

The Dawn

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Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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Highlights of Dawn

The recent bumper-sticker conversion craze has produced one which reads:

“BEWARE—JESUS IS COMING!”

How sad!

Such warnings expressly display what is a general misconception about the time, manner, and object of our Lord's return. Should such an event be looked to with fear?

What do the Scriptures say?

Our Lord's Return

IN THIS day of chaos and threatened destruction by the misuse of nuclear fission and by environmental pollution, the hearts of the people are filled with fear as they look ahead to what may happen to themselves and to the human race if no solutions for the world's troubles can be found. Students of the Bible who have faith in its promises and prophecies believe that the only solution to the problems which have been brought about by human sin and selfishness is the return of Christ and the setting up of his long-promised kingdom of righteousness and peace.

Views concerning this great event in the plan of God are widely variant. Some claim that Jesus returned at Pentecost when the Holy Spirit came upon the waiting disciples, and that since then, as each sinner is converted, it constitutes a further coming of Christ, and that when all are converted he will have fully come. We are told that this is the way Jesus fulfills his promise, “Lo, I am with you always, even unto the end of the world [age].”—Matt. 28:20

On the other hand, many claim that Jesus will return to earth as a man, and that he will be recognized by the print of

the nails in his hands and in his feet, and by the spear wound in his side which he received at the time of his crucifixion. This latter view depends to a considerable extent upon a literal interpretation of certain prophecies, such as that of Revelation 1:7, where we read, "Behold, he cometh with clouds; and every eye shall see him."

We believe that the truth of the matter, supported by the entire testimony of the Scriptures, lies between these two extreme and opposing views. The first view erroneously renounces the necessity of a personal coming of Christ, yet approximates the truth concerning the nature of Jesus, in that it considers him to be so far above humans in nature that he can be said to be present with them without their being able to see him.

The second view holds to the clearly established scriptural fact of a personal return of the Master, but circumscribes the grandeur and magnitude of that momentous event by the unscriptural claim that he returns to earth as a sort of glorified man, and not the powerful, invisible divine being which he became when the Heavenly Father raised him from the dead, and gave him a name which is above every name.

The Scriptures teach that when Jesus was raised from the dead he was no longer a human, but a powerful divine being, the "image of the invisible God." (Col. 1:15; II Cor. 5:16; I Pet. 3:18) This means that by nature, Jesus is now invisible to the human eye, even as God is invisible. It is this divine Christ who returns to earth, hence the fact of his return will need to be recognized otherwise than by seeing him with the natural eye.

True, Jesus did appear as a man to his disciples on several occasions following his resurrection; but this does not mean that he was, by nature, still a human. The circumstances of his few brief appearances prove to the contrary. For example, he always appeared in a different body, which would not have been the case had the human body in which he appeared been his real body.

Only once did Jesus appear in a body similar to the one which was crucified, and that was because Thomas made it plain that he would not believe the Master had been raised from the dead unless he could see his wounds. Jesus satisfied his lack of faith; although only this once did the disciples see any wounds, and this appearance is described by the Apostle John as one of the signs by which Jesus proved to them that he had been raised from the dead. (John 20:29-31) On the other occasions of Jesus' appearances to his disciples after his resurrection they did not recognize him by his personal appearance, but by the things which he said and did.

Jesus' appearances to his disciples after his resurrection were of the same nature as those of angels in more ancient times. For example, three angels appeared to Abraham. They talked and ate with him, but they were not humans—although for a time Abraham thought they were.—Gen. 18:1, 2; Heb. 13:2

Jesus was present with his disciples for forty days between the time of his resurrection and his ascension; but during only a very small portion of this time were the disciples able to see him, and then only when he miraculously appeared to them. It is this Jesus, who is able to be invisibly present among humans, who returns to earth for the purpose of establishing his kingdom of righteousness by means of which the redeemed race of mankind is to have the problems of human selfishness solved, and be restored to happiness and life upon the earth.

Jesus' Flesh a Ransom

Jesus was made flesh in order that he might give his humanity as a corresponding price—a ransom for Adam and his race. The Master said, "My flesh . . . I will give for the life of the world." (John 6:51) Had Jesus been raised from the dead as a human it would have meant that the ransom was taken back, and that the world of mankind would not have been redeemed.

But the Scriptures show that while Jesus was put to death in the flesh he was made alive in the spirit, or as a spirit being. (I Cor. 15:44-47; I Pet. 3:18) Jesus had previously explained to Nicodemus that one who is born of the Spirit can come and go as the wind; that is, invisible to the human eye, and possessing great power. He proved this to be true in his own case, for after his resurrection his disciples could not tell from whence he came or whither he went when appearing to them.—John 3:8

That Jesus still has the power to appear to humans as he did to his disciples following his resurrection from the dead we do not dispute. However, the Scriptures do not say that his return to earth will be revealed to the world in this manner. His appearances to his disciples following his resurrection were evidently intended to establish in the minds of the disciples the fact that he had been raised from the dead; but this fact having been established we have no reason to expect their repetition.

