINCE the Scriptures so clearly show that the end of the world does not mean the destruction of the literal earth, but merely the end of the present era of sin, selfishness, and death, any evidences, prophetic or otherwise, which indicate the imminence of the new order of things should be hailed as good news.

The fact that, in the past, earnest but ill-advised religionists have prematurely announced the coming of the Lord, and have grossly misunderstood both the manner and the purpose of his coming, should not deter us now from examining the prophecies which have a bearing on this important subject. Indeed, we should be close students of biblical prophecies, that we might, if possible, ascertain just where we are on the stream of time; and especially what the prophets have predicted for our day. If we find that the Bible accurately describes both past and present world events, it will be another good reason why we should have confidence in its message concerning the future.

While Jesus was still on the earth, his disciples asked him what would be the sign of his second coming, and of the end of the world, or age. In reply, he gave a number of very definite signs by which his followers would be able to identify the closing days of this present evil world. One of these signs pertained to the natural seed of Abraham—the Jewish nation. The Master said, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” He evidently used the capital city of Israel—Jerusalem—as representing the entire nation, and meant that Gentile governments of the earth would continue to hold subjective con-

trol over the people as well as over the land of Palestine itself for a definite period of time, which he here refers to as the times of the Gentiles.—Luke 21:24

The subjection of the Jews to Gentile rule began more than six centuries before Jesus' first advent, at the time when Nebuchadnezzar took the nation captive to Babylon—606 B.C., to be exact. In the second chapter of Daniel's prophecy there is an account of some of the circumstances surrounding the beginning of this period of Gentile supremacy. Nebuchadnezzar was on the throne of Babylon at the time, and the LORD used a very dramatic way to indicate that with him began the period referred to by Jesus as the times of the Gentiles.

Four Gentile World Powers Foretold

Nebuchadnezzar had a dream which, upon awakening, he could not remember. He was induced to send for Daniel, a Jewish captive, who was able not only to remind the king of his dream, but also to give him its interpretation. Daniel explained that in the dream the king had seen an image like unto a man. This image had a head of gold, breast of silver, belly and thighs of brass, legs of iron, and feet and toes of iron mingled with clay.

As the dream progressed, the king saw a stone cut out of the mountain without hands; and this stone smote the image on its feet, causing it to fall. After the image fell it was ground to powder, and the wind blew it away as the chaff from a summer threshing-floor. Then the stone that smote the image began to grow, and it continued growing until it became a great mountain that filled the whole earth.—Dan. 2:36-45

Daniel's interpretation of this curious dream is one of the most remarkable in the entire Bible, in that it gives an accurate preview of Gentile history, beginning with Babylonian supremacy down through the centuries, even to the present day. In this divine interpretation, the prophet identifies the Babylonian Empire as being pictured by the head of gold. To

the king of Babylon, Daniel said, ‘‘Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.’’—Dan. 2:37, 38

Prior to this, God had favored and recognized none but the Jewish nation. But now the Jews had been made subjects of Babylon, and the king of Babylon was recognized by God as the first of that long line of Gentile rulers who, with divine sanction, were to hold the Jews under their control as a subject people for a long period of time. This, then was the beginning of the times of the Gentiles.

But Daniel did not close his prophecy with his identification of Babylon as the head of gold. He continued, telling Nebuchadnezzar that with the downfall of his kingdom there would arise another, a twofold empire, represented by the two arms of silver. This proved to be the Medo-Persian Empire, which conquered Babylon a few years later. Daniel also told of a third empire, represented by the belly and thighs of brass. This kingdom, as history shows, was Greece, which succeeded Medo-Persia as a world power of outstanding recognition.

And Daniel did not stop there. He went on, and foretold the rise of the great military (iron) power of Rome—even calling attention to its two parts, Eastern and Western, with capitals at Rome and Constantinople, as represented in the two legs of iron. Truly Rome was an iron kingdom!

And in his foretelling of the successive world powers that would come and go before the old world ends, Daniel stopped at just the right place—he mentions only four. He did not go on to describe a fifth universal Gentile world power. Daniel here accurately portrayed history for more than two thousand years in advance!

The reliability of any historian depends on his accuracy; and Daniel was accurate, even thou recording history in advance. Hence we can have confidence in him, even as did Jesus, who quoted him in Matthew 24. It is this same dependable Prophet Daniel who describes events of our day, of which we shall note more as we proceed. If by divine providence Daniel was able to foresee and predict accurately more than two thousand years of the world's most important events, it would seem that we should trust him in respect to the few things which he says are still future.

But, to return to the interpretation of the image, when the Roman Empire began to wane, there was no other power capable of stepping in and taking its place as dictator of the world. Rome began, rather, to split up into smaller states or kingdoms. Thus, the feet and the toes of the image, with the disintegrating influence of clay mixed with iron, aptly represent what actually happened following the heyday of Rome's military supremacy.

Then the prophet continues, telling us that the stone cut out of the mountain without hands which smote the image upon its feet and then grew until it became a great mountain that filled the whole earth, represents the power and authority of God, which: one, brings to an end the lease of power given to those Gentile nations who ruled over Israel; and secondly, represents the near-establishment of a new kingdom "in the days of these kings"—the feet and toe kingdoms of the image. He also assures us that this new kingdom which is to be set up by the God of heaven shall "break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44

Now we have the whole prophetic vision before us, showing the successive empires of Gentile supremacy over Israel, beginning with Babylon and continuing down through the centuries to the collapse of Rome as a universal empire, and finally to the breaking up of every vestige of Gentile rule by setting up the kingdom of God on the earth.

In the LORD'S warning to Israel of a "seven times" period of punishment, we have a clue as to how long the Gentile times were to be. (Lev. 26:18, 21, 24, 28) Most students of biblical time prophecies agree that a time, or year, in symbolic language means 360 literal years, and that the seven times of the Gentile supremacy over Israel represented 2,520 years. Beginning in 606 B.C., this period would end in A.D. 1914.

