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Highlights of DAWN

‘I Will Magnify Myself’

“Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.”—Ezekiel 38:23

TOWARD the close of our Lord Jesus’ brief ministry here on earth, he indicated in various statements to his disciples that he would be taken from them but would assuredly return. “If I go and prepare a place for you,” he said at one time, “I will come again, and receive you unto myself; that where I am, there ye may be also. . . . I will not leave you comfortless; I will come to you. . . . Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father.”—John 14:3, 18, 28

These statements were troubling to his puzzled followers, and they finally asked him pointedly when he would return. The form of their question and the manner of Jesus’ reply are revealing to the Lord’s people of the present day, because they provide a clear indication as to where the world is on the stream of time and just how far along God’s great plan for the promised salvation of mankind from sin and death has progressed. They asked the Master, “What shall be the sign of thy coming, and of the end of the world?”—Matt. 24:3

The world that is here spoken of as coming to an end is not the planet Earth. The Bible does not teach that this planet Earth is to come to an end. Rather, we are told that “the earth abideth forever.” (Eccles. 1:4) “Thus saith the Lord that created the heavens; God himself that formed the earth

and made it; he hath established it, he created it not in vain, he formed it to be inhabited.” (Isa. 45:18) The “world” referred to in the disciples’ question as coming to an end is the present evil social order that prevails throughout this planet Earth. A more meaningful translation of this passage is given to us by the Greek scholar Professor Benjamin Wilson in his *Emphatic Diaglott*, which reads, “What will be the sign of thy **presence**, and of the consummation of the **age?**”

The key to understanding the question put to Jesus by his disciples is the word **sign**—“What will be the **sign** of thy presence?” At his first advent Jesus was revealed as the Messiah of promise by the **signs** of his messiahship, which were the miracles he performed, even as prophesied. He opened blind eyes, made the lame to walk, and raised the dead. His presence at his second advent is likewise revealed to his watching disciples by the **signs** of his presence, which are also **signs** of the approaching end of this present evil world, preparatory to the establishment in the earth of Christ’s long-promised kingdom of righteousness, for the blessing of all the families of the earth.—Rev. 20:6; 21:1-4

Since his resurrection from the grave by his Heavenly Father, Jesus is a powerful, divine being. He will henceforth be seen by no human eye. He is now in the image of his great Creator, who is described by the Apostle Paul as “the King eternal, immortal, **invisible**.” (1 Tim. 1:17) Jesus’ **presence** at his second advent can therefore be manifested to the watching ones only by the **signs** of his presence.

Thus, when the disciples asked Jesus for **signs** of his return, his acceptance of the wording of their question indicated they were on the right track—that his second presence would, indeed, be revealed by signs—and **only** by signs. Furthermore, he proceeded to outline for them specific signs for which his followers should look and which would indicate his presence and the end of the age.

The Scriptures supply many signs that prove that our Lord Jesus is indeed now present. The Prophet Daniel pointed out one very important sign of the Lord's second advent, which he said would be a "time of trouble, such as never was since there was a nation even to that same time." He also said that at that time "many shall run to and fro, and knowledge shall be increased."—Dan. 12:1, 2, 4

In Jesus' reply to the question put to him, he confirmed the accuracy of Daniel's prophecy concerning the events occurring in the world that would bear witness to his second advent in almost identical language. He said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." One translator graphically describes this time of trouble as one "**the like of which** has not occurred from the beginning of the world down to the present time."—Matt. 24:21, TCNT

Jesus also said of that time: "Ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:6-8

The word "sorrows" here used by Jesus is from the Greek **odin**, meaning "a pang of childbirth," or "travail." It is so translated in I Thessalonians 5:2, 3, where the Apostle Paul says, "The day of the Lord [Jehovah] cometh . . . as "travail" [Greek, **odin**] upon a woman with child."

The day of the Lord (Jehovah) is shown in the Scriptures as being that period of time—following Jesus' return at his second advent—during which, as the Arm of Jehovah God, he brings about the destruction of the evil institutions and evil arrangements of this present evil world, preparatory to setting up his thousand-year kingdom on the earth. The Prophet Isaiah describes the fear that shall fill all hearts, as they see these things coming to pass. He wrote:

"Howl ye; for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty. Therefore

shall all hands be faint, and every man's heart shall melt: and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain **as a woman that travaileth**: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”—Isa. 13:6-11

Thus Jesus pointed out that this period of time would be characterized by recurring waves of trouble and distress, as travail comes upon a woman in the pangs of childbirth. “All these are the beginning of sorrows,” or travail. But they are, indeed, even as he stated, **signs** of his being present, directing the affairs of earth.

Luke wrote concerning this time of trouble, which manifests the presence of our Lord, that “there shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:25,26) The word here translated “perplexity” is derived from the Greek word **aporeo**, meaning “no way out.”

When Daniel indicated the time of trouble would be a sign of our Lord's second presence, he also foretold (as shown earlier) that an additional sign of Jesus' presence would be an increase of knowledge. Indeed, it may easily be shown that there is a direct connection between many of the troubles afflicting the world today and the astonishing increase in knowledge that has come about in the last one hundred years, vitally affecting the lives and well-being of people in virtually every corner of the globe.

In many ways this increase of knowledge along all lines has improved, or seemed to improve, the health, comfort, and happiness of millions. At the same time, however, this same increase of knowledge, unwittingly, has brought with it

serious problems never before faced by humankind, problems which defy the best efforts of the wise of this world to solve.

One of the problems challenging man's greatest ingenuity has come to be known as the population explosion. The number of humans living on this earth is increasing in a sharply rising curve that has demographers raising their voices in alarm. Whereas it took almost six thousand years for world population to reach the one billion mark, astonishingly it required only about one hundred years (1830 to 1930) to bring the total to about two billions; and it took a mere thirty additional years to add another billion by 1960. Now it is calculated that in the twenty years from 1960 to 1980 yet another billion people have been added, making a total of about four billions of human beings living on this planet Earth at the present time. And it is being projected that this figure will reach approximately six billions by the year 2000.

This remarkable increase in population is largely due, of course, to the recent rapid growth in medical and hygienic science and facilities, as a result of which infant mortality in particular has been greatly reduced, while longevity has substantially increased. This process is especially marked in the poorer areas of the world, such as Asia, Africa, Central and South America. Many who study these matters express deep concern as to the ability of the world to produce and distribute the increasing amounts of food required to feed these growing numbers of people. Indeed, it has been stated that even at today's population levels hundreds of millions of our fellow human beings regularly go to bed hungry, great numbers of whom have never during their entire lives known what it is like not to feel the gnawing pangs of hunger.

In efforts to meet the growing needs of the world for food, the use of commercial and chemical fertilizers, herbicides, and sprays has become general. The resulting run-off of fertilizer residue from farms into streams and rivers, and the careless disposal of hazardous industrial wastes—all prod-

ucts of the new scientific age—are raising serious health and environmental problems in many areas of the world.

Among other signs of his presence and of the end of the age, Jesus foretold that there would be wars between nations. “Ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom.”—Matt. 24:7

War is never anything less than horrifying, and there have always been wars. But with man’s newly discovered ability to reduce entire cities thousands of miles away instantaneously to rubble with a single, precisely aimed nuclear bomb, a new and fearful destructive capacity has come into the possession of imperfect men. Yes, it is true that there have always been wars. But a major war between major powers today would surely be one “the like of which” had never been since there was a nation! And this new, awful power to destroy and maim is another result of the increase of knowledge that the Prophet Daniel said would be a sign of our Lord’s second presence.

And how truly real is the possibility of a nuclear holocaust! Each of the superpowers now possesses the ability virtually to destroy the other, along with much of the rest of the so-called civilized world. Each is also aware of the apocalyptic impact a nuclear war would have on world civilization. Thus, for a time there was hope that moderation would prevail and an accommodation be reached through consultation. Now, however, fears and suspicions have arisen again, agreement on the SALT II arrangements is in limbo, and all pretense of détente has been abandoned by both sides.

As foretold by Jesus, wars and rumors of wars exist in much of the world at this very moment. There are wars and rumors of wars between China and Vietnam; between Vietnam and its Indo-China neighbors; between China and Russia; revolutions and military coups in Latin America; concern about the future stability of Iran, Bulgaria, Yugoslavia, Turkey, Pakistan, Iraq, and the newly emerging

nations in Africa. There is the still unresolved state of affairs between Israel and her Arab neighbors and with the Palestinians within her occupied areas. But by far the greatest worry today of all right-minded people is the ever present fear of war between the United States and Russia, the implications of which are awful beyond the comprehension of the human mind.

But while the situation all over the world today is truly critical, it is in the Middle East, which is the source of much of the Western world's vital energy needs, that all the ingredients are present to produce a major, universal disaster. It is in the Middle East that the economic, political, and ideological interests of the two opposing military and industrial giants of the earth come abrasively into contact.

For a score of years since the Second World War, the United States had felt militarily secure against Russian aims. Now, that has changed. The American chief of the NATO forces recently stated without reservation that the Russian military machine is superior to that of the United States in every category. Highly placed officials of the U.S. Department of Defense and members of the Congress have lately been saying much the same thing.

Evidently, the Russian high command now feels the same way. "For the first time since World War II," says Hedrick Smith in the New York Times magazine (January 27, 1980), "the Kremlin has thrust its own armies into a new strategic arena, outside the established Soviet sphere of influence in Eastern Europe. It has . . . awakened the fear that Moscow . . . may now be prepared to employ a much bolder strategy of force in the Middle East."

In response, President Carter immediately proposed to increase arms expenditures by the United States, and this will no doubt be approved by Congress, in its present mood; and the arms race begins anew, as the potential horrors multiply. "As détente falters, U.S. Military seeks chemical warfare capability," reads a headline in the New York Times

(February 24, 1980). "Intelligence officials say that the Soviet Union has absolute superiority over the rest of the world in its ability to use poison gases and to defend itself against them. Unconfirmed reports by refugees that the Soviet Union has used gas attacks in its invasion of Afghanistan lent urgency to Pentagon concerns that ever since World War II Moscow has been increasing its lead over the West in all forms of chemical warfare." And the mental picture of a nuclear Armageddon coming down upon the world looms larger in the minds and hearts of all people. Truly, we are living in the time when men's hearts are failing them for fear, and for looking after those things which are coming on the earth!—Luke 21:26

Where will it all end? What will be the outcome of this ominous confrontation between two mighty but seemingly irreconcilable opponents? Will reason ultimately prevail and some sort of accommodation be achieved by the admittedly imperfect nations of earth so that men will be permitted to live at peace with one another? Or will the unthinkable come to pass and civilization as we know it today be destroyed?

We do not know all the details of the fruits of the human selfishness that prevail in the world today. But the Bible does tell us that "this present evil world," or social order, will be utterly destroyed in a great time of trouble, the purpose of which is to eradicate forever all forms of evil and evil institutions from the face of the earth.

It is interesting to note that the Bible indicates the showdown between the forces of evil and the forces of righteousness will come to a head in the Middle East. And it is the Middle East of Bible prophecy that is at this very moment the scene of deep-seated and ominous economic, religious, and ideological conflict. These opposing forces, the Revelator tells us, are brought at the end of the age "into a place called in the Hebrew tongue Armageddon."—Rev. 16:16

The Revelator's identification of Armageddon as the scene of this great, final conflict between the forces of good and evil is significant. The name "Armageddon" refers to the hill of

Megiddo in the ancient land of Palestine. It was in the nearby valley that Jehovah God gave his chosen people a remarkable victory over their enemies, the Midianites. Gideon, with but three hundred faithful followers, defeated the mighty army of the Midianites, who were so numerous that they lay "like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." (Judg. 7:12) But it was not Gideon and his small band of three hundred who defeated the multitude of the Midianites—it was the invincible power and might of Jehovah God.—Judg. 7:2, 7, 14, 15

And now the little nation of Israel, regathered by the providences of the Lord to their homeland, even as prophesied, lies at the very heart of mixed, contending forces. To her Arab neighbors, proponents of Islam, she is a veritable religious thorn in the side; to the Soviets she is a roadblock to economic and ideological expansion; to the Western powers she is a friend, who may be useful in helping to guard the flow of oil. This tiny, newly reestablished nation of a few thousand square miles was destined to find herself at the crossroads of a closing age and a passing world.