In Romans 1:20 we read concerning God that “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Here is a key which will help us to understand the significance of the prophecies pertaining to the return of Christ. He is now invisible to human eyes, even as the Heavenly Father is invisible, hence at his return he can be recognized only by the visible things which transpire and which can be identified through the prophecies of the Bible as the ‘signs’ which were to mark his second visit to earth.

Let us state the matter in another way: We believe in the existence of God, not because we have ever seen him, but because we see his works. With our limited abilities we survey the vast universe and we say there must be a powerful, all-wise Creator back of this. Similarly, in the divine Word we find set forth an impressive array of events which were to take place in the world following the return of the

divine Christ; hence, if we can see that many of these events are already taking place, the logical conclusion is that that which the Bible describes as Christ's second visit to earth must already be a reality.

God of this World Invisible

The Scriptures teach that there is a personal devil, yet no human has ever seen him; but we have all seen the result of his nefarious influence. The Apostle Paul informs us that Satan is the "god of this world," the one who now works in the hearts of "the children of disobedience." (II Cor. 4:4) Paul also explains that Satan is a spirit who is the "prince of the power of the air." (Eph. 2:2) Jesus spoke of Satan as the "prince of this world." (John 12:31; 14:30; 16:11) If we believe the Bible we must realize that this powerful being has, throughout the centuries been exercising control over the affairs of men.

The Devil is the invisible ruler of this present evil world. Peter declares that he goes about as a "roaring lion . . . seeking whom he may devour." (I Pet. 5:8) This clearly indicates Satan's field of operation is right here on earth; yet even those who realize this most fully have never heard him literally 'roar'.

With the return of Jesus, and as a result of his presence, a new world, or social order, is ultimately to be instituted, and in this new social order Jesus will be the king, supplanting the rulership of Satan. In vision, John saw an angel come down from God out of heaven and lay hold upon Satan, and bind him with a mighty chain. Following this, Christ and his church are seen to reign for a thousand years. As Satan, who is bound, is invisible, certainly the agencies which bind him must likewise be invisible.—Rev. 20:1-4, 6

Satan's power and influence in this, the present evil world, are no less potent because of his invisibility. On the contrary, it has given him a certain advantage in that, unseen, he has been a powerful force for evil. Thus, he has been able to make his influence felt in the council chambers of the rulers

and princes of earth, and to a considerable extent direct their affairs. Jesus' rulership will also be an invisible one, exercised through human agencies. He will rule the people with a rod of iron; but he will rule them in righteousness, and not in unrighteousness, as Satan has done. Even as the evil results of Satan's rulership are now easily discerned, so Jesus' reign will be recognized by all mankind through the righteous results that will be accomplished.

Truth Concealed by a Mistranslation

Important truths pertaining to the manner of our Lord's return have been long hidden by a mistranslation. As we all know, the Bible was not written originally in the English language, hence we who use the English language must depend upon translations from the original Hebrew of the Old Testament, and the Greek of the New Testament. While in most instances in our English Bibles very little of the richness of meaning has been lost through mistranslation, there are exceptions in which profound truths of the divine plan have been long hidden by unwitting mistranslations.

One of these exceptions is in the case of the Greek word **parousia** which is used by Jesus and the apostles to describe the Master's second visit to earth. In our **King James Version** of the Bible this word is almost universally translated "coming." The result of this has been that many students of prophecy have attempted to interpret the prophetic signs pertaining to our Lord's return as denoting that his coming was near. However, the true meaning of this Greek word is 'presence', and it follows that the fulfilled signs of the Master's **parousia**, or presence, indicate that he is already here.

When, for example, the disciples inquired of Jesus, "What shall be the sign of thy coming [**parousia**, 'presence']?" they were not asking how they might know in advance when he would come, but how they would know of his presence when he had come. In other words, they wanted to know what visible things they were to look for as tokens that the invisible

Christ had returned and that his kingdom would ultimately be established.

Archeological discoveries reveal that the Greek word **parousia** was used in ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One such discovery shows that taxes to pay the expenses of such a visit were raised by the issuing of a special '**parousia** coin'. How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings and Lord of lords! (Ps. 8:4) But, as in the case of the earthly rulers whose visits are thus described, so with Jesus, **parousia** does not mean merely the moment of coming, but covers the entire duration of the visit.