We should remember, however, that biblical time prophecies merely point out important landmarks or turning points in the affairs of nations, and then only in so far as those affairs relate to the plan of God. The end of the times of the Gentiles, in A.D. 1914, was the turning point between the old and the new world—when the old world would begin to die, clearing the way for the new. But we should not expect too much to happen all at once, although tremendous changes already are apparent in the world's national and political setup.

World Changes in Progress

Jesus said, as already noted, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Thus we should expect that when the end of this period was reached there would be something to indicate a change in Israel's status among the Gentile powers. And there was. As a direct result of the First World War which began in 1914, the Jews of the world were no longer officially without recognition, and were permitted to return to Palestine to rebuild their national homeland. And now the new State of Israel is officially recognized as a nation among nations.

True, in recent years the Jews experienced an increased measure of persecution, and had their privileges in Palestine somewhat curtailed; but these experiences were also in harmony with the prophecies concerning the period in which divine favor was to be manifested toward them. God's prophet foretold that hunters would be sent to drive the Jew

back to his own land. (Jer. 16:16) Also, that finally God would need to intervene on their behalf in order to protect them from their enemies even after they had been established in the Holy Land.—Jer. 30:3, 5, 11

So outstanding have been the many changes that have occurred the world over since the end of the Gentile times in 1914 that it is not uncommon even for noted statesmen and writers to refer to the prewar days as the old order, and to speak of the present era as a transitional period leading into a new order. Inasmuch as the end of the age does not mean the burning up of the literal earth, we are able to see that the signs pertaining thereto do not need to be interpreted in such a way as to make them all terminate in a single day. We can see, then, that the old world is already ending, and that already there are evidences that the new age is near.

This incoming new order is what the Bible describes as the kingdom of Christ, or the kingdom of God—the divine rulership that is to supplant the present imperfect governments of earth. The Bible gives many titles to the new King of earth, and one of them is Michael—meaning ‘who as God’. This title indicates that the new king will represent God, the Creator. Indeed, the prophet declares that “the God of heaven shall set up a kingdom.” (Dan. 2:44) True, this new kingdom will be for the people, but it will represent God, the Creator, and will function by divine authority and power, enforcing his laws. The people will not be asked to vote for it, nor will its establishment and success depend upon human wisdom and ability.

It is this Michael, the Messiah and representative of Jehovah, who is referred to in that wonderfully accurate prophecy of Daniel, chapter twelve. There we are informed of a time when Michael shall stand up to assume control of earth’s affairs, and the prophet indicates that the first results of this will be “a time of trouble such as never was since there was a nation.” And who will say that we are not even now going through at least a part of this trouble? Jesus, in

Luke 21:26, cited this prophecy of Daniel twelve, and explained that because of this foretold time of trouble, men's hearts will fail them for fear, as they look forward to coming events.

The Apostle Paul gives us further valuable information concerning the present development of world events, particularly in respect to this destructive trouble which is already afflicting the world. First he mentions the times and seasons, and the fact that while the world would not be aware of the true significance of the times in which they were living, yet the brethren of Christ would know perfectly. He points out that when the wise men of the world would be saying, "Peace and safety; then sudden destruction" would come upon them, "as travail upon a woman with child."—I Thess. 5:1-4

Everyone knows that the general agitation for peace among the nations and people of the earth, looking toward the outlawing of war, began in a marked way in the early twentieth century. Yes, peace societies and peace conferences are strictly modern movements. Such efforts were almost unknown to prior generations. Was it just a chance happening that, coincident with all these great efforts toward peace, the most devastating war of all history should suddenly be precipitated? Is not this in marked fulfillment of Paul's prediction of sudden destruction that was to come as the nations began to agitate for peace?

Spasms of Trouble Fulfill Prophecy

But notice the manner in which this destructive trouble was to come upon the old order of things: it was to be like travail upon a woman with child. Every mother knows what that means. Travail comes in spasms, with periods of easement in between. The successive periods of easement usually grow shorter, and the spasms of pain more severe, until the birth of the child takes place. And thus far this great time of trouble, which is to terminate in the birth of the new order, is

developing exactly according to this biblical picture of travail.

The First World War

First, and exactly at the end of the times of the Gentiles, came the First World War, with all its horrible suffering and weakening effect upon civilization. The war ended, but the effects remained. It was supposed to be a war to end wars, but from the time the armistice was signed the nations began to prepare for another war, and finally in 1939 it broke out.

The war of 1914 was to make the world safe for democracy, but as an aftermath of the war dictatorships were set up which bankrupted the nations, but at the same time made thousands of millionaires, who, in fulfillment of another prophecy, have heaped together treasures for the last days. Indeed, it was a real spasm, beginning suddenly and ending suddenly—and it was worldwide. When it ended, the world was happy, insanely happy, for at least a day, not realizing that war was but the first of a series of spasms that were destined to come for the purpose of bringing to birth an entirely new social order.

Easement, and Further Spasms

Then began the easement. Prosperity loomed, and everyone began talking about getting back to normalcy. Yes, the period of easement was on; the poor world's pulse seemed normal, at least the prosperous political physicians claimed that it was, and they boastfully announced that the patient had fully recovered under their skillful treatment. Alas, how shortsighted is human wisdom! These physicians did not understand that this is a case of travail preceding a new birth. They did not know that the Gentile times had ended, and that all the kings of earth have had their day—so they looked forward with hope to a perpetuation of the old order.