More than twenty-five hundred years ago the Prophet Eze-kiel foretold that Israel, regathered at the end of the age from the countries to which she had long centuries before been scattered, would be attacked by a mighty army from the north under the leadership of "the chief prince of Meshech and Tubal." Bible scholars have long believed the prophet is here identifying Russia and her allies as the attacking force. But Jehovah God intervenes to deliver his people from seemingly inevitable defeat. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . . And I will plead against him [punish the attacker] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify

myself, and sanctify [vindicate] myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.”—Ezek. 38:1-23

The Prophet Zechariah also foretold this attack to come upon Israel in the closing days of the great time of trouble. “Behold, the day of the Lord [Jehovah] cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.” Although Israel does not escape unscathed, Jehovah God intervenes on behalf of his people. “Then shall the Lord go forth, and fight against those nations, **as when he fought in the day of battle**”—as he had long before delivered Israel on different occasions from the hosts of the Midianites, from the Amalekites, and from the Philistines.—Zech. 14:1-3

The Prophet Jeremiah also speaks of this great trial to come upon regathered Israel in the last days of the time of trouble. Since the trouble will be especially severe in Israel, the prophet refers to it as “Jacob’s trouble.”

“For, lo, the days come, saith the Lord, that I will bring again the captivity of [regather] my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; **but he shall be saved out of it**. . . . For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a

full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.”—Jer. 30:2-11

But how will the little nation of Israel withstand attack by this “mighty army” that will come “from thy place out of the north parts, thou, and many people [many allies] with thee . . . as a cloud to cover the land?” (Ezek. 38:14-16) It will be by the power and intervention of Jehovah God on their behalf, just as it was in the days of Gideon and his little band of three hundred against the hosts of the Midianites! And it will be so arranged by God in order that the whole world, including Israel, may surely know the victory is the Lord’s, and his alone!

This great trouble to come to Israel, and Jehovah God’s intervention on her behalf, are also foretold by the Prophet Joel. “For in those days and at that time, when I restore the fortunes of Judah and Jerusalem, then I will gather all nations and bring them down into the Judgment Valley, where I shall assign them their doom for the treatment of my people and of Israel my heritage, because they scattered my people among pagans and divided up my land.”—Joel 3:1-2, Moffatt

“Multitudes, multitudes in the valley of decision; for the day of the Lord [Jehovah] is near in the valley of decision. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope [refuge, RSV] of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more.”—Joel 3:14-17

The Apostle Peter also speaks of this terrible time when “the heavens and the earth shall shake” and associates it with the destruction by Jehovah God of this present evil world order. He says, “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,

the earth also and the works that are therein shall be burned up.”

But Peter follows up this prophecy of the passing of this selfish world order, or social arrangement, with the glorious promise that it shall be succeeded by the establishment in the earth of Christ's long-awaited, righteous, and everlasting kingdom. He says, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:10-13

The Prophet Isaiah wrote of this happy time for the resurrected world of mankind, soon to come to pass. He said, “It shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isa. 2:2, 3

This would seem to suggest that Jerusalem will be the central place of earthly kingdom authority, with the risen ancient worthies directing earth's affairs under the guidance of Christ and the glorified church. The promised New Covenant that was guaranteed by the sacrifice of Jesus at Calvary will be made with Israel and the blessings of the kingdom first poured out upon that nation. But “all nations shall flow unto it.”

For long centuries, because of forsaking Jehovah God and disobeying his commandments, Israel was a nation cursed. But in the kingdom, the world will see Israel as a nation restored and greatly blessed by the Lord. “You, house of Judah and house of Israel, have been the very symbol of a curse [down through the ages] to all the nations; and now I will save you, and you shall become the symbol of a blessing.”—Zech. 8:13, NEB

Thus, seeing how Israel is blessed by the Lord by obedience to the righteous laws of the newly established kingdom, the whole world will desire to be similarly blessed. "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:23

In that day, war will be abolished. "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

In that glorious day all men shall live together in peace and love. For "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:3, 4

Truly, we are living in a time of trouble such as was not since there was a nation. But this very trouble that causes men's hearts to fail them as they consider the things presently coming to pass in the earth is a positive, indisputable sign of our Lord's presence as the Arm of Jehovah, intervening in earth's affairs. And this very same trouble affords heartwarming assurance to the Lord's faithful watchers that the establishment of Christ's kingdom on earth is near! "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke wrote. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:25-31

Will these promises of God truly come to pass, or is this all "too good to be true"? Let us remember that the birth of the Messiah was foretold long centuries before it occurred, but it came right on time! Let us remember that the return of the widely scattered and persecuted Jews to their own land was prophesied long centuries ago and has taken place in our day

even as foretold, and against all odds. Let us remember that a time of trouble, the like of which had never before perplexed the human race, has come to pass in these last days, even as foretold by the Prophets Daniel, Isaiah, Jeremiah, Ezekiel, Joel, Zephaniah, Zechariah, and David, and by our Lord Jesus.

And let us remember the words of the great Jehovah God, our Heavenly Father himself, given, through Jesus Christ, to John the Revelator: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 1:1, 2; 21:5

RADIO TOPICS FOR APRIL

6—The Resurrection
13—Many Mansions

20—Man's Only Hope for Survival
27—The World on Fire

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Bible Study

LESSON FOR APRIL 6

From Sadness to Joy

MEMORY SELECTION: "Mary Magdalene came and told the disciples that she had seen the Lord."—John 20:18

SELECTED SCRIPTURE: John 20:1,2,11-18

AMONG the women who witnessed the crucifixion of our Lord was Mary Magdalene. Jesus had delivered her from seven devils, and in gratitude Mary became one of his most devoted followers. Although there were many others who faithfully followed Jesus as he went about preaching, Mary Magdalene is specially mentioned by Luke. "And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils."—Luke 8:1,2

After Jesus' death, Mary Magdalene and some of the

other women went to make ready the spices and oil, in preparation for the Master's burial. Following the Sabbath, at the break of dawn, on the first day of the week, Mary and the other women brought the perfumed oil to the tomb.

Mary was startled to discover the tomb had been opened, and she ran off to tell the news to Peter and John. Later she returned to the tomb: "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." (John 20:11,12) Mary was in much sadness because of Jesus' death, and now she was troubled to

know who had removed his body from the tomb.

Events began to unfold rapidly as the angels spoke: "And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." (vs. 13) After answering the angels, "she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."—vss. 14, 15

Mary's complete sense of devotion to her Lord is manifest in her desire to retrieve Jesus' body. Carrying the body would have been a particularly difficult task for her; yet she was ready to do it. But then the Master spoke her name, and she recognized the familiar voice she had known for so many months. "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."—vs. 16

It was not the gardener, as she had mistakenly thought. It was her Lord, he was alive, and he was risen from the dead. The Master's voice had always

brought her strength and courage—even from the time he had commanded the demons to leave her. And his voice had brought light into her life as she followed him in his ministry as a helper. Yet, the sound of his voice on this occasion must have been a most exhilarating experience. The conversation was indeed a simple one on that occasion: Jesus spoke her name, "Mary," and she, having recognized him, answered simply, "Master."

Jesus then said three things to Mary. First of all she must not touch him. He would not allow her to attempt to touch him as the man Christ Jesus whom she had previously known. He was now a spiritual being and had materialized only for the sake of showing his identity. He then said he had not yet ascended to his Heavenly Father. This teaches that he would present himself in due time before the heavenly throne. Lastly, the Master told her to go and bear witness to his brethren of what she had seen and that he had told her to say to them that he would ascend to his Father.

Mary left the garden and went to the disciples, as she had been told, with the joyful announcement of how she had seen the Lord and of what he had said to her. □

Living as God's People

MEMORY SELECTION: "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."— I Peter 2:16

SELECTED SCRIPTURE: I Peter 2:9-16; 4:1-3

IN OUR selected scripture of I Peter 2:9 we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The thought of the text is made clear in the previous verses, which indicate that the Jewish nation rejected their Messiah, and because of this and their disobedience the Heavenly Father turned to the Gentiles to take out of them a people for his name. As a select people the Gentiles supplanted the Jews, and the Apostle Peter calls them a chosen generation, a royal priesthood, an holy nation, a peculiar people. The meaning of the word peculiar is purchased, which indicates that those who have been called to this relationship have been justified by the blood of Christ.

The latter part of the text quoted above states the objective of this select calling. The

apostle states that it is for the purpose of showing forth the praises of the Heavenly Father, who has called them out of darkness into his marvelous light. The Apostle Paul expresses the thought in II Corinthians 4:6, 7: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The marvelous light that we enjoy as a purchased people is a knowledge of God. We are privileged to know something of his character as revealed to us through his Word, which in itself is made meaningful by the light of the Holy Spirit. Those who enjoy this relationship are admonished by the Apostle Paul, in Romans 12:2, "And be not conformed to this world: but be ye transformed by the re-

newing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The thought of the apostle's admonition is that those who enjoy this special relationship with the Heavenly Father are to separate themselves from the world. And whereas in times past their minds were occupied with worldly and carnal things, in the future their minds are to be renovated, turned around, and occupied with spiritual things. The spiritual mind reflects the mind, or thoughts, of Him who gave us the Spirit. This attitude of mind is illustrated for us in the subsequent verses of Romans, the 12th chapter. In living as God's people we should reflect his character, in order to bring honor and glory to his name.

In verse 9 the apostle states: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." The word dissimulation means hypocrisy. A hypocritical love does not reflect God's character, because it is motivated by self-interest. Selfishness is one of the tools of Satan by which he has kept the people of earth subjugated. Contrariwise, God's Spirit is manifested by selflessness. The chief exponent of this attitude of mind was our Lord Jesus, who said, "Whosoever of

you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:44, 45

The thought of an undissimulating love also applies to our relationship with the Heavenly Father. Our love for him and our love for his Word must be from the depths of our hearts and therefore be the motivating force that will help us renovate our minds. If this is so, we will abhor that which is evil and will cleave to that which is good.

Skipping to verse 13, the apostle mentions "distributing to the necessity of saints; given to hospitality." Hospitality is a measure of one's selflessness, because it means the giving of one's substance, not only in material things, but also in time and physical strength. We should have a very special interest in serving those whom the Lord has called and who are endeavoring to walk in the footsteps of Jesus. But we should "do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) Friendliness and the ready willingness to extend a helping hand to all simply reflect the love that God has for his creation, the love of him who "so loved the world that he gave his only begotten Son."—John 3:16 □

Living in Light of the Promise

MEMORY SELECTION: "According to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Peter 3:13

SELECTED SCRIPTURE: II Peter 3:3-13

IN THE passage before us, the Apostle Peter uses certain word illustrations to describe the new order which will be established under the administration of our Lord Jesus and his mediatorial kingdom. That period of time is elsewhere in scripture (Acts 3:21) spoken of as "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." That is truly a wonderful promise!