The first presence of Jesus, when he was here on earth as a man, lasted in all but thirty-three and one-half years. He remained forty days longer as a divine being, invisible to the world except for brief appearances in human form, and then he returned to the heavenly courts. There are many prophecies in the Old Testament concerning Jesus' first presence. Some tell of his birth; some of one or another part of his life and ministry. Some tell of his death as man's redeemer. The fulfillment of these prophecies did not, as a rule, run concurrently.

The prophecies and promises of Christ's second visit to earth likewise cover a great variety of events, culminating in the destruction of death and Satan. The fulfillment of some of these prophecies runs concurrently, but in other instances there is a sequence of events. This calls for carefulness in our study of the prophecies relating to Christ's second visit, lest we fall into the mistake of expecting them all to be fulfilled at a given moment of time, or within a relatively short period of time.

Manner of His Presence

Jesus said to his disciples, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning

[Greek, **astrape**, 'bright shining'] cometh out of the east, and shineth even unto the west; so shall also the coming [**parousia**, 'presence'] of the Son of man be." (Matt. 24:26,27) By these words, Jesus is conveying to our minds that his coming and presence were not to be like that of a human. He was to return as a great divine being, the express image of his Father's invisible person. You won't find me, Jesus is saying, hidden away in some secret chamber, as you might find a man or a woman. Rather, you will discern my presence even as you discern the existence of God himself; and that is by the great things which you ascribe to him.

And so it is. We behold the sunshine and the rain, watering the earth and warming it that it may bring forth and provide for those upon it. So Jesus explained that we would know of his second presence because it will be like the lightning, or bright shining, which, similar to the sun, cometh out of the east and shineth even unto the west. The blessings to be dispensed to humankind after being brought forth from their graves during the time of Christ's presence are represented as coming to the people because the Sun of righteousness shall arise, bringing healing and life to the peoples of earth.—Mal. 4:2

An Increase of Knowledge

As we have noted, Jesus explained that his second presence would be like a bright shining. (Matt. 24:26,27) Here, unmistakably, is the idea of enlightenment, symbolizing increasing knowledge. The Prophet Daniel, describing conditions which were to obtain in the "time of the end," declares, among other things, that "knowledge shall be increased." (Dan. 12:4) The time of the end here referred to is the period in which the rule of sin, selfishness, and death is to be brought to an end as a result of Christ's return and second presence. The world is even now experiencing this foretold increase of knowledge, but because fallen man does not have the wisdom to use it properly, chaos results, even threatening the destruction of the race.

Due to man's unwisdom and selfishness, his great strides in knowledge have already led to what the Prophet Daniel described as a "time of trouble such as never was since there was a nation." (Dan. 12:1) In speaking of this same time Jesus said there would be tribulation on the earth so great that unless it were shortened, no flesh would survive. We face this very situation today. The misuse of nuclear fission, as well as the pollution of our environment, could well cause the destruction of all living things on the earth. Indeed, only divine intervention through the establishment of the long-promised kingdom of Christ will prevent this.

Through the agencies of Christ's kingdom, when established, the increase of knowledge will be a great boon to humanity, especially in the fact that then it will include an understanding of God and of his love in providing redemption from sin and death through the sacrificial work of Jesus. The long reign of sin and death under Satan, the prince of this world, is described in the Bible as a nighttime of darkness. The Prophet Isaiah wrote, "Darkness shall cover the earth, and gross darkness the people." And in contrast we read concerning the time when Christ's kingdom will be governing in the affairs of men, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:2,3; Luke 2:32

In John 1:9, it is said that Jesus is that "true Light, which lighteth every man that cometh into the world." The prophecies clearly show that the complete fulfillment of this promise will be during the second presence of Christ, that ultimately the "earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) Not until the end of the reign of Christ and his church will this prophecy be completely fulfilled.

"He Cometh in Clouds"

In Revelation 1:7, we are informed that Jesus returns in clouds, and that every eye shall see him. As Christ is a divine being, the express image of God himself, humans can see

him only through the incidents and events which accompany his return. The time will yet come—and that time is not far off, we believe—when these events will be of such a pronounced character that all will readily recognize their true significance.

In Joel 2:1, 2, there is further reference to the clouds which become so distressingly ominous in the period of Christ's presence prior to the full establishment of his kingdom. Here we are informed that this period is not to be a time of peace, but rather the reverse. It is to be a "day of thick darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

It will be noted from this that the clouds here mentioned by the prophet really consist in this case of "a great people and a strong," the like of which has never before been known. This is evidently a reference to the uprising of the discontented of mankind in such tremendous numbers as to cause civilization to crumble and fall under the impact of the revolutionary struggle they precipitate.