Then suddenly and without warning, in the fall of 1929, came the beginning of the second major spasm—and like the first one it, too, was worldwide. Stocks everywhere tumbled

(Continued on Page 38)

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Ketchikan	KTKN-AM	7:15 a.m.	Grand Rapids	WMAX 1480	8:45 a.m.
ARIZONA			Southfield	CKLW 800	9:00 a.m.
Nogales	KFBR 1340	9:15 a.m.	MINNESOTA		
ARKANSAS			Minneapolis	KUXL	2:15 p.m.
Little Rock	KAAY 1090	9:45 a.m.	MISSOURI		
CALIFORNIA			St. Louis	KSTL 690	7:30 a.m.
Glendale	KIEV 870	1:45 p.m.	MONTANA		
Redding	KSXO 600	7:45 a.m.	Kalispell	KGEZ 600	9:45 p.m.
Sacramento	KJAY 1430	10:00 a.m.	NEW JERSEY		
San Francisco	KEST 1450	3:30 p.m.	Salem	WJIC	9:45 a.m.
Tehachapi	KTPI	10:15 a.m.	NEW MEXICO		
COLORADO			Los Alamos	KRSN-AM	8:15 a.m.
Englewood	KQXI 1550	3:15 p.m.	NEW YORK		
CONNECTICUT			Buffalo	WHL D 1270	12:00 noon
Groton	WSUB	8:15 a.m.	OHIO		
DISTRICT OF COLUMBIA			Cincinnati	WNOP	8:00 a.m.
Washington	WYCB	2:30 p.m.	OREGON		
FLORIDA			Portland	KLIQ 1290	7:00 a.m.
Cypress Gardens	WGTO 540	7:30 a.m.	PENNSYLVANIA		
Jacksonville	WBIX 1010	1:15 p.m.	Allentown	WHOL 1600	10:45 a.m.
Tampa	WFLA 970	10:00 p.m.	Jenkintown	WIBF (Wed.)	2:00 p.m.
GEORGIA			Pottstown	WPAZ 1370	12:45 p.m.
Albany	WALG 1590	6:15 a.m.	SOUTH CAROLINA		
Augusta	WHGI	10:45 a.m.	Charleston	WOKE 1340	7:06 p.m.
Vidalia	WVOP	1:00 p.m.	Lancaster	WAGL 1560	9:30 a.m.
HAWAII			TEXAS		
Honolulu	KNDI	5:15 p.m.	Fort Worth	KJIM 870	6:15 a.m.
ILLINOIS			Pearsall	KVWG 1280	9:15 a.m.
La Salle	WLPO 1220	4:30 p.m.	VIRGINIA		
Rockford	WXTA	6:15 a.m.	Richmond	WGGM	7:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	WASHINGTON		
INDIANA			Clarkston	KCLK	10:00 a.m.
Hammond	WJOB 1230	8:30 a.m.	Kirkland	KGAA 1460	8:15 a.m.
La Porte	WCOE	10:00 a.m.	Spokane	KUDY 1280	9:45 a.m.
KENTUCKY			Tacoma	KAMT 1360	9:45 a.m.
Bowling Green	WLBj 1410	8:00 a.m.	Yakima	KUTI 980	6:45 a.m.
London	WLPQ	9:00 a.m.	WISCONSIN		
Winchester	WWKY 1380	10:30 a.m.	Milwaukee	WLZZ-AM	7:15 a.m.
MAINE			WYOMING		
Portland	WDOS-FM	9:45 a.m.	Cheyenne	KSHY 1370	10:15 a.m.
Scarborough	WDCI-AM	9:45 a.m.	Sheridan	KWYO 1410	12:00 noon

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

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 8:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

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

CEYLON

Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

ITALY (Italian)

Europa Radio Milano
FM88.300 11:30 a.m.

Euro Tele Radio Calabria
102MHZ (Fri.) 5:30 p.m.

Radio Corleone Centrale
FM88-500 FM92 11:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)
SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

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

TONGA

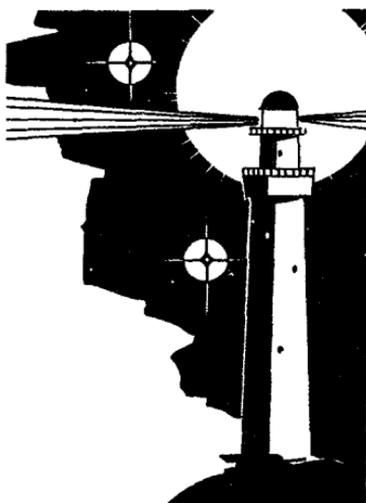
Nuku' Alofa (Mon.) 5:30 p.m.

URUGUAY (Spanish)

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

VIRGIN ISLANDS

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



**Ye are the light of
the world. —Matthew 5:14**

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	OHIO	
FLORIDA		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	MISSISSIPPI		TEXAS	
Jacksonville	17	Jackson	WAPT	Lubbock	KCBD
GEORGIA		MISSOURI		WEST VIRGINIA	
Albany	WTSG, 31	Springfield	KOLR	Logan	12-Monday
	Sunday, 9:30 a.m.	NEW MEXICO		GUAM	
Atlanta	WATL	Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
ILLINOIS	Champaign-				
Decatur-	Springfield				
Springfield	WBHW				

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		PUERTO RICO	
Omaha	29	Douglas	7	San Juan	24

(Continued from Page 31)

in a day, and kept on falling. Banks failed, and businesses went bankrupt. Turning from the hazardous stock market, many entrusted their money to the banks for safekeeping, only to find that the banks were eventually forced to close their doors. Some who did not trust the banks bought gold and stored it away in vaults, or elsewhere, only to have it finally taken away from them as an emergency measure. Thousands of factories closed; millions of men and women lost their jobs; long breadlines formed in nearly every city. Thus the poor world began to realize that it was in the throes of a depression that meant even more suffering than the first spasm had entailed, severe though it was.

Other Spasms

The depression spasm affected the entire world, and society's physicians went to work on the patient again. Many remedies were tried, and in nearly every instance improvement was reported. Indeed, in America it was claimed that the depression was ended, yet the tragic fact remained that there were still ten millions or more men and women out of work just prior to the time when the all-out defense program was inaugurated.