Before that blessed time of righteousness becomes a reality, the present social order must be set aside. The expression "new heavens and new earth" describes the invisible and visible aspects of that coming kingdom arrangement. Under the new administration our glorified Lord Jesus, together with the faithful members of his bride (144,000, Rev. 14:1), will constitute the invisible ruling power. The visible

portion of the new arrangement will be the responsibility of the "ancient worthy" class, who proved their faithfulness to God before our Lord Jesus opened the way to the spiritual inheritance.

We need not become anxious as we continue to witness the present disruption of the social order. God has all things under control, and it is a necessary part of his plan to destroy the institutions of this present evil world. They must be done away with, because they are controlled by Satan and are based on selfish principles and perpetrated by imperfect men and women. This does not question the sincerity of many who have made worthwhile contributions to assist their fellow human creatures. It means that God has a better way and a better time. We must be patient and wait for it.

In connection with this we turn to Isaiah's prophecy: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:17, 18

Since the fall into sin and death, the human family has become alienated from their Creator. Lawlessness and corruption have abounded in an imperfect earth. In the early days of man's experience, certain angels were allowed to attempt to recover that which was lost in Eden. Their efforts proved to be catastrophic for the world and ended in disaster at the Flood. But "unto the angels hath he not put in subjection the world to come, whereof we speak."—Heb. 2:5

During the present evil world Satan has been permitted to test the Lord's people. He has also been allowed to exercise power in tempting mankind into sin. Satan is the "prince," or "ruler," of the present evil world. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of

Christ, who is the image of God, should shine unto them."—II Cor. 4:4

When the "new heavens and new earth" are established, Satan will be bound. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." (Rev. 20:2) During that future time, the human family will be given every assistance by Christ, together with the church, to gain life and all the blessings to be associated with the kingdom. We read (Rev. 22:17), "And the Spirit [our glorified Lord Jesus, who has been given all power in heaven and in earth] and the bride [the 144,000 called, chosen, and faithful, who will be with him, Rev. 17:14] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4

□

Walking in the Light

MEMORY SELECTION: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:7

SELECTED SCRIPTURE: 1 John 1:5-10; 4:1-6

WHEN our Lord Jesus bought us and the whole human family (including those yet unborn and all who are in their graves) with his own precious blood, he became the great light-giver to the world. He is the true Light of the world and he will bring to completion the plan of God, of which he is the central figure. In due time he will enlighten every person who has ever been born on the earth. That will require the entire thousand years of his kingdom. Only a small number of mankind have ever come to appreciate that light which was shed upon the world two thousand years ago. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:2) We must continue to wait for the glorious millennial day of Christ when that great Light will shine forth as the sun in the kingdom. "But unto you that fear My name shall the Sun of

righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. 4:2

At that time the faithful ones, the jewels fair, those who have been polished and fitted during this time of darkness, will be glorified with their Lord and will be associated with him in the momentous work of blessing all the families of the earth. The kingdom of Christ—our Lord Jesus, together with the 144,000 members of his body—will dispense life-giving blessings to all who will receive them during that future age.

During the present time we may enjoy fellowship with others who are also walking in the light of truth. This affords the opportunity to assist one another in the ways of truth and righteousness. We have the privilege of helping to build one another up in the most holy faith. We do this as long as we "walk in the light, as He is the

light." True fellowship implies love, sympathy, and a mutual respect for the interests of others. Fellowship of this magnitude is enjoyed and participated in by those whose common aims have brought them to the narrow way in Christ Jesus. We may have fellowship with the Heavenly Father, with our Lord Jesus, and with those who are walking in the light.

Those who are called during this time of darkness are called to a high, or heavenly, calling. If faithful, they will be partakers of His light and share with Him in the blessing of enlightening the world.

This special privilege is extended to those who are justified by faith. It is the blood of Jesus Christ that has cleansed us from all sin and made it possible for us to present our lives in total service and dedication to the Heavenly Father. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:8,9

We have received the value of our Lord's sacrificial blood in advance of the world. "Of his own will [God] begat us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) These

new creatures in Christ Jesus are prospective joint-heirs and, if faithful, will reign with our Lord in his kingdom. And so thoroughly have they received of his Spirit that they are willing to suffer reproach for his cause and the truth, even as he did. They are ready, like him, to lay down their lives in sacrifice. They thus become living sacrifices, holy and acceptable to God. It is only upon condition that they suffer with Jesus that they may hope to share with him in his kingdom as joint-heirs.

The Master gave all that he had. He gave his life, the perfect life of the man Christ Jesus, as a substitute for the forfeited life of father Adam. He poured out his soul (being) unto death: he made his soul (being) an offering for sin.

We behold his glory, his grandeur, his perfection, his nobility. It shines out clearly to those whose eyes have been opened. Its light operating in our hearts purifies and sanctifies. It helps us to transform our lives into his likeness. We are changed from glory to glory, and we are brought more and more into his likeness—the likeness of God's own dear Son.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in him is no darkness at all."—I John 1:5 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN
PART 6—

Deliverance Promised

“The Lord God said, . . . I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel.”—Genesis 3:14, 15

MAN, the highest of all God's earthly creatures, endowed with faculties reflecting the image of the Creator, failed to pass the simple test of obedience to which he was subjected. He had transgressed the law of God and now must die—“Dust thou art, and unto dust shalt thou return.” (Gen. 3:19) In the divine wisdom all Adam's progeny inherited the death penalty. All are born imperfect and, unable to resist the ravages of disease, ultimately die, for “the wages of sin is death.”—Rom. 6:23

But God still loved his errant human children, and even when sentencing Adam and Eve to death, he gave an indication that an opportunity of deliverance from the penalty would be provided. This promise of deliverance is not plainly stated, but it is clearly implied in the statement to the “serpent” that the “Seed” of the woman would bruise his head. And even this obscure assurance seemed to give our first parents a measure of hope that the Creator would remedy their plight; for when Seth was born Eve said, “God . . . hath appointed me another Seed instead of Abel, whom Cain slew.”—Gen. 4:25

Eve, of course, did not understand that the Seed mentioned by God was the great Deliverer, the Messiah of promise and

prophecy, and that it would be more than six thousand years before the "head" of the "serpent" would be "bruised" by this Seed. As the Creator's plan unfolds throughout his Word, it becomes clear that the work of deliverance implied by God's statement to the "serpent" will be accomplished by a powerful government, or kingdom, under the control of the Seed of promise.

In the 20th chapter of Revelation we are presented with much information concerning this kingdom and the deliverance it will bring to humanity. According to the assurance here given, even the dead are to be restored to life. But first comes the binding of "that old serpent." Verses 1 and 2 read: "I saw an angel come down from heaven. . . . And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This language recalls to mind the "serpent's" activity in Eden and, together with the remaining verses of the chapter, assures us that the "bruising" mentioned by the Lord implies a complete deliverance from the miasma of sin and death into which humanity was plunged when induced by Satan to disobey God's law. Sin and death are not to continue forever.

Promise to Abraham

A more definite promise of deliverance was given to Abraham. To him God said, "In thy Seed shall all the nations of the earth be blessed." (Gen. 22:18) In the New Testament, reference is made to this promise to Abraham and the explanation given that in reality Christ is the Seed. (Gal. 3:8,16) What is the blessing that God promised would come to all the families of the earth through the Seed of Abraham, which is Christ?

This question is answered by the Apostle Peter in Acts 3:19-25. This passage of scripture is a report of a sermon delivered by Peter, in which he drew a lesson from the miracle just performed by him and John, the miracle of healing a man who had been lame from his birth. He explains

in his sermon that following the second coming of Christ there would be a time of general restoration, or "restitution," as it is translated in our Authorized Version Bibles, that just as this one man was restored to health, so all are to be restored in the "due time" of the divine plan. Then he concludes, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed."

Jacob's Prophecy

The promise of deliverance that God made to Abraham was reiterated to his son Isaac and to his grandson Jacob. Jacob had twelve sons, and toward the end of his life he gathered them around him and pronounced blessings upon them individually. These parental blessings took the form of prophecies. To his son Judah, Jacob said, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

This prophecy was uttered by Jacob while he was living in Egypt, and the reference to the couched lion reflects this. In Egypt at that time the claimed royal right of the pharaohs to rule was symbolized by a couched lion. By thus employing this symbol Jacob was saying in his prophecy that the "sceptre," the right to rule so far as the promises of God are concerned, belonged to his son Judah and that in due time there would be born a descendant of Judah whose name would be Shiloh. To him would the gathering of the people be; that is, through Shiloh all the families of the earth would be blessed.

The name "Shiloh" means tranquil, or peaceful. It is one of the Old Testament titles assigned to Christ the Messiah and suggests that this promised Deliverer would be a peacemaker,

not only among the people who would be gathered to him, but a peacemaker also between God and men, restoring the harmony that existed before man transgressed divine law. In one of the prophecies of Jesus' birth he is referred to as "The Prince of Peace," and we are assured that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

In this same prophecy of Isaiah we are informed concerning "The Prince of Peace" that "the government shall be upon his shoulder." This is the government over which Shiloh holds the sceptre, or the right to rule. It is the messianic kingdom, and in Micah 4:1-4 it is presented under the symbol of a mountain, "the mountain . . . of the Lord." We are assured that in this mountain, or kingdom, the people will learn God's ways and as a result will "beat their swords into plowshares, and their spears into pruninghooks" and will learn war no more.

Other Kingdom Blessings

In Isaiah 25:6-9 the Lord God presents us with another promise descriptive of the blessings that will reach the people in his "mountain," the messianic kingdom. One of these blessings will be the destruction of death. He will "swallow up death in victory," the promise reads, and will "wipe away tears from off all faces." Another blessing to reach the people through Christ's kingdom is described as the destroying of "the face of the covering cast over all people." This is a "covering," or veil of superstition and misunderstanding pertaining to God and his loving purpose in the creation of man and his plan for restoring him to life.

Included in this "covering" which hides God's truth from the people are all the God-dishonoring theories arising out of Satan's lie, "Ye shall not surely die." The majority have been pleased to believe that "there is no death." But we thank God that this beclouding lie, together with all the other false notions that Satan has woven into a "covering" and thrown over the "eyes" of the people will be removed.

The “Sour Grape” of Sin

Another very interesting and reassuring promise of deliverance from the result of original sin is found in Jeremiah 31:29,30. This passage reads: “In those days [the days of Messiah’s rule] they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.” The lesson here is obvious. It was father Adam who ate the original “sour grape” of sin. The result has passed on to the entire human race, and all have suffered from this act of disobedience; all have died or are dying.

But this is to change, the Lord assures us. “In those days,” when the promised “Seed” of Abraham is ruling as “The Prince of Peace,” he will also be dispensing blessings of health and life. This will be possible because Jesus took the sinner’s place in death and during his reign will offer to every individual of the human race an opportunity to obey and live. No longer will the people die because of Adam’s sin. If they die at all, it will be because they have individually eaten the sour grape of sin. This will be during the “times of restitution of all things,” and Peter explains that then it will be only those who disobey who will be “destroyed from among the people.”—Acts 3:21,23

Christ Is Born

The birth of Jesus confirmed the truthfulness of the prophetic testimony concerning a coming Deliverer and deliverance for the sin-cursed race. The angel, in announcing Jesus’ birth, said: “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 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, good will toward men.”—Luke 2:10,11,13,14

The expression “unto you is born this day” marks the essential difference between this angelic announcement and the promises and prophecies which the Creator had previously given through the holy prophets—these promises and prophecies now began to be fulfilled. One of the prophecies identified the city in which the promised Ruler would be born. It was to be Bethlehem, the ancient “city of David.” (Mic. 5:2) So, when the angel announced the birth of earth’s coming Ruler, he called special attention to this: “Unto you is born this day in the city of David a Savior, which is Christ the Lord.” All God’s promises, beginning with his statement in Eden that the serpent’s head would be bruised by a Seed, implied a coming deliverance from death. And now the angel confirmed this. The One who was born in Bethlehem was to be a Savior, and this Savior was Christ, the Messiah of promise.