These clouds of trouble are even now forming. Already the people of earth are filled with fear because of them, although as yet they do not see the Master's presence as being associated with the forces which are gradually destroying this present evil world. Jesus said that there would be great mourning because of his presence, that there would be upon the earth distress of nations with perplexity. (Luke 21:25, 26; Matt. 24:30) How perplexed the peoples of earth are today! No permanent solutions can be found for the many baffling problems which combine to fill the world with chaos and the hearts of the people with fear.

God's Hand Over Israel

But how, some may ask, will the people in general be made to recognize that these worldwide troubles are the death

throes of the present social order, and are caused largely by the presence of the king of the new world? The Scriptures indicate that one of the ways in which this will be brought about will be through divine intervention on behalf of the Jewish people in Israel.

The experiences of the Jews throughout these days of trouble constitute an additional evidence of Christ's second presence. It is the time, according to the Scriptures, when their land was to be restored to them. What has occurred along this line since 1914 is miraculous, and without doubt has been in preparation for the blessings which will be theirs in the messianic kingdom. This regathering of Israel was prophetically due at the very time when the nations as a whole were being gathered unto the final destructive battle of Armageddon. Joel 3:1,2 reads, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

This prophecy indicates that while the Jewish people would be restored to their land, it would be amidst a time of trouble for them as well as for the nations in general. And other prophecies indicate that additional trouble is in store for them—which is not difficult to foresee, in view of the circumstances which have existed for several years, and which still exist.

It is not wise to go into detail concerning events which have not yet transpired, but the Scriptures do make it plain that near the end of the death-struggle of the nations, with virtual annihilation threatening them through the misuse of modern military implements of war and nuclear fission, that there will be an attack against the Israelites in their Promised Land, and that then the LORD will intervene on their behalf, rescue them from their enemies, and through their resurrect-

ed prophets and other worthies of ancient times, establish his kingdom as a literal governing power over the whole earth.

Ezekiel 38:14-23 presents some of the details of this final trouble. The etymology of the names given to Israel's enemies in this prophecy indicates that they are used prophetically to identify armies, particularly of Europe and the Middle East. The prophecy shows that these forces eventually will attack the Jewish people. Agreeing with the prophecy of Joel already quoted, Ezekiel explains that the clouds are the anti-God forces which finally will threaten the destruction of the restored Israelites.—Ezek. 38:16

It will be a time of "shaking," the prophet explains. But the promise is that the LORD will deliver his ancient people, and that through this deliverance the eyes of the nations will discern the presence and power of the new king of earth, who, as the agent and right hand of Jehovah, will be directing the issue. (Ps. 110:5) Thus will all eyes discern the presence of Jesus in 'clouds' (Rev. 1:7), and become convinced of his majesty and glory through the new kingdom arrangements which will then be put into operation.

This same series of events will lead to the opening of the eyes of the Israelites. We read, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [nations] shall know that I am the LORD, the Holy One in Israel." (Ezek. 39:7) What a change this will bring about in the outlook of the Israelites! The defense of Israel by divine power will be merely the first manifestation of the operation of the new world powers. From then on the kingdom agencies will rapidly calm the storm of human passions which by that time will have brought the people of the whole earth to a state of desperation and despair. □



"They shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore." —Micah 4:3

International Bible Study Lessons

LESSON FOR FEBRUARY 2

Who Is My Neighbor?

KEY VERSE: "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27

SELECTED SCRIPTURE: Luke 10:25-37

JESUS said to his disciples, "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 5:48) The followers of our Master are thus admonished to take the very highest standard of excellence for their pattern—the loving, perfect Creator. They are to strive for perfection such as his. They are to attain it in their hearts and, so far as possible, let it control every thought, word, and deed of life.

While these high principles were expressed in Israel's Law, the Jews had gradually lost sight of the high, divine standards it contained, and replaced its precepts with certain traditions which were quite to the contrary. Jesus was accused of setting aside the Law, but he assured them this was not the case; he was merely setting aside human traditions and seeking to establish the Law in the more excellent expression of its spirit of love. The scribes and

Pharisees set themselves up as examples of piety and holiness under their concept of the Mosaic Law, but Jesus explained that unless his followers had greater holiness than these doctors of the Law, they would never enter the kingdom of heaven.—Matt. 5:20

The standards of justice laid down for the judges of Israel were expressed as follows: "An eye for an eye, and a tooth for a tooth"—the exaction of strict justice. This feature of the Law seemed to make the greater impression upon the people, and their distorted application of it cultivated in them a hardness of heart, and an exacting disposition which tended to be pitiless and merciless. Our Lord's teaching, in showing the error of this, pointed to the Heavenly Father himself—the one who had made the Law—and how he possessed such great mercy which was expressed in the sending of his

Son into the world to redeem sinners. (John 3:16,17) How fitting and proper that we imperfect beings, as the recipients of such great mercy, should look to God and from his example learn to be tender-hearted and lenient toward each other.