But true to the illustration of travail, the periods of ease-ment seemed to grow shorter and shorter, so that before we were scarcely out of the depression, another and even more ghastly war came upon the nations—a revolutionary war—a struggle between dictatorship and democracy, with both sides pressing the bloody struggle through to the bitter end. Fascist and Nazi dictatorships were destroyed; but now the human race was threatened with nuclear bombs.

The argument is frequently advanced by those who have little or no faith in the prophecies of the Bible, that these events which students of the Bible refer to as signs of the approaching end, are merely a matter of history repeating itself. But let the reader take note that nearly all the points

thus far considered involve unusual happenings in world affairs such as heretofore have been unknown in all the annals of human history. This is especially true of the next prophetic evidence to be considered.

Increase of Knowledge

In the same twelfth chapter of the prophecy of Daniel wherein the prophet tells of the present time of trouble that is daily becoming more severe, he gives us some further valuable and striking information concerning these last days in which we are living. Daniel designates this same period as the time of the end.

It is clear now that when Daniel here speaks of the time of the end he has reference, not to the approaching destruction of the earth, but to the end of Gentile supremacy over Israel. Concerning this period the prophet says, "In the time of the end many shall run to and fro [on the earth], and knowledge shall be increased." Simple words, these, but deep in meaning! It has been only within the lifetime of this present generation that people have really started running to and fro. We are now a world of travelers! And why? Because suddenly there has come an unprecedented increase of knowledge, which has made possible the inventions of new modes of travel, just as the prophet predicted.

Sir Isaac Newton, noted philosopher of the eighteenth century, who was also a believer in the Bible, studied this prophecy of Daniel, and upon the basis of it he concluded that the time would come when people would travel as fast as fifty miles an hour. Voltaire, the noted French infidel, made a great deal of sport of the mighty Newton for being so foolish as to make a rash prediction of this kind, and especially for using the Bible to prove it. It would be interesting to know what Voltaire would say were he to be awakened from the sleep of death now!

Today, those who travel on the highways no faster than fifty miles an hour are usually in the way of ordinary traffic,

while six hundred miles an hour is a modest speed for an airplane. Those who now hold views similar to Voltaire's as to the absurdity of Bible prophecies, and who are alive today to see their fulfillment, might find it profitable to stop and calmly think the matter over. The younger members of the present generation are inclined to forget that all our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroading many otherwise intelligent persons claimed that the railroads were inventions of the devil, to carry immortal souls to hell.

If even a college professor of one hundred years ago had said that the time would come when we could sit in our homes and converse with people across the seas, or around the world, without as much as a wire or other visible connections, his friends would have said, "Poor man, it's too bad that he studied so hard." But here we are today, accepting these miracles as commonplace, not realizing that they have come in fulfillment of divine prophecy.

A hundred and fifty years ago, or thereabouts, it was not unusual for members of Parliament in Great Britain to be unable to sign their own names to important documents. What would we think of a ten-year-old child today who could not read or write? And, remember, all this increase of knowledge was prophesied to come in the time of the end.—Dan. 12:4

The Gathering of the Nations

Let us consider still another prophecy that has had a very close bearing on the times in which we are living, indicating that we are indeed witnessing the closing scenes of the world's nighttime of sorrow and death. The prophecy reads: "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the

earth shall be devoured with the fire of my jealousy.”—
Zeph. 3:8,9

The point in this prophecy which reveals the time of its fulfillment is its reference to the gathering of the nations. Everyone knows that it has been only the last few decades that invention and progress have brought all the nations of the earth together in such a way that now none of them can exist in entire isolation from the others. First came the League of Nations. Then there was that conference of sixty-six nations, held in England in 1933. Though abortive in its objective, it nevertheless served as a good illustration of how the present family of nations actually has been gathered into a compact interdependent group during the time of the end.

That London Conference was arranged in acknowledgment of the fact that unless the nations could agree on some unified economic and monetary policy, the whole structure of civilization was likely to crumble. But alas, no real agreement was reached at the conference; with the result that after that there was the mad rearmament race among the nations, which led in 1939 to another global war. Then came the most impressive gathering of the nations in all history, when they assembled in San Francisco to frame a new order of peace—The United Nations.

Yes, Zephaniah predicted the utter failure of all these get-together efforts of the nations in these last days; and the reason he assigns for such failure is that the time has now come for God to express his righteous indignation against a selfish and corrupted society, a world that has perfunctorily professed his name, but has deliberately disobeyed his laws.

The prophet declares that God's vengeance will be expressed in such a manner that the whole earth will be devoured by the fire of his jealousy. If the earth could be devoured by a wild beast, as previously noted, it also could be devoured by the fire of God's jealousy, the language being symbolic in each case, with no reference to a literal earth, a literal beast, or a literal fire.

The symbolism of fire is very enlightening. Here it indicates the utter destruction of the present order of selfishness, following which will come the administration of the kingdom of Christ, that through it the people may have an opportunity to return to the worship and service of the true God.