It was a dramatic moment for those shepherds on the Judean hills to whom the angel announced the birth of the Savior, the Messiah. “Suddenly,” we are told, “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, good will toward men.” This heavenly host of angels had served God faithfully for the many centuries during which he was making his promises of a coming Seed that would bless the people. They did not understand all the implications of those promises, but they knew that they were expressions of God’s goodwill toward his fallen human creatures. How enthusiastically, therefore, they must have proclaimed the birth of Jesus, knowing it to be a manifestation of this foretold goodwill, and the beginning of the fulfillment of God’s promises!

Jesus’ Ministry

Jesus entered upon his ministry at the age of thirty, a ministry which fully harmonized with the prophetic testimony concerning him. We read that “he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.” (Luke 8:1) These “glad tidings,” the angel

said, were to be “unto all people.” The Creator had sent a Savior and had made provision for the establishment of a kingdom through which the blessings of salvation from sin, sickness, and death would reach the people.

It did not at once become apparent to the followers of Jesus that his kingdom would not immediately be established. Only later did they realize that it was necessary for the Savior to die for those he had come to save before they could be permanently delivered from sickness and death. True, he announced to them that he would give his flesh “for the life of the world,” but they did not understand from this statement that his humanity would go into death as a substitute for the forfeited life of Adam and for the entire human race.—John 6:51

The Twelve were with Jesus as he preached and “showed” the glad tidings of the kingdom. They had witnessed his miracles of healing the sick, cleansing lepers, casting out devils, and raising the dead. They cannot be blamed for supposing that this was the beginning of the actual foretold work of deliverance and that his kingdom would soon be fully established and its blessings of health and life extended to “all the families of the earth,” as God promised would be done through the Seed, even the Messiah.

The disciples did not realize at the time that the marvelous miracles performed by Jesus were intended merely as illustrations—illustrations of the worldwide program of miracles they thought was then beginning, but which must await the accomplishment of other aspects of the Creator’s grand design for deliverance. It is true—gloriously true—that in God’s due time all the blind eyes will be opened, all the deaf ears unstopped, all the halt and the lame made sound of limb, and none will say, “I am sick”—no, not any of the people. And in that due time those who “sleep in the dust of the earth shall awake.” The sentence, “Dust thou art, and unto dust shalt thou return,” (Gen. 3:19) having been set aside by the sacrificial death of the Savior, will no longer be effective against the teeming millions who have long been

locked in the great prison of death, for all will be called forth from the grave.—Dan. 12:2; John 5:28,29; Acts 24:15

No More Curse

In the last chapter of the Bible—Revelation 22—we have the hope of deliverance through Jesus and the kingdom presented to us in meaningful symbolic language. First we see a “throne”—“the throne of God and of the Lamb.” (vs. 1) The throne symbolizes the kingdom. It was the glad tidings concerning the establishment of this kingdom that Jesus and his disciples so faithfully preached. The Lamb is symbolic of Jesus and his sacrifice on behalf of mankind. Thus we are shown that God’s promised blessings of life will reach humanity through the agencies of a divine government, being made available through the death of “the Lamb of God, which taketh away the sin of the world.”—John 1:29

These promised blessings are pictured by “a pure river of water of life, clear as crystal,” which flows from “the throne of God and of the Lamb.” “In the midst of the street” of this river, “and on either side of the river, was there the tree of life, which bare twelve manner of fruits, . . . and the leaves of the tree were for the healing of the nations.” (vs. 2) This language takes our minds back to Eden, when Adam and Eve were expelled from the garden to prevent their partaking of the tree of life and living forever. In the messianic kingdom life will again be made available, not to Adam and Eve alone, but to all mankind.

Verse 3 declares, “There shall be no more curse.” A terrible curse has rested upon humanity—the curse of sin and death. It has blighted the peace and happiness of all mankind. No one has been free from it. All die as a result of Adam’s transgression. But God loved the race of lost and dying sinners and provided a Savior, the Seed of promise who, as the “Lamb,” gave his life in sacrifice as the price of redemption. And now, in this last chapter of the Bible, we are assured that from “the throne of God and of the Lamb” “water of life, clear as crystal,” will flow out to all mankind.

(Continued on page 38)

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Redding	KSXO 600	7:45 a.m.	Biloxi	WLOX 1490	6:30 a.m.
San Francisco	KNEW 910	8:30 a.m.	MISSOURI		
COLORADO			Farmington	KREI 800	9:00 a.m.
Englewood	KQXI 1550	3:15 p.m.	St. Louis	KSTL 690	7:30 a.m.
DELAWARE			MONTANA		
Wilmington	WTUX 1290	7:45 a.m.	Kalispell	KGEZ 600	9:30 p.m.
FLORIDA			NEW JERSEY		
Jacksonville	WBIX	1:15 p.m.	Hackensack	WWDJ 970	10:30 a.m.
Orlando	WGTO 540	7:30 a.m.	Salem	WJIC 1510	9:45 a.m.
Tampa	WFLA 970	8:30 p.m.	NEW MEXICO		
GEORGIA			Albuquerque	KABQ 1350	9:30 a.m.
Albany	WALG 1590	7:30 p.m.	NEW YORK		
IDAHO			Buffalo-Niagara Falls		
Nampa	KFXD 580	7:30 a.m.		WHLD 1270	12:00 noon
Sandpoint	KSPT 1400	10:15 a.m.	Rochester	WEZO	7:00 a.m.
ILLINOIS			NORTH CAROLINA		
Elmhurst	WKDC 1530	8:15 a.m.	Beaufort	WBMA 1400	9:00 a.m.
La Salle	WLPO 1220	9:45 a.m.	OHIO		
Rockford	WRRR 1330	6:15 a.m.	Columbus	WTVN 610	6:00 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	Dayton	WAVI	10:45 p.m.
INDIANA			Toledo	WGOR 1520	9:30 a.m.
Evansville	WIKY	7:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Gary	WWCA		OKLAHOMA		
Hammond	WJOB 1230	8:30 a.m.	Norman	KNOR 1400	7:30 a.m.
Muncie	WLBC 1340	7:00 a.m.	Pawhuska	KOKN 1500	8:00 a.m.
KENTUCKY			OREGON		
Bowling Green	WLBG 1410	8:00 a.m.	Portland	KYXI 1330	9:30 a.m.
Corbin	WYGO-AM/FM	8:30 a.m.	PENNSYLVANIA		
Newport	WNOP	8:00 a.m.	Allentown	WHOL 1600	9:30 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pittsburgh	WYJZ	8:45 a.m.
			Pottstown	WPAZ 1370	12:45 p.m.

Radio Broadcast Schedule

PUERTO RICO			Regina, Sask. CKRM	7:45 a.m.
Aguadilla (Fri.) WABA	8:00 p.m.		Yorkton, Sask. CJGX 940	10:00 a.m.
SOUTH CAROLINA			AUSTRALIA	
Charleston WOKE 1340	7:06 p.m.		Geelong 3GL	10:00 a.m.
Hemingway WKYB 10			BRITISH WEST INDIES	
SOUTH DAKOTA			Grand Cayman	Radio Cayman
Sioux Falls KELO 1320	7:45 a.m.			11:15 a.m.
TENNESSEE			CEYLON	
Knoxville WKVQ 1490	1:00 p.m.		Radio Sri Lanka (Sat.)	9:45 p.m.
Memphis WMQM 1480	1:00 p.m.		NEW ZEALAND	
TEXAS			Dunedin (Sat.) 4XD	6:45 p.m.
Fort Worth KJIM 870	6:45 a.m.		Whakatane IXX	9:00 p.m.
Pearsall KVVW 1280	8:00 a.m.		NIGERIA	
UTAH			Ondo State (Wed.) OSBC	2245
Salt Lake City KWHO	9:00 a.m.		PANAMA	
VIRGINIA			Panama City HOQ 1250	10:30 a.m.
Alexandria WXRA-FM 105.9	7:35 a.m.		PHILIPPINES	
Richmond WGGM	7:45 a.m.		Manila (Sat.) DWXX	9:15 p.m.
Roanoke (Sat.) WJLM-FM 93.5	1:15 p.m.		SOUTH AFRICA	
WASHINGTON			Joubert Park SWAZI Music Radio	
Clarkston KCLK	10:00 a.m.		(Wed.)	11:30 a.m.
Seattle KMPS 1300	10:00 a.m.		TONGA	
Spokane KICN-FM 99	3:00 a.m.		Nuku 'Alofa (Sat.)	5:30 p.m.
Spokane KUDY 1280	9:45 a.m.		VIRGIN ISLANDS	
Tacoma KMO 1360	9:45 a.m.		St. Croix WSTX 970	9:00 a.m.
Yakima KUTI 980	7:15 a.m.		ENGLAND	
WISCONSIN			Radio Caroline (Wed.)	8:00 p.m.
Milwaukee WZUU	8:00 a.m.		319 Metres (962 KHZ)	
WYOMING				
Cheyenne KSHY 1370	9:00 a.m.		SPANISH RADIO BROADCASTS	
Sheridan KWYO 1410	12:00 noon		ARIZONA	
CANADA			Nogales XEHF	9:00 a.m.
Edmonton, Alta. CJOI	12:45 p.m.		CALIFORNIA	
Lethbridge, Alta. CJOC	7:15 a.m.		San Jose KAZA 1290	8:45 a.m.
Vancouver, B.C. CJJC 800	9:45 a.m.		FLORIDA	
Winnipeg, Man. CKJS	9:00 a.m.		Coral Gables WRHC	8:45 a.m.
Corner Brook, Nfld.			TEXAS	
CFCB 570	10:30 a.m.		San Antonio KUKA 1250	8:45 a.m.
Deer Lake, Nfld. CFDL-FM			MEXICO	
Port au Choix, Nfld. CFNW	10:30 a.m.		Mazatlan XEACE	9:00 a.m.
Port aux Basques, Nfld.			Nogales XEHF	9:00 a.m.
CFGN 910	10:30 a.m.		URUGUAY	
St. Andrews, Nfld. CFCV-FM			Montevideo	Radio El Espectador
St. Anthony, Nfld. CFNN-FM			810 k.c.	(Sat.) 1:30 p.m.
Stephenville, Nfld. CFSX				
Oshawa, Ont. CKLB 1350	7:15 a.m.			
St. Thomas, Ont.				
CHLO 1570	10:45 a.m.			
Montreal, P.Q. CFMB	5:15 p.m.			
Prince Albert, Sask. CKBI 900	9:15 a.m.			