Tradition taught that neighbors should be loved and enemies hated; but our Lord declared that enemies also should be loved and blessed, even though they might return persecution and injury. This was a new and higher order of teaching, difficult for imperfect man to appreciate. However, for the followers of Jesus, the cultivation of this spirit of love is supremely necessary if they are to find favor as the children of God. Jesus said of God that he sends the sunshine and the rain on the just and the unjust alike.

Thank God that we have found that our Creator does not torment his enemies, and we have found every feature of his great divine plan in complete harmony with the sublime statement of his Word, "God is love!" Applying this great and God-like quality to our lives, Jesus said that if love be extended only to those who love in return, how would it be worthy of any special reward? Do not even the heathen and all men love after this fashion? And

if we are courteous merely to those who are courteous to us, wherein are we better than all sinners?

The Apostle James called loving our neighbors as ourselves the fulfilling of the royal law. (Jas. 2:8) Our brethren are our neighbors in the very closest sense; they are the ones who are nearest to our hearts. The Apostle Paul wrote: "Let every one of us please his neighbor for his good to edification." (Rom. 15: 1-3) To please the brethren rightly, is to stir their pure minds to good works, to encourage their faith in God and zeal for the truth, and service to the brethren. It is not always possible to please, but we should strive to do good, and to provoke to love and good works as we have opportunity.

Paul again wrote, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law." (Rom. 13:10) This is the criterion against which one's motives and actions should be tested. God is the very essence and personification of his law, and his likeness must be developed in us to the point of fixity of character. It must stand the test of endurance and prove faithful under stress, and in the end we will have the unspeakable privilege of showing forth his glory. □

Share Your Possessions

KEY VERSE: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15

SELECTED SCRIPTURE: Luke 12:13-21, 27-34

PAUL quoted Jesus as saying, "It is more blessed to give than to receive." (Acts 20:35) Many people have learned to follow a more selfish course than this, thinking that happiness is to be found through the accumulation of more and more of this world's goods. This is to be expected of those who do not know God and his ultimate plans and purposes for mankind. But the LORD'S people have experienced the joy of giving, and through it realize a peace and satisfaction that "passeth understanding." Our God is a giving God, with his greatest gift that of his own Son, who, being also imbued with the spirit of giving, willingly laid down his life for us.

"A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15) The highest happiness does not come through the accumulation of more wealth, but, as with God and Jesus, through sharing what we have with those less fortunate than ourselves.

There is much inequality in the world, and even among the LORD'S people insofar as the

material things of life are concerned. Some have better health, better homes, better jobs, more money than others. Happy are those who have learned to be content with such things as they have. Paul wrote that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—I Tim. 6:6, 7

Paul continues, "And having food and raiment, let us be therewith content. But they that be rich fall into temptation and a snare. . . . For the love of money is the root of all evil; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." (vss. 8-10) The possession of money is not in itself an evil. It is only as we set our affections upon wealth, and set aside all else in its attainment that we are following an unrighteous course. The LORD'S people should be on the alert to detect even the slightest disposition to make the attainment of material possessions the primary purpose and activity

in life.

The parable of the rich man in our lesson presents an interesting study. His land brought forth plentifully. This was a blessing from the LORD, but the rich man was not in a proper condition of heart to appreciate this and to see how he might use his abundance to help someone else in need, and thus glorify God. He thought only of himself, and how he could hoard his extra wealth for future security. Having done this he felt he had attained that which would bring him happiness. So he said to his "soul, . . . Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Thus his covetousness did not benefit him.

In this parable there is an interesting use of the word 'soul'. First the rich man addresses his own soul, and then the LORD tells him that his soul will be required. By Scriptural definition, a soul is a living being. In the first instance, then, the rich man was simply talking to himself—he was a soul—and gloating over his seeming good fortune. In the second instance, when the LORD used the term, he was obviously referring to the man's

life that would shortly come to an end.

Jesus' admonition to his followers not to seek food and clothing does not mean they are to be lax in providing a proper living for themselves and their families. Rather they are to seek **first** the kingdom of heaven. This is to be their chief aim in life; all else should be incidental, and should not be allowed to consume more time and energy than is necessary. The child of God should not take anxious thought—worry—concerning the necessities of this life.