That Zephaniah's prophecy has no reference to the destruction of the literal earth, nor of all the people upon the earth, is clearly shown, "For then [after the fire] will I turn to the people a pure language [truth], that they may all call upon the name of the LORD, to serve him with one consent." (Zeph. 3:9) From this it is evident that the people will not be burned up, but will have an opportunity to return to God to serve him after the symbolic earth is devoured by the fire of God's jealous indignation—the great time of trouble. □



THE word savior, otherwise rendered deliverer, literally signifies life-giver in the Syriac language. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting. Our Lord has already become our Deliverer in the sense that he has bought us with his precious blood, that he has settled our account with Justice. As a result of this work already done, the church, which is the body of Christ, has followed in the footsteps of our Lord and has about "filled up that which is behind of the afflictions of Christ." (Col. 1: 24) Very shortly now, the mystery of God will be finished, and atonement for the sins of the world will be proclaimed with a full emancipation proclamation to all people. Good tidings of great joy it will surely be, full of gracious opportunities for enlightenment, restitution, and obedience, and for a full return to all that was lost by father Adam. □

Christian Life and Doctrine

God's Unseen Messengers

“Who maketh his angels spirits: his ministers a flaming fire.”—Psalm 104:4

AN INTRIGUING and enduring mystery to the terrestrial world is the existence of the celestial. Although, under present circumstances, it is a realm most imperceptible by natural discernment, it is one which is completely verifiable and a reality beyond dispute to students of the Word of God. The word angel (**malalich** in the Hebrew language), found in the Scriptures many times and in many places, most often refers to those beings of our Heavenly Father's creation who inhabit the heavens, or the spirit world. The Hebrew word **malalich** means 'messenger', and although when translated 'angel' the allusion is generally to spirit messengers, it can and does apply in some instances to other agencies or powers, animate or inanimate, which God uses to serve his purposes. When this word is translated 'messenger', it often applies to human beings such as the "messengers" King David sent (I Chron. 19:2), or the "messengers of Saul."—I Sam. 19:20

Our immediate consideration, however, concerns the holy angels of God—his invisible messengers, who, as the Bible reveals, are the primary agencies used by our Heavenly Father to overrule in the affairs of mankind. They also have been given a special charge over God's spiritual children—the heirs of salvation, as it is written, "Are they not all [the holy angels] ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

Like mankind, the angels were created mortal beings, free moral agents, in the image of God. They have the ability to choose between serving their Creator or a course of rebellion against him. The Bible record states that some in the past

chose the latter and became messengers of Satan instead of remaining true to God. The Scriptures also foretell their future time of judgment, and of the ultimate destruction of any who, after their trial, remain disloyal.—Rev. 21:10; Matt. 25:41; Jude 6

The Prophet Job speaks of a time in the distant past, before rebellion occurred, “when the morning stars sang together and all the sons of God shouted for joy.” (Job 35:7) Here we learn that the holy angels are not only very powerful, influential messengers of God, but they are his sons as well, vitally interested and harmoniously active in the works of their Father’s creation.

The numerous Biblical accounts of their activities help us to learn something about these wonderful beings. As we recall the various narratives to mind, we note that in every instance where an angel was used to bring a message to earth, he came as a representative of Jehovah. When God gave his oath-bound promise to Abraham it was an angel who delivered this important message in these words: “By myself have I sworn, saith the LORD . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed.”—Gen. 22:15-18

On another occasion, God spoke to Moses out of the burning bush. While the related conversation appears to be directly between God and Moses, the anecdote recorded in Exodus 3:2 tells us otherwise: “The angel of the LORD appeared to him in a flame of a bush,” and spoke to Moses. Again, when Moses received the Law in the holy mount, including all its involved instructions and the intricate details of the Tabernacle construction and services, the account says that “God spoke all these words.” (Exod. 20:1) However, the Apostle Paul, in referring to this same event, declared that the Law was ordained by angels in the hand of a mediator—Moses. (Gal. 3:19) And confirming this again in Hebrews 2:2 he wrote, “The word spoken by angels was steadfast, and every transgression and disobedience received a just recom-

pense of reward.” What a solemn responsibility had these spokesmen for God in declaring his word and purposes before men!

The Bible reveals that angels have the power, we know not how, to materialize as a means of communicating with men. Jacob, a man of God, wrestled with a materialized angel all night, and would not let him go until he had received the blessing and promise that he desired of him. Jacob said of this experience, “I have seen God face to face, and my life is preserved.” (Gen. 32:24-30) The angel stood in a position of representing God so completely that he could speak and act as God himself. This being true about God’s spiritual messengers, it is important that they be perfect and loyal, able as reliable ambassadors to reflect the exact image of God in their own characters.

We observe too, how God’s mighty power was demonstrated through the many and varied acts of the angels as chronicled in the Scriptures. A single angel had the power to smite and destroy all the firstborn of the nation of Egypt on the night of the Passover. (Isa. 63:9) This same angel, a short time later, in the role of a protector, led the children of Israel out of Egypt and to safety. We read in Exodus 14:19, “The angel of God . . . went before the camp of Israel.” On another occasion, seventy thousand rebellious Israelites were slain by just one angel. “There died of the people . . . seventy thousand men . . . when the angel stretched out his hand upon Jerusalem to destroy it.”

The New Testament also is replete with references of messages and help brought by angels. One of the most important announcements ever made by Jehovah fell to the honor of an angel named Gabriel, who said to Zacharias the priest, “I . . . stand in the presence of God; and am sent to speak unto thee and to show thee glad tidings.” (Luke 1:19) These same glad tidings he later spoke to Mary: “The angel came in unto her, and said, Hail, thou that art highly favored, the LORD is with thee: blessed art thou among women. . . . Thou hast found



Jacob Wrestles with the Angel

favor with God. And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father,

David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”—Luke 1:28-33

During the lifetime of this one, whose birth they were so privileged to announce, the heavenly hosts were always near to interpose on his behalf. Matthew 4:11 states: “Angels came and ministered unto him,” and this was true down to the very close of his ministry. On the momentous night when Peter attempted to protect his Master from those who had come to arrest him, Jesus said to Peter, “Put up again thy sword into his place. . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:51-54) Surely, one angel would have been more than sufficient for the task; but Jesus knew it was not his Father’s will that he ask for such help. He explained that if the angels saved him from his earthly destiny, “how then shall the Scriptures be fulfilled, that thus it must be? . . . But all this was done, that the Scriptures of the prophets might be fulfilled.”—vss. 54,56; Ps. 22:1-11; 41:9; Isa. 53:3

Angels have emotional endowments not unlike those we possess. They sang beautifully in chorus, praising God when celebrating the event of the birth of Jesus: “Suddenly, there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill to men.” (Luke 2:14, 15) And we are told that they experience great joy when they see a sinner repent. “Joy shall be in heaven over one sinner that repenteth.” (Luke 15:7) From these few examples we sense the love and concern the holy angels possess for the ultimate salvation of every wayward child of God.