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

CALIFORNIA Los Angeles	KHOF KTTV Channel 11	OHIO Cincinnati	WKRC WCPO-TV Channel 9
GEORGIA Savannah	WJCL WTOG	Dayton Lima	WHIO WLIO
ILLINOIS Champaign-Decatur- Springfield	WBHW	TEXAS Austin Houston	KTVV KTRK
NEW MEXICO Roswell	KSWB	Lubbock Lufkin	KCBD KTRE
NORTH CAROLINA Hickory	WHKY	Tyler	KLTV
New Bern	WCTI-A	UTAH Salt Lake City	KUTV

SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
April 6	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
April 13	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
April 20	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
April 27	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

ANDALUSIA, AL
BIRMINGHAM, AL
DEMOPOLIS, AL
ENTERPRISE, AL
FLORENCE, AL
HALEYVILLE, AL
HARTSELLE, AL
HUNTSVILLE, AL
MADISON, AL
MOBILE, AL
OPP, AL
PELL CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK

VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
NOGALES, AZ
PAYSON, AZ
PHOENIX, AZ
SIERRA VISTA, AZ
FT. SMITH, AR
LITTLE ROCK, AR
MENA, AR
AZUSA, CA
BORON, CA
CHICO, CA
COALINGA, CA

CORONADO, CA
EAGLE MOUNTAIN, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FRESNO, CA
GILROY, CA
GLENDALE, CA
LOMPOC, CA
LOS BANOS, CA
MERCED, CA
MODESTO, CA
NAPA, CA
OCEANSIDE, CA
PORTERVILLE, CA
REDLANDS, CA
RICHMOND, CA

Television Schedule

SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SAN FRANCISCO, CA
SAN LEANDRO, CA
SIERRA VISTA, CA
SO. LAKE TAHOE, CA
STOCKTON, CA
SUNNYVALE, CA
TAHOE CITY, CA
THE SEA RANCH, CA
THOUSAND OAKS, CA
TUJUNGA, CA
YUCCA VALLEY, CA
CRESTED BUTTE, CO
DURANGO, CO
ENGLEWOOD, CO
HOLYOKE, CO
LAKEWOOD, CO
PUEBLO, CO
STERLING, CO
BRANFORD, CT
CLINTON, CT
MANCHESTER, CT
MIDDLETOWN, CT
PLAINVILLE, CT
TORRINGTON, CT
BONITA SPRINGS, FL
BRADENTON, FL
CAPE CORAL, FL
FERNANDINA BEACH, FL
FT. WALTON BEACH, FL
NAPLES, FL
ORLANDO, FL
PALMETTO, FL
ST. PETERSBURG, FL
VALPARAISO, FL
DOUGLASVILLE, GA
FT. BENNING, GA
MONROE, GA
SNELLVILLE, GA
THOMASVILLE, GA
VALDOSTA, GA
WARNER ROBINS, GA
WEST POINT, GA
HILO, HI
WAILUKU, HI
BOISE, ID
BURLEY, ID
COEUR D'ALENE, ID
MOUNTAIN HOME, ID
PINEHURST, ID
TWIN FALLS, ID
ALTON, IL
CARBONDALE, IL
EFFINGHAM, IL
MOLINE, IL
ATTICA, IN
CLINTON, IN
JEFFERSONVILLE, IN
KOKOMO, IN
SEYMOUR, IN
BURLINGTON, IA
CEDAR FALLS, IA
CEDAR RAPIDS, IA
DES MOINES, IA
MARSHALL TOWN, IA
SIOUX CITY, IA
WATERLOO, IA
GARDEN CITY, KS
NEWTON, KS
OVERLAND PARK, KS
PITTSBURG, KS
ULYSSES, KS
NICHOLASVILLE, KY
OWENSBORO, KY
PADUCAH, KY
BATON ROUGE, LA
KENNER, LA
MONROE, LA
SLIDELL, LA
BALTIMORE, MD
MANKATO, MD
PASADENA, MD
ORLEANS, MA
EAST LANSING, MI
ESSEXVILLE, MI
GREENVILLE, MI
MARQUETTE, MI
MUSKEGON, MI
NEGAUNEE, MI
DETROIT LAKES, MN
MARSHALL, MN
MONTEVIDEO, MN
ORTONVILLE, MN
RED WING, MN
STEPHEN, MN
VIRGINIA, MN
WILLMAR, MN
JACKSON, MS
MERIDIAN, MS
NEW ALBANY, MS
INDEPENDENCE, MO
HELENA, MT
LAUREL, MT
ELKO, NV
PORTSMOUTH, NH
BAYVILLE, NJ
PT. PLEASANT BEACH, NJ
WASHINGTON, NJ
WOODBURY, NJ
ALAMOGORDO, NM
ALBUQUERQUE, NM
BAYARD, NM
DEMING, NM
ESPANOLA, NM
FARMINGTON, NM
GALLUP, NM
LAS CRUCES, NM
LOVINGTON, NM
PORTALES, NM
SILVER CITY, NM
SOCORRO, NM
TRUTH CONSEQUENCE, NM
TUCUMCARI, NM
CARSON CITY, NY
PT. JEFFERSON, NY
SYRACUSE, NY
WARWICK, NY
WEST SENECA, NY
GREENSBORO, NC
SUMTER, NC
WILSON, NC
DICKENSON, ND
GRAND FORKS, ND
GRAND FORKS AFB, ND
MOTT, ND
STANLEY, ND
BELLAIRE, OH
COLUMBUS, OH
FOREST PARK, OH
LIMA, OH
MARION, OH
MIDDLETOWN, OH
NILES, OH
PORTSMOUTH, OH
STEBENVILLE, OH
URBANA, OH
YOUNGSTOWN, OH
ALTUS, OK
CARNEGIE, OK
ENID, OK
MIDWEST CITY, OK
MUSKOGEE, OK
BROOKINGS, OR
MADRAS, OR
PORTLAND, OR
PRINEVILLE, OR
REEDSPORT, OR
SUTHERLIN, OR
MASON TOWN, PA
READING, PA
WILLOW GROVE, PA
COLUMBIA, SC
MYRTLE BEACH, SC
RAPID CITY, SD
COOKEVILLE, TN
JEFFERSON CITY, TN
BELLAIRE, TX
BRENHAM, TX
CLUTE, TX
CORPUS CHRISTI, TX
EL PASO, TX
FORT BLISS, TX
HOUSTON, TX
LAMESA, TX
LONGVIEW, TX
MARFA, TX
OZONA, TX
PASADENA, TX
ROCKSPRINGS, TX
SAN ANGELO, TX
SAN ANTONIO, TX
SONORA, TX
SWEETWATER, TX
WACO, TX
LOGAN, UT
OGDEN, UT
SALT LAKE CITY, UT
VERNAL, UT
COVINGTON, VA
HAMPTON, VA
NEWPORT NEWS, VA
NORFOLK, VA
ROCHESTER, VA
RIANOKO, VA
WINCHESTER, VA
ABERDEEN, WA
ANACORTES, WA
BURLINGTON, WA
EPHRATA, WA
OLYMPIA, WA
PORT ANGELES, WA
PROSSER, WA
QUINCY, WA
SEATTLE, WA
SPOKANE, WA
MILTON, WV
MORGANTOWN, WV
JANESVILLE, WI
ONALASKA, WI
BUFFALO, WY
CODY, WY
DUBOIS, WY
EVANSTON, WY
GILLETTE, WY
GRABLE, WY
JACKSON, WY
LANDER, WY
NEWCASTLE, WY
RIVERTON, WY
ROCK SPRINGS, WY
SHERIDAN, WY
FALL RIVER

TELEVISION SCHEDULE

(Continued from page 31)

All will be invited to partake of this life-giving water. "Come, . . ." the word will go out, "take the water of life freely."—Rev. 22:17

The Larger Seed

We have focused attention on Jesus as the promised Seed of blessing, the One who would "bruise" the "serpent's" head. And certainly all honor should be given to him for the place assigned to him by the Creator in the divine plan for deliverance of the human race from sin and death. However, the Scriptures point out that Jesus will have associates in his work of ruling and blessing the people. The Apostle Paul reveals this. After telling us in Galatians 3:16 that Jesus is the promised Seed of Abraham through whom the people would be blessed, he explains further, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

There are many texts of Scriptures which corroborate this point. Paul wrote that those who suffer and die with Jesus will live and reign with him. (II Tim. 2:11, 12) This group of faithful followers of the Master is identified in Revelation 20:4, 6, and here we are told that they will live and reign with Christ a thousand years. In order that these might live and reign with Christ, they are brought forth from death in what the Scriptures describe as "the first resurrection."

A Mystery

The fact that the Messiah of promise would have associates who would share his messianic name and glory had been kept secret by the Lord throughout all the ages prior to the coming of Jesus at his first advent. Writing to the Colossian believers, the Apostle Paul said, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:27

In I Corinthians, chapter 12, Paul uses a human body to illustrate the relationship between Jesus and those associated

with him in the messianic arrangement. In this illustration Jesus is the Head, and his faithful followers are the members of the body. One of the main points of the lesson set forth in this chapter is, as Paul states it, that “ye are the body of Christ [the Messiah], and members in particular.” (vs. 27) As we have seen, the Messiah is the Seed that was mentioned by God in Eden when he said that this Seed would bruise the “serpent’s” head; and the Apostle Paul wrote, “The God of peace shall bruise Satan under your feet shortly.”—Rom. 16:20

Jesus’ original disciples believed that he was the promised Messiah and that he would establish his kingdom at his first advent. Not until after being enlightened by the Holy Spirit at Pentecost did they understand that, before the kingdom could be established, those to be associated with Jesus as rulers in that kingdom would have to be called from the world, tested, and otherwise made ready for their exalted position with Jesus as rulers in his kingdom.

This preparation of the body members of Christ has been the work of the Lord in the earth throughout the centuries since Jesus’ first advent. It has been accomplished largely through the preaching of the Gospel of Christ, the Gospel itself containing the invitation to those who hear and believe to take up their cross and follow the Master into sacrificial death. Jesus commissioned his followers to go into all the world and preach the Gospel, and this commission has been carried out by the faithful in each generation. These have rejoiced in their privilege of making known the glad tidings.

A Spiritual Hope

Man’s deliverance from sin and death through the agencies of Christ’s kingdom will see mankind restored to life as perfect humans here on the earth. This is in keeping with the Creator’s original design. But those who during this present Gospel Age, through obedience and sacrifice, qualify to live and reign with Christ in his kingdom will receive a spiritual, or heavenly, reward. Jesus said to his disciples, “I go to

prepare a place for you. And if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:2,3

Jesus prefaced his promise to “prepare a place” for his followers with the statement, “In my Father’s house are many mansions: if it were not so, I would have told you.” (John 14:2) Jesus did not promise these particular mansions to his followers but said that he would prepare a special place for them. As for the mansions, he simply observed that they already existed in his Father’s “house.” It seems reasonable to conclude that the Father’s house is the entire universe. It all belongs to him and is all his domain. In this domain are various “mansions,” or dwelling places—planes of existence or spheres of life.