Christians, walking in the way of sacrifice, must learn to accept with thankfulness what the LORD provides along temporal lines, to have faith that divine wisdom knows what is best for them as new creatures in Christ Jesus. Paul wrote, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound . . . to be full and to be hungry." (Phil. 4:11,12) The LORD permitted the great Apostle Paul to go hungry at times, and to be abased. Yet he was content, realizing that his only treasure was in heaven.

Like Paul, let us place our lives in the hands of him in whom "we live and move and have our being."—Acts 17:28 □

Called to Make Peace

KEY VERSE: "Blessed are the peacemakers, for they shall be called the children of God."—Matthew 5:9

SELECTED SCRIPTURE: Matthew 5:9, 38-48; Romans 12:14-21

THOSE who are humble, meek, merciful, and pure in heart, will naturally radiate peace in their associations. This will be the outflow of the peace of God which fills their hearts, that peace which they enjoy because of their confidence in God and in his promises to care for them, and to give them wisdom and strength in their every time of need.

The followers of the Master are peacemakers in still another sense, in that through their ministry of the Word of truth they participate in the work of establishing peace between God and men. The whole world of mankind is alienated from God through wicked works. (Col. 1:21) Provision for reconciliation has been made through the shed blood of Jesus Christ. But for this to be effective, the Word of reconciliation must be proclaimed, and those who hear must accept; and it is our privilege to be heralds of the message.—II Cor. 5:18, 19

Thus it is that we are

ministers of reconciliation, or peacemakers, participating in the work of reconciling the world to God. During the present age, those who are reconciled lay down their lives in joint-sacrifice with Jesus. They are planted together in the likeness of his death, and if faithful even unto death will be exalted in the first resurrection to live and reign with Christ. Through the kingdom reign, all mankind will be enlightened, and given a full opportunity to accept the provision of life through Christ and to be restored to at-one-ment with God.—Rom. 6:3-8; Rev. 20:6

Jesus said these peacemakers in the divine plan shall be called "the children of God." The children, or sons, of God of the present age, constitute the ruling house of God. Paul wrote, "If children, then heirs; heirs of God and joint-heirs with Christ." (Rom. 8:17) It is appropriate, therefore, for those who will reign with Christ to establish peace on earth, and peace

between God and men, to be called the children of God.

The present-day standards for peacemaking are set forth by Paul in Romans 12:14-21. To the worldly-minded it seems foolish to "bless" those who "persecute" them. The entire way of love is beyond the concept of the world, which is governed largely by self-interest

These instructions are for the consecrated followers of Jesus. These find it a delight to "rejoice with them that do rejoice," and their sympathetic love causes them to "weep with them that weep." The world caters considerably to the great, the rich, the influential. But the Christian endeavors to be the same toward all. Christians are not overly impressed with the great, but "condescend to men of low estate [margin, be contented with mean things]." (vs. 16) And even more important, they are not wise in their "own conceits."

True followers of the Master are not to render "evil for evil." (vs. 17) "If it is possible," they are to live peaceably with all men. (vs. 18) This suggests the possibility that we will not always be able to live peaceably. We cannot compromise principle in order to be in agreement with others. There may have to be a parting of the ways, but

even this is no reason for rendering evil to those with whom we disagree.

"Avenge not yourselves, but rather give place unto wrath," writes Paul. (vs. 19) It is not for us to punish those who render evil to us. This is God's prerogative. "Vengeance is mine, I will repay, saith the LORD."—Lev. 19:18

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." This is an illustration evidently designed to suggest the idea of being ashamed of their actions because we have treated them kindly in return.—Rom. 12:19, 20

If we allow the evil things which are done cause us to retaliate in kind, then we have been overcome with evil. On the other hand, if we render good for evil, then we are overcomers of evil, at least in our own hearts and lives. This should be the desire and endeavor of every Christian.

God is preparing a people to participate in a government purposed to bring absolute peace to the earth. How appropriate that all who will share in this authority be thoroughly schooled in the principles of peacemaking. "Blessed are the peacemakers for theirs is the kingdom of heaven." □

Bear Your Cross

KEY VERSE: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34

SELECTED SCRIPTURE: Mark 9:33-37; Mark 10:35-45

CROSS-BEARING signifies more than enduring unpleasant experiences. For one to take up his cross and follow Jesus signifies his willingness to suffer and to die with the Master. Those condemned to death under the Roman law carried their own crosses to the place of crucifixion. For one to carry a cross, therefore, meant that he was on his way to death, and this is the symbolic meaning of Christian cross-bearing. As Jesus' disciples, we suffer and die with him.