It is comforting to realize that these spiritual sons of God, whose dedication, care, and great ability so graciously was demonstrated for us through past ages, are now the ones in whom we can put our trust as guardians over our affairs. It is written: “He shall give his angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their

hands lest thou dash thy foot against a stone.” (Ps. 91:11, 12) What blessed assurance this scripture gives, and what wonderful confirmation of its promise each child of God has experienced throughout his lifetime!

We are given to understand that each one of the LORD'S people has a ministering spirit, an angel, who has charge of his affairs and is God's agency of providential care over us. Psalm 34:7 tells us, “The angel of the LORD encampeth round about them that love him, and delivereth them [cares for them].” The word encampeth means ‘to abide’ or ‘a perpetual habitation’. Guardian angels have instant access to the Heavenly Father at all times in their ministry. This is confirmed by the words of Jesus, recorded in Matthew 18:10: “Take heed that ye despise not one of these little ones; for I say unto you, that their angels do always behold the face of my Father which is in heaven.”

Since the Christian life is a “walk by faith and not by sight” (II Cor. 5:7), it is understandable that by God's arrangement the ministry of the angels is accomplished in what appears to us as very natural circumstances, and in a way that will not interfere with our own free moral agency. When we are determined to follow our own will in matters, not seeking the LORD'S guidance and overruling, then it is probable that our guardian angel will not interfere, and we will learn some bitter lessons as a result. However, when the LORD'S will is our chief concern in every aspect of life, then our guardian angels are ready and able to help us so that we may prosper spiritually, and be blessed.

What are some of the ways the angels minister to us? May we suggest a few:

Strength to Endure—It may not be the LORD'S will for us to be immediately delivered from a trial, but he will always give us strength to endure it. “Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” (Josh. 1:9) “As thy days, so shall thy strength

be.” (Deut. 33:25) “The LORD will give strength unto his people.” (Ps. 29:11) “My grace is sufficient for thee: for my strength is made perfect in weakness.”—II Cor. 12:9

Deliverance—Yes, deliverance from all our trials will come to us in the proper time and in the LORD’S way. We remember how the Apostle Paul was saved from death by God’s help on several occasions in order that the Gospel might be preached in other places. In Acts 5:17-20 we read of an instance when the priests and other leaders of the people arrested the apostles and put them in a common prison. “An angel of the LORD by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the Temple to the people all the words of this life.” The reason they were cast into prison was for publicly preaching, and now the LORD through his angel was telling them to go out and continue the same work despite its hazards! The angel of the LORD will deliver us from our trials, also, but not in order to take our ease, or to have more comfortable lives. No, our deliverance will be for the purpose of enabling us to continue the work of sacrificing the flesh and its interests, to lay down our lives for the brethren, and to preach the Gospel to others.

Protection from Evil—The angels of God many times lift us up lest we dash our foot against a stone. This protection from evil no doubt includes many little unseen things. If we only knew of the numerous times they have protected us and kept us from harm! Sometimes their assistance becomes evident when problems beyond our control find solutions that seem almost miraculous. When our motives are pure, and we seek the LORD’S help and blessing he will surely keep the promise of his Word to have his angels watch over our steps and protect us from falling.

Yes, the angels are carefully overseeing every aspect of our lives, and we are never alone. A particularly beautiful psalm describing this close, daily, and hourly watchcare of our Heavenly Father, is Psalm 139:1-18: “O LORD, thou hast searched me, and known me. Thou knowest my downsitting

and mine uprising; thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand!"

While we thank the LORD daily for his temporal provisions, our spiritual needs are even more important. Daily he supplies us with manna from heaven. Jesus said he was the "living bread from heaven" and that the words he would speak were "spirit and life." (John 6:31-35, 48-63) The Scriptures tell us that the manna provided for Israel in the wilderness, which they gathered daily, was prepared by the angels. "[God] had rained down manna upon them to eat, and had given them the corn of heaven. Man did eat angels' food." (Ps. 78:24, 25) The guardian angels, intensely interested in our spiritual well-being, have been privileged by God to arrange our affairs so that we have opportunities to study, to fellowship, to meditate about God and his plans, to be active witnesses to his truth, and to fulfill our consecration vows of sacrifice. Thus we are sustained day by day as new creatures in Christ.

The Apostle Paul wrote concerning our hope, "Ye are come unto Mount Zion, and unto the city of the living God, the

heavenly Jerusalem, and to an innumerable company of angels." (Heb. 12:22) What joy awaits us when we come unto this city of the living God! There we will come into the presence of this innumerable company of angels that were so directly involved in the lives of all the LORD'S dear people! There we will have an opportunity to meet our guardian angels, to enjoy their fellowship face to face. They will rejoice with us in the greatness and the goodness of our loving God and their privilege of helping us to reach our goal as members of his divine family.

Even now we are making plans for that meeting in the heavenlies! "As we have borne the image of the earthy, we shall also bear the image of the heavenly. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:49,54,55,57) We can accomplish this goal by giving all diligence to make our "calling and election sure."—II Pet. 1:4-8, 10

The mighty power of God is working on our behalf! His great love and compassion is being ministered to us through his angels. How can we fail? How can we fail if we yield our lives to their great ability and constant, untiring assistance! □

Weekly Prayer Meeting Texts

DECEMBER 6—He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Prov. 25:28 (Z. '01-295 Hymn 183)

DECEMBER 13—Lay not this sin to their charge.—Acts 7:60 (Z. '01-331 Hymn 60)

DECEMBER 20—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.—II Tim. 2:15 (Z. '02-318 Hymn 145)

DECEMBER 27—Little children, keep yourselves from idols.—I John 5:21 (Z '02-284 Hymn 362)

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CJJC—800

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Dec. 9-Jesus, the Son of God

Dec. 16-Peace on Earth

Dec. 23-Goodwill toward Men

Dec. 30-Peace through Christ's
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On Sunday, December 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the LORD came down,
And glory shone around!