The earth is one of these spheres of life. This is the sphere of life in which God designed that his human creatures should spend eternity—the mansion which God created for man. And “he created it not in vain, he formed it to be inhabited.” (Isa. 45:18) But as Jesus promised his disciples, he went away to prepare a place for them. Much is said in the Bible concerning this place. It is vaguely foretold in the Old Testament and described in the New Testament as an “inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.” (I Pet. 1:4) Those for whom this place is prepared are said to be “partakers of the heavenly calling.”—Heb. 3:1

In our study of the Bible it is essential to keep in mind that its heavenly promises are only to the footstep followers of Jesus and that these followers are to be associated with Jesus in the grand work of restoring all mankind to life on the earth. Keeping this distinction in mind, we will find harmony in the many wonderful promises of the sacred Word and will rejoice as we look forward to the deliverance of mankind from sin and death through the promised Seed, which is to bind and ultimately destroy Satan and bless “all the families of the earth.” □

Christian Life and Doctrine

The Glory to Follow

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”— I Peter 1:11

THE glorious hope that we have is centered around the kingdom and our privilege of having a part in its establishment and operation. All the blessings the prophets of old looked forward to were to come through that kingdom. They understood that it was to be an earthly kingdom but one that was to be established by the power and the authority of God. Abraham, for example, “looked for a city [government] which hath foundations, whose Builder and Maker is God.” (Heb. 11:10) Associated with this promise was the prospect of being among the earthly representatives in this kingdom arrangement; for the Apostle Paul stated of Moses: “By faith Moses, when he had come to years, 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 Christ [the Anointed] greater riches than the treasures in Egypt: for **he had respect unto the recompence of the reward.**”—Heb. 11:24-26

The prophets associated the establishment of the kingdom and its blessings with the advent of the Messiah. That is why there was so much searching and earnest beseeching the Lord to ascertain at “what manner of time” these things were to have their fulfillment. The Prophet Zacharias, at the time of the birth of his son, John the Baptist—just before the birth

of Jesus—was inspired by God, through the Holy Spirit, to make this pronouncement concerning the imminent advent of Jesus: “Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world [age] began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.”—Luke 1:68-75

Before Pentecost, the apostles, having accepted Jesus as the Messiah, were of the firm belief that he would establish the kingdom then. The expectations were so high that there were disputations among them as to who would enjoy the preferred place in that kingdom. In Mark 10:35-41 is the account of James and John going to Jesus and requesting a preferred place in the kingdom. It is obvious that they had no concept of what was involved in gaining a place with Jesus in the kingdom. First, they did not realize that to be with Jesus in the kingdom they would have to die and be resurrected to the divine nature. And second, they did not realize that the dying process must take the form of a sacrificial death and that it must be a willing sacrifice, motivated by love for the Heavenly Father and his beneficent plans and purposes.

A knowledge of these things was to come later, after they were begotten by the Holy Spirit at Pentecost and their minds were enlightened. But for the time, Jesus explained as well as he could under the circumstances, knowing that they could not fully comprehend. He said, “Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of

the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.”

After Pentecost James and John understood the words of Jesus, that the cup from which they were to drink was a symbolic cup, picturing all the experiences the Heavenly Father would permit them to have as they endeavored to follow in the footsteps of the Master. Their willingness to drink of it indicated their full and unreserved acceptance of the Heavenly Father’s will and providences in their lives. And they came to appreciate that it was by trials and experiences that the fruits and graces of the Spirit are developed in each footstep follower of the Lord and that without this character development it is impossible to be a partaker of the heavenly reward. The Apostle James wrote, many years later, “Blessed is the man that endureth temptation [trials]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”—James 1:12

The baptism that Jesus spoke of was not simply water immersion, although the thought of being immersed was there—that is, of being completely inundated in the Heavenly Father’s will. The symbol of baptism is a beautiful picture. As the immerser lowers the Christian into the water, it illustrates the death of the individual’s own will. It means the complete surrender of his mind, his body, his abilities, his personal possessions, and his earthly ambitions and desires; and as the immerser raises the Christian out of the water, it illustrates that the individual is being raised to a newness of life. In this new life he recognizes only the will of the Heavenly Father in all things. This means that all the Christian’s mind, strength, and worldly possessions will be channeled, or used, in the service of the Heavenly Father.

The Apostle Paul, in Romans 6:3-5, explains what the symbol of water baptism pictures: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized

into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

To understand what is meant by being baptized into Christ’s death, we must go back to the baptism of Jesus at the river Jordan. When Jesus came to John he was holy, harmless, and undefiled (Heb. 7:26), a perfect man, and the exact equivalent of father Adam before he transgressed God’s law. He came to offer himself to God as a corresponding price to take Adam’s place in death so as to release Adam and all his offspring from the sentence of death. The Apostle Paul expresses the matter thus: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” And again: “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” And again: “For as in Adam all die, even so in Christ shall all be made alive.” (Rom. 5:12, 18; I Cor. 15:22) Jesus himself said, “And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many.”—Matt. 20:27, 28

The attitude of Jesus at the time of his immersion at Jordan was beautifully prophesied in the 40th Psalm: “Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” (vss. 7, 8) Jesus realized that as a man he must go out of existence, that figuratively, at least, his flesh, like that of Adam’s, must return to the dust of the earth. Jesus said in John 6:51 that he was to give his flesh for the life of the world.

If this had been the end of the transaction and Jesus had died then, he would have gone out of existence. But this was

not God's arrangement, because, as recorded in Matthew 3:16,17, he was begotten of the Holy Spirit, and a new life was begun in him as a spirit-begotten Son of God. It was from this point forward—for the three and one-half years of his ministry—that the symbolic cup and the real baptism became the controlling factors in the life of Jesus. We are told that, because of Jesus' faithfulness under trial, "God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9) He was resurrected from death and given the divine nature, and was seated on the right hand of the throne of God. When Jesus finally died on Calvary's cross, his perfect life willingly surrendered, he atoned for adamic sin. This was the great offering for sin; but the merit of the sacrifice was not then, nor is it as yet, applied on behalf of Adam and his race. The merit is being used during the Gospel Age in a work that involves the apostles and those down through the age who believe on Jesus through their word—the footstep followers of the Master.

To be baptized into Christ's death, then, means that as with Jesus, the consecrated Christian surrenders any hope of a life here on earth, that his hope is a heavenly hope. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:1-4

Being baptized into Christ's death also means that the human will is dead and that the new creation has only the will of the Heavenly Father. (II Cor. 5:17; Mark 3:35; Eph. 6:6; I John 2:15-17) This is pictured symbolically by his being raised out of the water to newness of life.

The Apostle Peter, who now appreciated these things, called to remembrance the bitter disappointment he and the other apostles experienced when, after they were so confident that Jesus was the Messiah and that his advent

meant the imminent establishment of the kingdom, all came to such an abrupt and seemingly ignominious end. (I Pet. 1:3) All the hopes voiced by the Prophet Zacharias concerning the birth of Jesus—that it meant the deliverance from the oppressions and the beginning of the abundance of blessings foretold by all God's holy prophets—all of this was dashed to destruction. There was nothing left but the emptiness and loneliness.

Apparently the apostles and their contemporaries, as well as those who had preceded them, were so enthralled and enthused over the blessings promised that they failed to note the prophecies that foretold the sufferings of Christ, which were to precede the glories of the established kingdom. It was this that Jesus explained to the two disciples on the way to Emmaus after his resurrection, when, beginning with Moses and by the testimony of all the prophets, he revealed to them that the glory promises must await fulfillment until the foretold sufferings of Christ were finished.—Luke 24:25-27

The apostles still were not aware that the sufferings of Christ did not refer to Jesus alone but also to them and all the footstep followers of the Master down through the Gospel Age. These, of course, were to comprise the body members of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (I Cor. 12:12) The prophecies concerning the sufferings of Christ included Christ the Head and the church his body. The fact that the disciples did not understand this as yet unrevealed mystery was indicated by the question they asked the Lord just prior to his ascension: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) They apparently felt that since the sufferings of Jesus were ended, the kingdom could be established.

But after Pentecost the words of Jesus were recalled by the apostles and, through the power of the Holy Spirit, were then understood. (John 14:26) They realized that if they were to share his glory it was first necessary that they suffer, that

they must drink of the Lord's cup and be baptized into his death. In I Peter 2:21 the apostle states, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." And in the 3rd chapter, verses 21 and 22, the apostle likens the experience of Noah and his family to Christian baptism. Noah and his family were carried through the flood of waters and delivered to a new life. But the apostle makes certain he is understood as to what baptism he is talking about. He says, "not the putting away of the filth of the flesh." Here, we believe, he was referring to John's baptism, which was a baptism of repentance for sins. But he continues and indicates that the baptism he is referring to is "the answer of a good conscience toward God." The thought is that after the Christian is enlightened and learns something of God's glorious character and his plans and purposes for the world, and especially the unspeakable favor that has been offered to us, the natural reaction of the conscience is the desire to make a full and unreserved consecration to the Heavenly Father. This is properly symbolized by water immersion.

The Apostle Peter was deeply impressed by his experiences, and he felt the need to emphasize suffering as a prerequisite to glory. In I Peter 4:12, 13 he states: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." The thought of "strange," according to Young's Concordance, is as a "stranger." How is it possible to meet difficult and trying experiences joyfully as if greeting a welcome guest? We can have such an attitude only as we realize this is an evidence that we are partakers of the sufferings of Christ, which must be a prelude to our exaltation to glory.

It is well to note that suffering as a Christian means being submissive under any experience the Lord might permit us to

have. To some this might mean physical pain, even death. This was certainly true of Christians in past ages. But with most of us, even as it was with our Lord, our trying experiences will result mainly from the agents of darkness opposing us as agents of the light. Again Peter's words are so helpful: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? **but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.**"—I Pet. 2:19,20

By "doing well" the apostle means serving the Heavenly Father and his interests. It is suffering as a Christian that leads us on the path to glory. (I Pet. 4:16) The Apostle Paul gives us an additional view of what is involved in partaking of Christ's sufferings. In Colossians 1:24 he states, "Who now rejoice in my sufferings for **you**, and fill up that which is behind of the afflictions of Christ in my flesh **for his body's sake**, which is the church." It is important to notice that nothing is said about Christ's sufferings or Paul's sufferings atoning for sin; and this is proper, because suffering does not atone for sin. In the typical sacrifices it was only the blood that atoned for sin. In the reality it was only Christ's death on Calvary's cross that was efficacious for the cancellation of sin.—Heb. 9:12,22

Christ suffered, and by this he learned obedience. (Heb. 5:8,9) And so each prospective member of the body must suffer in order to learn obedience and to develop the fruits and graces of the Spirit. (Heb. 12:5-11) This is the suffering that was left behind. In II Corinthians 11:23-28 the Apostle Paul enumerates some of the experiences he suffered on behalf of the Early Church. These were accounted as suffering for Christ, for they were brought about by his activity in serving the Lord, the truth, and the brethren. This is the kind of activity that will bring us opportunities to suffer and fill up our share of the sufferings of Christ that were left behind.

In concluding his first epistle, the Apostle Peter, in chapter 5, verse 10, states, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, **after that ye have suffered a while**, make you perfect, stablish, strengthen, settle you." (emphasis ours) The expression "to make perfect" in the Greek means "to complete thoroughly"; that is, Peter's prayer is that, by suffering, the fruits and graces of the Spirit will be perfected in us. The word "to stablish," according to Strong's Concordance, means "to set fast," that is, "to turn resolutely in a certain direction." By this, the apostle in his prayer is petitioning that we, as footstep followers of the Master, will, like him, set our faces like a flint, holding steadfast to the hope that is set before us. By "strengthen" the apostle is asking that we might be confirmed in spiritual knowledge and power. And finally, he asks that we be "settled." The thought here is that these things will give a foundation, or base, upon which the Heavenly Father can grant us the divine nature.

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Ephesians 2:4-7

WEEKLY PRAYER MEETING TEXTS

APRIL 3—The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans 13:12 (Z. '03-122 Hymn 44)

APRIL 10—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—1 Peter 5:6 (Z. '93-7 Hymn 87)

APRIL 17—The anointing which ye have received of Him abideth in you.—1 John 2:27 (Z. '03-223 Hymn 1)

APRIL 24—Let every one of us please his neighbor for his good to edification.—Romans 15:2 (Z. '00-139 Hymn 312A)

Christian Life and Doctrine

“Hold That Fast Which Thou Hast”

“The end of all things is at hand: be ye therefore sober, and watch unto prayer.”—I Peter 4:7

IT IS a thing which to many may seem strange, yet it is true, that the instructions and exhortations of the Bible are not for the world in general but for a very select class chosen out of the world by the power of God. This may be said with equal truth of the Old as well as of the New Testament; for, while the Jewish nation, to whom the Law and the prophets were first given, were at one time in line to be God's specially selected and peculiar people, they lost that standing when they rejected Messiah.