Our Lord laid down the terms of discipleship in no uncertain manner. He who putteth his hand to the plough and turneth back is not fit for the kingdom. Our way is a matter of cross-bearing until we have finished our course in death.—Matt. 10:37, 38; 16:24, 25

When Jesus invited those who believed on him to become his followers, he made it plain that it would be required of them to deny themselves. Jesus explained that those who did not love him even more than they

loved the members of their own families were not worthy of him. These terms of discipleship laid down by the Master are very exacting. They are not the terms upon which mankind in general will eventually receive life through Christ, but are the conditions upon which, at the present time, one can be a true follower of Jesus.

Self-denial as taught by Jesus is not merely the giving up of certain good things to eat, or the foregoing of other pleasures of life. Rather, it is the denial of self—a dedication to the LORD that is complete and wholehearted. It is the giving up completely of one's own will and ways, and accepting the will of the LORD as the rule of life. It means a complete change of outlook in life, a transforming of the mind to conform to the will of God.

If all things within us and around us were in complete harmony with the LORD, the doing of his will would not be a cross. But doing our Father's will against all the oppositions

of the world, the flesh, and the adversary, is indeed a cross. In our Lord's case, this doing of God's will brought to him envy, hatred, malice, abuse, persecution, crucifixion, death.

We are called upon to take up the cross daily—not to take it up one day and put it down the next. (Luke 9:23) Since the cross is a symbol of death, carrying our cross involves the death of the human will; being dead to self but alive to the risen Lord, Jesus Christ. It means maintaining our willingness to stand firmly for the LORD, and for the truth, and for every principle of righteousness, meekly, humbly, yet firmly: letting our light shine, speaking the truth in love, thus doing our Father's will no matter what the cost may be.

Paul states that "they that are Christ's have crucified the flesh." (Gal. 5:24) And Romans 6:6 declares that we are "crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." In the context of this verse Paul explains that Christ died unto sin and that we should likewise reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Thus it is made plain that we are dead unto sin in the same

sense that Jesus was dead unto sin. Jesus did not possess sinful flesh. He was a perfect human, and he died unto sin when he gave up his human life as a sacrifice for sin. Through the merit of Christ our imperfect flesh is made acceptable to God as a sacrifice, so we can, as Paul explains, reckon ourselves to be dead to sin even as Jesus was.

In other words, we, like Jesus, are laying down our lives in sacrifice as a part of God's plan to destroy the great body of sin throughout the earth, and to restore fallen and dying humanity to life and at-onement with the Creator. This is our calling. This is what is implied in being crucified with Christ.

The life of sacrifice in the Christian cause has its compensations of peace and joy in the LORD which result from the assurance of having divine approval. This is a peace and joy which is based upon the knowledge that our loving Heavenly Father knows what is best for us, and causes all things to work together for our good.

There are also future compensations for those who faithfully lay down their lives walking in the footsteps of Jesus. The promise to these is that if they faithfully suffer and die with Jesus they will live and reign with him. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Chapter 13

Times of Restitution

SHORTLY after the outpouring of the Holy Spirit at Pentecost, Peter and John visited the Temple in Jerusalem, where they came into contact with a man lame from his mother's womb. Seeing Peter and John about to go into the Temple, he asked alms of them. Peter, fastening his eyes on him with John, said, "Look on us." Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Then Peter took this man by the hand, "and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God."—Acts 3:1-8

We read that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." (vs. 11) It is not surprising that the people wondered, for here was a man whom they knew had been unable to walk from the time of his birth, but who was suddenly walking and leaping and praising God!

Peter observed the situation and said to the people: "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are

witnesses. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”—Acts 3:12-18

Thus Peter set squarely before his Jewish audience the fact that Jesus Christ had been raised from the dead, and that it was through faith in his name that the lame man had been given soundness of limb. Then Peter presented a marvelously comprehensive lesson from this incident of divine healing, a lesson which embraces the great objective in the Creator’s design for the redemption of mankind from sin and death, and the restoration of all the willing and obedient to perfect health and everlasting life.

Peter introduced this lesson by the expression, “Repent ye therefore.” No one can receive of God’s grace through Christ without repentance. In Peter’s Pentecostal sermon his listeners were “pricked in their heart” (Acts 2:37), and asked what they could do. To these Peter said also they should repent; and, noting they were already in the attitude of repentance, he bid them to be baptized. But the audience which witnessed the healing of the lame man seemingly did not show this same attitude. The record does not say they were pricked in the heart, so Peter simply outlined to them their future prospects as subjects in the kingdom of Christ. He said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

Restitution means ‘restoration’, or as some translations

state it, 'reconstitution'. Something had been lost. One of the evidences of that loss was the condition of the lame man who through faith in Jesus had been restored to health; and Peter explained that following the second coming of Christ there would be times of restitution of all things. Jesus had healed a few of the sick in Israel during the short period of his ministry, and now Peter and John had restored another to health. But the people were not to suppose these blessings represented God's total design for the sin-cursed and dying race, for later in his great plan there would be times of restitution of all things.