"Fear not," said he; for mighty dread
Had seized their troubled mind,
"Glad tidings of great joy I bring
To you and all mankind!" Amen.



Encouraging Letters

“RUNNING TO AND FRO”

Dear Sirs: I saw your ad in the TV Guide for a free copy of your booklet, “Hope for a Fear-filled World,” and I would like to have one, for we surely are living in the days Jesus spoke about, with everyone running to and fro, as Daniel also spoke about in Old Testament times. Yours sincerely. —AL

IT “GIVES INSIGHT”

Dear Sirs: Yes, please renew our subscription to The Dawn. We have had it for many years, and our mother had it for many years before us, and passed it on to us. It gives us an insight into the Scriptures, and what to look forward to in this mixed-up, unstable world. Thank you! Sincerely. —CO

DAWN LEFT BEHIND

Dear Dawn: A dear person left behind two 1979 copies of your magazine at our hospital, and by way of a friend who works there, I was given

these copies of The Dawn. I enclose herewith subscription price for one year. It is such a fine magazine. May the LORD bless you. Sincerely. —AZ

STEADY LISTENER

“Frank and Ernest”: Whenever you are speaking about the Word of God I’m very much interested, and very moved. And I’m interested in the truth about hell! If it is not asking too much, please send me your booklet on the subject, and a copy of The Dawn magazine, and “Life after Death.” Thank you very much, and may God richly bless you. A steady listener. —PA

INSPIRED BY MESSAGE

Wonderful People: Listening to your radio program every Sunday evening, while resting in bed, has been so inspiring. May I have a copy of your “Father, Son, and Holy Spirit” booklet? Thank you, and may God’s blessings be yours. —FL

READING DAILY

Dear "Frank and Ernest":

Last Sunday, as I was getting ready for church, I was looking for a good radio station to listen to, and I came across a program where two men were discussing some difficult parts of the Bible.

As I listened further, I realized they explained them very well, and I really enjoyed it. After the program was over, they announced a booklet containing answers to many questions that people have about the Bible. It was called "Father, Son, and Holy Spirit." Would you send me a copy, please? For the past two weeks I have been reading the Bible daily, and I find that it helps me very much. I am getting closer to God every day. God bless you both. Thank you!—
FL

THE "LOST" IS FOUND!

Gentlemen: I had many hours of inspiration from your teachings on Sunday mornings some years ago, but I lost contact with you somehow. On Sunday, a week ago,

I turned on my car radio, and there you were, speaking on the history of Israel. So I am now asking you to please send me that lesson, and tell me the cost, and I will be glad to send it to you. Thank you very much. Yours in his name.—PA

FINE EXPOSITION

"Frank and Ernest," Dear Gentlemen: I enjoyed listening to your fine exposition of the Scriptures this morning over the radio. May God, our Heavenly Father continue to bless and prosper you both! May I be included in your offer of the "God's Plan" booklet? With much gratitude. Yours very sincerely.—AZ

SEEKING TRUTH

Dear "Frank and Ernest": I am writing in regard to your booklet, "Father, Son and Holy Spirit." I heard your radio broadcast and was impressed with this topic. If you will send me a copy it would help me in my quest to better understand the Bible and its truths. May God bless you and the work you are doing. Yours truly.—PA □



Jesus, the Light of the World

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”

—Isaiah 9:2, 6

WE ARE still in the time when darkness covers the earth and gross darkness the people. True, there is a measure of light in the world; true, also, that light emanated from our dear Redeemer, his words and his works, and still shines forth from all those who are truly his and whose hearts are illuminated by his promises and his Spirit. But this is not the light of the world scattering all of earth's darkness and causing all to appreciate the glory of God. That glorious day cannot come until the Lord shall first have found the members of his body, who together with himself are to constitute the Sun of Righteousness. The glorious prospect is that soon the church will be complete, soon the Sun of Righteousness will shine, and its rays will light to the uttermost parts of the earth, and every child of Adam, sharer in his curse, shall ultimately be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which shall constitute the Millennial Age, a day of blessing and of glory and of knowledge of the LORD. This is “the true light, which [ultimately] lighteth every man that cometh into the world.”

—John 1:9



Talking Things Over

Reflections of The General Convention



THE blessing of the LORD was upon those who gathered this year at Albion. This was manifest in numerous ways, and verified by the many happy and thankful testimonies given in the six testimony meetings scheduled throughout the convention week. Many of the brethren attending had come from far distances to rejoice together in fellowship, and receive instruction from the mutual study of God's Word. It was a

place of spiritual refreshment, where the cares and problems of this life were left behind, and the unencumbered joys and interests which attend the children of God occupied thoughts and activities.

The tone of the convention was set in the welcoming address, which reminded the brethren that the Heavenly Father had wanted each one to be there, and had made it possible. The question was asked, "What was God's purpose in our participation?" The answer was clear; it is for our spiritual development as ones being groomed for an inheritance in a kingdom for which the convention theme text reminded us to pray, "Thy kingdom come."

To help each one better understand and appreciate his peculiar relationship to the kingdom, thirty-four brethren gave discourses, which not only amplified the great truth that a share in Christ's kingdom is the primary scriptural hope for each one called, but discussed the many ways which we can and should respond in this life to have our hope realized.

The LORD blessed the speakers as they delivered their messages, for the hearts of all at times burned within them as they listened to the encouraging words which came forth from their lips. The light received should help to make changes in the lives of all who attended, changes toward a closer walk with God.