Jesus, in mourning over the unbelief of natural Israel, said: “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.” (Luke 13:34, 35) From that time onward, the value to the Israelites of those admonitions of their prophets and teachers which applied to the place of chief favor in the plan of God ceased—they were no longer the specially chosen people of God.

True, the entire Gospel of Jesus Christ, as outlined in the song of the angelic choir at his nativity, was one of good news to all mankind. In Galatians 3:8 Paul tells us that this Gospel was preached beforehand unto Abraham, and the message to him was that all the families of the earth were to be blessed. But while the Bible presents the wide scope of God's plan to bless all nations, its instructions and admonitions are to

those whom he is selecting from the world and preparing to be the channels of his promised blessings. The Scriptures tell us that when the time comes for the world to be enlightened “the Law shall go forth of Zion, and the Word of the Lord from Jerusalem.”—Mic. 4:2

From the days of Abraham unto John, God had dealt with only one selected nation. He gave to that nation a law, by the keeping of which, he said, they could have life: “Keep my statutes, . . . which if a man do, he shall live in them.” (Lev. 18:5) God also said to them: “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me: . . . an holy nation.” Of their own free will the nation accepted this agreement. The record reads, “And Moses . . . called for the elders of the people, and laid before their faces all these words. . . . And all the people answered together, and said, All that the Lord hath spoken we will do.” —Exod. 19:5-8

There was nothing arbitrary on the part of Jehovah in the selection of Israel to be a peculiar people unto himself. They were under no compulsion to accept God’s offer. Had they refused it, they would have been no worse off than any of the other nations surrounding them. “All that the Lord hath spoken we will do,” they had said, and thereafter God surrounded them with safeguards to give them every opportunity of making good their promise; yet the record of the history of Israel under the Law Covenant is a record of almost unending failure.

Much of the Old Testament is given over to a most revealing exposition of the struggle—for it was a struggle—of these chosen people to keep a law which none but perfect men could have kept. Every year, on the solemn feast of the Day of Atonement, sacrifices were offered which had the effect of cleansing Israel from sin, so that God could continue to deal with them. The Jew did not see, and has not seen to this day, that the impossibility of his ever achieving life through the Law Covenant was epitomized in these atoning

sacrifices; for they were to cleanse him ahead of time—for the ensuing year—so that he could have a standing before God. This recognition of the coming need for atonement repeated year by year should have demonstrated to Israel that through a law which embodied such a provision life could not be attained.

But more than this, God listened attentively to their complaints and demands and with infinite patience acceded to their continual requests for change. When the twelve tribes became so large in number as to be difficult to supervise, he appointed them judges, so that their lives could be more closely guarded and they could be kept more nearly in touch with the divine requirements.

When they tired of this and asked that a king should be set over them, as was the custom in the surrounding heathen nations, he permitted it, and kings were anointed; but still Israel failed continually to keep the promise. Prophets were sent to them, who warned them and led them back again from their various excursions into idolatry to peace with their God. Chastisements and captivities were permitted to come upon them in punishment for flagrant violations of the requirements of the Law, but all to no avail.

Centuries rolled by, and finally their iniquity came to the full. One last offer was made to turn them from their evil practices to walk in the way of life. God sent his own Son, Jesus of Nazareth, as the promised Messiah. "He came unto his own, and his own received him not." (John 1:11) He came among them, born under the Law and subject to all its demands, and for three and one-half years preached to them the great Gospel of life through faith and freedom from the bondage of the Law. He came to show them "a new and living way" and brought "life and immortality to light through the Gospel," and him they crucified!—Heb. 10:20; II Tim. 1:10

Truly, it was a sad day for Israel when he offered himself to them as King and Deliverer, to be hailed joyfully by the multitude and within a short time thereafter, through

perjured and suborned witnesses, to be betrayed into the hands of pagan justice and nailed to the cross.

What was his alleged crime? The Jews charged him with blasphemy. Actually, however, hatred of him arose because he had spoken against the sacred traditions of the Jewish religious leaders, whose privileges he threatened and whose hypocrisies he exposed and condemned. "O Jerusalem, Jerusalem, thou that killest the prophets . . . your house is [indeed] left unto you desolate." (Matt. 23:37, 38) Not all the tears and sighs and lamentations cast against the unyielding stones of the wailing wall by all the generations of Jews since the final dispersion until now can avail one jot to restore to them the great opportunity which they lost. God still loves them and will bless them, but they must await their turn in the outworking of God's plan before life will be given to them.

But what of Christ's message, the good news of the kingdom, rejected by the nation of Israel? Was this marvelous message ineffectual? No, that good news was of far wider scope than were the circumscribed dealings of God aforetime, when only one nation had been selected for his great object lesson that through the imperfect keeping of the Law life could not be attained by members of the fallen race. That Law, says the Apostle Paul, was "a schoolmaster," a pedagogue, to lead Israel to Christ as the great Lifegiver. (Gal. 3:24) It did its work.

Then Jesus—born a Jew, born under the Law, subject to temptations as other men, made a special target of assault by Satan—resisted all sin and kept the Law perfectly, "blotting out the handwriting of ordinances that was against us [the Jews], which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14) With Jesus' death the Law was finished, its work done. A new day was dawning for earth's captive millions; a new avenue of release from sin and death was opening: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."—John 14:6

Jesus, having fulfilled the Law given to Israel that hung like a millstone around their necks, told certain of them of a new

law which he was instituting in its place: "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) But was this new commandment given to all Israel? Let us look at the evidence.

Jesus, during his years of ministry, spoke often to the people. Multitudes followed him whenever he appeared in public. They crowded around him to listen to his wonderful words, and when he had finished speaking, they departed from him. Jesus spoke to them in parables—stories, or allegories, conveying important truths. His illustrations of Gospel truths were drawn from homely similes having to do with the everyday life or events of the people of his time. "A sower went forth to sow," and "What woman having ten pieces of silver, if she lose one piece, doth not . . . seek diligently until she find it?" were two of the stories told. In them were rich stores of information about the new life which was the core of all his teachings.—Matt. 13:3; Luke 15:8

When Jesus told the story of the sower and the seed, he closed with words he so often used, "Who hath ears to hear, let him hear." His disciples came to him and asked, "Why speakest thou unto them in parables?" And he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10, 11) And then he went on to tell other stories: the story of the wheat and the tares, the story of the grain of mustard seed, and the story of the leaven. And at the end, as usual, the crowd went home. They had had a big day listening to this new prophet and went home content. All but a few.

"And his disciples came unto him, saying, Declare unto us the Parable of the Tares." (Matt. 13:36) Then Jesus explained to them that the good seed were the children of the kingdom; the sower was the Son of man; the field was the world; the tares, the children of the wicked one, sown by the Devil; the harvest was the end of the age; the reapers, the messengers.

The important thing in this whole simple scene—a scene that has, in similar form since, been enacted times without number—is that although the sowing, through the Gospel message, has continued to be done and the seed has been sown broadcast throughout the world, only a few have gone further than the bare hearing of the Word.

Few, indeed, have stepped aside from the crowd and asked for more enlightenment or sought to see anything other than just a story in the kingdom message. Few have taken time to study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth, as Paul admonished Timothy.—II Tim. 2:15

After three and one-half years of ministry, only a small number, comparatively speaking, out of all the multitudes that heard him speak, believed that he was the Son of God. A few others were on the threshold of belief, and they spread abroad in the land the fame of this teacher in Israel. But of all who heard, only “about 120” disciples at first assembled in the upper room in Jerusalem to await the promised pentecostal blessing.—Acts 1:12-15

These were the nucleus of the church of God, the selected new holy nation, and on the day of Pentecost, about 3,000 were added to the church. (Acts 2:41) Even this, however, was but a small number to separate themselves from the multitude and become footstep followers of their Lord and Master. It was to these that Jesus gave instruction in prayer: “When ye pray, say, Our Father which art in heaven.” (Luke 11:2) Not all may call God “Father”—only the “peculiar people,” the consecrated, separated ones. It was of these that the apostle spoke when he explained that the Old Testament scriptures were peculiarly theirs, and regarding the experiences of Israel of old time, said, “All these things happened unto them for ensamples” [margin, types] to us, “on whom the ends of the ages [the ends of the Jewish and Gospel Ages] have come.” (I Cor. 10:11, A.V. and Diaglott) It was to these that Christ referred when he said, “It is your

Father's good pleasure to give you the kingdom."—
Luke 12:32

The seed of the good news of the kingdom had been planted through the labors of the Lord and his apostles, and down through the centuries some honest hearts have received it and brought forth fruit. Jesus said, "The harvest is the end of the age." Out of the harvesting at the end of the Jewish Age and for a few years thereafter, the messengers reaped a few as children of the kingdom. Today, during these cataclysmic events that mark the fulfillment of Jesus' prophecy as recorded in Matthew 24 and 25, given and intended not for the multitude, but only for the faithful few, these few alone are able to recognize the signs of his second presence and of the end of the Gospel Age. The last of the work of harvesting the children of the kingdom is rapidly reaching its culmination. Have we learned the lessons brought home to us by the failures of God's people in the past?

Let us call to mind the apostle's warning, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." We should remember that natural Israel lost the privileges of the "high calling" because of unfaithfulness. We, too, can lose, if we fail to give heed to the instructions given specially to us.

"O for a closer walk with God,
To glorify his name,
To let my light shine on the road
That leads men to the Lamb!"

"His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory."—Psalm 72:17-19

Encouraging Letters

Family Loves Program

Dear Friends: I and my children love your program. We have seen it twice and still find plenty of thoughts for "kicking around," as my 17-year-old puts it. I myself cannot say I know all that you explained on your program. I can say that I felt it logical, but I don't know how to explain it to my children so they can understand. I thank God that somebody had the foresight to see the need of our young, especially our teenagers, to understand the Bible and our Lord God. About 14 years ago my young sister became a science teacher, quit in her second year, and became a math teacher instead, because she had found to her dismay that scientists didn't believe in God. I tried to tell her this wasn't altogether true, but I didn't have the knowledge or the wisdom to explain why. Please send us your booklet and also one to my sister at her address below. This booklet will help me to explain some questions my children have been asking me for the last 20 years. I myself turned to God when I was 18 years of age, at the time my beloved 6-year-old baby sister drowned, and I felt like dying

also. I called on God to help me, and he did. Thank you, and God bless you wonderful people!—IA

Didn't Know Such Truths

Dear Sirs: Many, many thanks for the booklets you sent me upon request in response to your broadcast, "The Bible Answers." God bless you and your ministry abundantly to his glory. That is my earnest prayer. The broadcasts are very fascinating and interesting and reveal many of the hidden truths of the Word of God. Hitherto I didn't know such truths. You are, by divine help, revealing many, many truths. Praise the Lord! Enclosed is a list of the literature I request. Your staff and your ministry are in my daily prayers. Wishing you God's richest blessings, I am, Very truly yours.—South India

Learning, and Seeking More

To Whom It May Concern: I watch your program every other night, and I enjoy learning and seeking more and more information about the Bible. If you would, could you please mail me a copy of the booklet entitled "Hope Beyond the Grave." I would indeed be very, very thankful.—OH

“Caught” Program in Greece

Dear Friends: When I “caught” your program, I was not only glad that I was listening to your radio station but I heard what you were saying with real pleasure. It is very important that from time to time we can hear the Word of God. Therefore I would like to ask you to send me any available printed matter you can spare for me. Thanking you in advance, I am, Yours sincerely.—Greece