Over and over again the brethren were exhorted to bear more fruit (John 15:2), and to increase more and more. (I Thess. 4:9,10) These lessons set forth additional responsibilities and pointed out new privileges of serving the LORD, the truth, and the brethren.

With an eye single to the kingdom of Christ, the brethren were exhorted to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) It was stressed that we should hold fast to the basic doctrines of truth, contend earnestly for the faith once delivered to the saints, and to grow in grace and knowledge. The Bible, the inexhaustible source of truth, took

on new hues of brilliance and beauty as we substantiated our understanding of God and his kingdom objectives.

We considered the assigned subjects, "The Creator—Author of the Plan," emphasizing the wonderful reflection of God's mind and being in the things created—his indescribable power and wisdom displayed in the finite portion which we with human eye are able to observe—his great love and justice personified in his Son, "Jesus Christ—Savior and King," who allowed himself to become the gift of God to the world, saving them from death by the giving of himself as a ransom for all. "Wherefore also God hath highly exalted him" (Phil. 2:9), and made him a King of kings, with power to "save them to the uttermost that come unto God by him." —Heb. 7:25

It is upon this sure foundation of Christ that we have our hope, "The Church—Suffering and Glory." It is by walking in the footsteps of our Master, suffering with him, that we can with propriety entertain the hope of reigning with him.

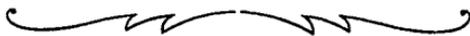
And, as we contemplated this glorious prospect, our minds turned to God's Word and the wonderful things he has stated in prophecy concerning, "The World—Promise and Fulfillment." Restitution to all that was lost in Eden is assured not only by promise, but by God's oath that "in thy seed shall all the nations of the earth be blessed." (Gen. 22:18) These thoughts brought a fresh realization that such a hope and desire sets us apart from a world that is rapidly crumbling; in which we are but "strangers and pilgrims" (Heb. 11:13) in a foreign land, possessing on earth "no continuing city" (Heb. 13:14), and earnestly longing for our heavenly home.

We are the most fortunate people in the world, for we are engaged in the Heavenly Father's business. To be privileged to be used by the LORD in any way should be a most thrilling experience, for we are in the service of the King. The convention emphasized the grand privilege of such service, and was further inspired by the twelve who, having recently dedicated their lives to serve our King, had their consecrations

publicly symbolized by water immersion. What a wonderful experience for all!



On one occasion the Master performed a miracle on a man and then said to him, "Go home to thy friends and tell them how great things the LORD hath done for thee." (Mark 5:18-20) The LORD now says to all who have had the privilege of being at the General Convention, "Go home, and spread the glad tidings," for he has performed a miracle in us, his Word has been multiplied in our hearts!



Deliverer, Lifegiver

"God sent his only begotten Son into the world, that we might live through him."

—I John 4:9

Answers to Test Your Knowledge Questions

(Questions on page 13)

1. Cornelius, the centurian, was the first Gentile convert.—Acts, chapter ten.

2. In Exodus 3:1-4 we read, "The angel of the LORD appeared unto him [Moses] in a flame of fire out of the midst of a bush." This was the first time that God appeared to Moses.

3. The LORD appeared as a cloud by day and a pillar of fire by night to lead the children of Israel. Later these were over the Tabernacle.—Exod. 13:21; Num. 9:15

4. "... neither shall they learn war any more."—Mic. 4:3

5. The kings of Israel were appointed by God, and so ruled by divine authority.—I Chron. 29:23

6. Samuel anointed Saul by divine authority.—I Sam. 9:27; 10:1, 24

7. The wicked king, Zedekiah.—Ezel. 21:25, 26; II Chron. 36:10-13, 17-21

8. Jesus Christ's rule is by divine authority.—Ezek. 21:27; Luke 1:31-33; Matt. 21:5; Rev. 17:14; 19:13-16

9. "Thou shalt not bear false witness against thy neighbor."—Exod. 20:16

10. (a) is correct because the words of Genesis 2:17 are those of God, while Genesis 3:4 records the words of Satan. The doctrine of the immortality of the soul is based on this lie of Satan which many still believe.

11. Of the two disciples who met Jesus on the way to Emmaus, only one is named in the Bible: Cleopas.—Luke 24:18

12. Yes. Genesis 37:35; 42:38; 44:29, 31; Job 14:13. The word grave used in these texts is translated from the Hebrew word **sheol**, and it is the **only word** translated 'hell' in the Old Testament. These Ancient Worthies will return from the state of death (hell) in the resurrection.

13. Matthew 25:31-34. Here is another statement of our Lord which tells us that since the foundation of the world God has ordained a kingdom wherein his will is to be done even as it is done in heaven.

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

MINNEAPOLIS, MN, December 2— YMCA, 23rd and Jackson St., N.E., Mr. Charles Newham, 1722 N.E. 5th St. 55413

Phone: (612) 789-3944

CHICAGO, IL December 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Highway, Des Plaines 60016

Phone: (312) 824-8916

PHOENIX, AZ, December 29-31— Quality Inn, 2420 West Thomas Rd. Mildred Enteman, 542 West South-ern Ave. 85041

PALO ALTO, CA, January 26, 27— Irene Altuvilla, 1201 Sycamore Ter., Sp. 67, Sunnyvale 94086

DETROIT, MI, January 27—Redford YWCA, 25940 Grand River, Detroit. R. Gorecki, 4093 Justin Ct., Bloomfield Hills 48013

DELAWARE VALLEY BIBLE STUDENTS, February 17—Hilton Inn Northeast Philadelphia, 2400 Old Lincoln Highway, Treose, PA. Barbara Marshall, 291 Oaktree Dr., Levittown 19055
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*“Let them shout for joy, and be glad,
that favor my righteous cause:
yea let them say continually,
Let the LORD be magnified, which hath pleasure in the
prosperity of his servant.”—Psalm 35:27*

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