A New Student

Dear Sisters and Brothers in Christ: I attended the showing of the film “Creation and Evolution.” Let me say that I immensely enjoyed it and am now requesting the textbook on the Bible. Please send me “The Divine Plan of the Ages.” Enclosed is cost of same. Thank you! I pray that God will continue to bless each and every one there involved in our Father’s business. Praise the Lord!—PA

Everything So Clear

Dear Sirs: Both my husband and I listened to your TV program Sunday for the first time. What a blessing it was! Everything was so clear, so easy to understand. We are both looking forward to next Sunday to hear you again. Thank you! Yours truly.—ME

Radio Listener Helped “Enormously”

Gentlemen: I am writing to request that I be sent the free booklet entitled “Creation,” which I heard of over the Pittsburgh radio station on Bible studies, which help me enormously. I’d also like to take this opportunity to thank the two of you and congratulate you for answering the many questions that people have concerning religion and evolution. Thank you also for my “Creation” booklet. Sincerely.—PA

For Bereaved Friends

Dear Sirs: Please send your “Hope” booklet to each of the following two friends. Someone sent one to me from your company just after my dear husband passed away, and what a comfort the booklet is! I shall always keep it. Thank you.—IN

“Inspiring to Me”

Gentlemen: I’m writing to let you know that the lecture on Sunday was very inspiring to me. It made me feel closer to the Lord. I look and listen every Sunday before I go to Sunday School, and it helps me in my class. Will you please send me the ten lessons. I pray the Lord will make a way to keep your program on the air always. God bless and keep you all!—CA

“Thrilled” by Message

Dear Srs: I tuned in for the first time to your TV program this morning and was so thrilled to have the message it conveyed. Praise the Lord! I have found through the school of experience and the college of hard knocks why the Lord permits evil; but I would especially like the booklet you mentioned this morning, “Why God Permits Evil,” to help with many people who ask, “Why?” I have recently returned from service in South Africa—26 years altogether. Thanking you, and God’s blessing on your wonderful work! In His name.—IN

Early Morning Listener

Dear Sirs: Will you be kind enough to send me your little Bible study pamphlet. Your program comes on my television set at 5 o’clock every morning, and I get up to hear it. I appreciate it very much. Sincerely.—GA

The Dawn Has “Reached Us”

Dear Brothers in Christ! Enclosed is our renewal for The Dawn. We have also added two family names. A check is enclosed for the subscriptions, and please use the rest as a donation. We have enjoyed reading The Dawn very much. It

gives us a great feeling to know the truth—so much easier to understand. We have heard other religions, but none has reached us as The Dawn has. It helps explain the Bible much more clearly. Thank you so much for this wonderful magazine. It is a joy to receive it every month—such wonderful reading! Sincerely.—FL

Brethren Thank Us

Dear Ones: Christian love and greetings to you dear brethren at The Dawn, in the precious name of our Savior and Redeemer, Jesus Christ. We remember you all in our prayers and give thanks for your faithful efforts in the Lord’s work. I just have the last article to read in the current issue of The Dawn, and I had to force myself to put it down and attend to the work at hand to do in His service. It surely is a blessing to so many people to have the Bible explained to them in each issue so plainly and reverently. We who know and love the truth have such a precious gift, but we are not all able to explain it to others as well as it is in The Dawn. We are sending a check at this time to help a little in the blessed work you are doing there. May God continue to bless and guide you in his service. Much Christian love from us all.—OH □

Your Questions

Life Only Through Christ

Will becoming a member of an organization and working with it insure me of life beyond Armageddon?

NO! THERE is only one way to be assured of everlasting life, and that is to accept Christ as one's personal Savior and become fully dedicated to the doing of God's will. Paul explained that there is "no condemnation" to those who are "in Christ Jesus." He said nothing about being in an organization.—Rom. 8:1

Not long after the apostles fell asleep in death and could no longer personally guard the Lord's "sheep," professed believers began to substitute man-made arrangements for those laid down in the Word of God. During the age the "Lord's organization" has taken many forms and has been called by various names, but the claim that salvation is obtainable through membership in any of these is false.

Lack of proper faith in the promises of God, and the desire to lean on the "arm of flesh"—especially someone else's flesh—have helped to make this false claim seem valid to many. (II Chron. 32:8) Even among

sincere Christians there are those who find it difficult to trust their own judgments in spiritual matters. They know the promises of God, but seemingly they must have someone outside of the Bible to tell them what is proper to believe and do.

The Lord's people do need each other! The Lord has provided pastors and teachers to help us in our study of his Word. But if these have been raised up by him, they will continually point to the inspired Word for the final proof of every point of belief and practice, rather than hold out the offer of safety in any organization. The hope of salvation through "human channelism" is a delusion and a snare. Avoid this snare, and put your trust in the promises of God and in the shed blood of our Lord Jesus Christ.

No One Knew

What did Jesus mean when he said to his disciples, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"?"—Mark 13:32

THIS statement by Jesus is contained in his reply to his disciples when they asked him about the time and "signs" of

the end of the age and of his return and second presence. (Matt. 24:3) In this reply Jesus outlined many "signs" by which his people would be able to discern the fact of his return and presence. But as for the time, he explained, as in our question, that no man knew, that the angels did not know, and that he did not know himself, hence could not answer that part of his disciples' question.

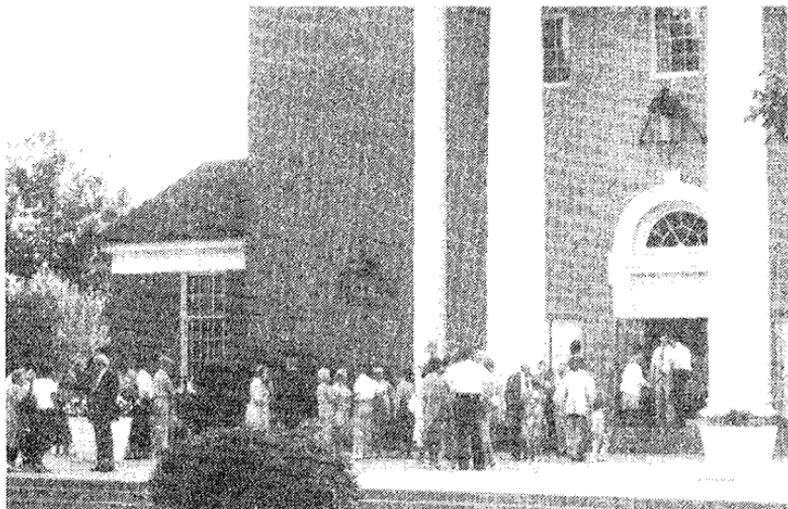
However, many have read more into this statement by Jesus than he really said. What he said was true at the time he said it, but we are not to suppose that it remained true concerning Jesus. He did not say that he would never know, nor did he say that his faithful followers would never know. Following his resurrection Jesus said to his disciples, "All power is given unto me in heaven and in earth." (Matt. 28:18) We may safely assume that he then knew the time of his second advent.

After Jesus' resurrection his disciples asked him, "Wilt thou at this time restore again the kingdom to Israel?" Jesus' reply was: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me." (Acts

1:6-8) In the 12th chapter of Daniel's prophecy various time measurements in the plan of God are mentioned, but Daniel was told that "the words are closed up and sealed till the time of the end," and that in the time of the end "the wise shall understand."—ch. 12:9, 10

In this prophecy it becomes evident that while there are time measurements in God's plan, the understanding of them is withheld from the Lord's people until their revelation serves a definite purpose in the divine arrangement. We could say that there is a "due time" for the understanding of the times and seasons of the divine plan. It was not the due time in the days of the Early Church for them to know the time features, but they did have a clear conception of the general outline. For instance, the Apostle Paul (I Thess. 5:1-5) writes: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." (See Dan. 9:2, 25-27; Luke 3:15) We are now living in "the time of the end," and much concerning the time prophecies of the Bible is now understood. □

Talking Things Over



General Convention Bulletin

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”—I Thessalonians 5:5

WE ARE all sadly aware of the rapid passage of time and of missed opportunities. How often it happens that we say to ourselves, I must keep that date in mind—and then, all too quickly, it is too late! This may be so because few people in the world are busier than are Bible Students. So why not make definite plans NOW to attend the Bible Students General Convention at Albion, Michigan.

We assure you the few days you will spend there will be loaded with rich blessings, as always. There will be instructive and inspiring discourses, memorable vesper services, and blessed fellowship with old friends and new—all in lovely, refreshing surroundings. So, if you want to enjoy the fellowship of our Lord and the brethren at the coming General Convention, just take a moment now to mark the date on your calendar. We know you will be glad you did! The dates are August 2-7, 1980. □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		G. L. RICE	
New London, CT	April 20	Los Angeles, CA	April 27
		Covina, CA	27
G. JEUCK		San Francisco, CA	28
Sayville, NY	April 6	Sacramento, CA	29
		Chicago, IL	30
K. NAIL		F. WASSMANN	
Paterson, NJ	April 20	Philadelphia, PA	April 6
Berwick, PA	27	Paterson, NJ	20
G. PASSIOS		BRITISH	
New Haven, CT	April 6	SPEAKERS' APPOINTMENTS	
L. POST		R. ROBINSON	
Paterson, NJ	April 20	Warrington	April 7
Allentown, PA	27		

Obituaries

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

Brother Michael Jesuit, Chicago Polish Ecclesia—November 16. Age, 82.

Brother Tymon W. Olliff, Denver, CO—February. Age, 66

Brother Guelfo Germane, Portland, ME—February 1. Age, 73.

Sister Gundborg Rostad, Chicago, IL—February 6. Age, 84.

Brother Frank B. Little, Boise, ID—February 9. Age, 93.

Sister Edith M. Breen, New York, NY—February 19. Age, 90.

Sister Grace Eastburn, Sacramento, CA—February 20. Age, 89.

Brother P. L. Read, St. Louis, MO—February 20. Age, 93.

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

Conventions

GARY AREA, IN, April 6—Annual Easter Convention. Hobart YMCA, 601 W. 40 Pl., Hobart, IN. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

BOISE, ID, April 11-13—Owyhee Plaza, City Center, 11th & Main Sts. Mrs. Elton N. Pigg, 1400 Sunrise Rim Rd., Boise, ID 83705
Phone: (208) 336-0163

NEW YORK, NY, April 13—United Nations Church Center, First Ave. at 44th St. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

PATERSON, NJ, April 20—American Legion #147, Legion Place, Elmwood Park, NJ. Mrs. Celia Mitchka, 56 Fencsak Ave., Elmwood Park, NJ 07407
Phone: (201) 791-0368

CINCINNATI, OH, April 20—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL, April 27—Elmhurst Masonic Temple, York Rd. & Arthur St. Elmhurst. Mr. James Marten,

621 N. Hamlin Ave., Park Ridge, IL 60068

DETROIT, MI, April 27—Redford YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill, Detroit, MI 48235

PITTSBURGH, PA, April 27—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, 144 Creekside Lane, Pittsburgh, PA 15237

HARTFORD, CT, May 4—The Center School, 50 Chapman St., E. Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082
Phone: (203) 749-8763

ROCHESTER, NY, May 18—YMCA, 100 Gibbs St. Mrs. Mary Harold, 39 Bleile Terrace, Rochester, NY 14621

WEST NEWTON, PA, May 18—Sewickley Grange Hall, Rt. 136 East. Mr. Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

SAN FRANCISCO, CA, May 23-26—Asilomar Convention Grounds, Pacific Grove.



WE ARE to give our Father in heaven thanks for every good thing, including the Bread of Life, Jesus—the salvation which he provides, the blessings which are coming through him, and the privileges of association with him.