What was lost because of sin? The answer to this question is revealed in the Genesis account of the creation and fall of man. It was life that was lost through sin. The penalty, "Thou shalt surely die," fell upon our first parents and their progeny in tragic reality. Adam and Eve were driven out of Eden to die. Their descendants have continued ever since to die. With the dying process came sickness and pain of every conceivable kind. Some have become blind, some deaf, some are not able to speak, others have been unable to walk. Millions have finished their miserable lives in institutions for the insane. Even the healthiest of humans grow old and die.

In the loss of life, man also lost his God-given dominion over the earth and the lower earthly creations. (Gen. 1:28) The Prophet David wrote: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Ps. 8:3-8

The Apostle Paul quoted this prophecy in the second chapter of Hebrews, and then observed, "But now we see not yet

all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (vss. 8-10) David asked, "What is man . . . that thou visitest him?" This visit is in the person of Jesus, who came at his first advent to redeem man from death. So Paul explained that while we do not yet see all things put under man, which was the Creator's original design for him, we do see that Jesus has visited this earthly domain and has given his life that man might be released from the penalty of death which fell upon him in Eden.

The Second Visit

But, as the Scriptures reveal, it is the plan of God for Christ to visit the earth a second time, not to die again, but to rule, and through his rulership, to restore to man that which he provided through his death at his first advent. That is why Peter wrote concerning Christ, "Whom the heaven must receive until the times of restitution of all things." This blessed hope for mankind is based upon the sure foundation of God's promises—promises which have been ratified by the blood of Christ. Peter explained that the times of restitution had been spoken by the mouth of all God's prophets since the world began.

Having made this sweeping statement concerning the restitution testimony of all God's holy prophets, Peter quoted an example of these prophecies in Acts 3:22: "Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." This is a quotation from Deuteronomy 18:15. The implications of this prophecy are astounding, for the LORD instructed Moses to say unto the Israelites of that day, who were not pleasing to the LORD, that a prophet would be raised up to them from among their brethren (a later generation) and that they would be given an opportunity to hear and obey that prophet.

According to Peter's inspired explanation, this prophecy is

to be fulfilled by Christ during the times of restitution of all things. This means that the Israelites of Moses' day will have to be awakened from the sleep of death in order to have the opportunity of obeying this foretold prophet. It means, therefore, that their eternal destiny was not fixed at death, but that in God's due time they will have an opportunity to participate in restitution blessings.

Peter explained further that in the times of restitution, those who do not "hear that prophet shall be destroyed from among the people." (Acts 3:23) This reveals how different conditions will be then from what they are now or ever have been in the past. At no time in human history has anyone been able to escape death by believing and serving God. Believers and unbelievers, the righteous and the unrighteous, have succumbed alike to the ravages of death. But in the times of restitution only those who disbelieve and disobey will be destroyed from among the people. All others will continue to live, and, if they finally prove faithful, will enjoy perfect and everlasting human life.

The Covenant with Abraham

In telling his Jewish audience about the times of restitution foretold by all God's prophets, Peter also said, "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." (vs. 25) God's promise to Abraham was, as indicated by Peter, one of the assurances of the times of restitution.

God said to Abraham, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) The Apostle Paul refers to this promise and explains that Jesus is the seed referred to by God. (Gal. 3:8, 16) Paul also explains that associated with Jesus as that promised seed will be his footstep followers, those who, during the present age, suffer and die with him. (Gal. 3:27-29) It was necessary that this larger seed be developed before the promised blessing of the people as a whole could flow out to them. This has been the work of the age in

God's plan which separates the first and the second visits of Jesus. There are evidences that this work is now nearly completed; therefore the blessing of all the families of the earth will soon commence.

As we have seen, that blessing will be a restoration to the life and dominion forfeited by Adam when he transgressed God's law. As Peter explained, the times of restitution were foretold by all God's prophets. In a marvelous prayer to Jehovah, Moses said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) God turned man to destruction by pronouncing the sentence of death. He provided for his return from death through the redemptive work of Christ; and through Christ, during the times of restitution, God will say, "Return [from death], ye children of men."

The Prophetess Hannah said, "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up." (I Sam. 2:6) Again, it was the death sentence, inflicted on account of sin, that led to death; and it will be the grace of God through Christ that will result in mankind's being made alive during the times of restitution. In this text it is the Hebrew word **sheol** that is translated 'grave'. This is the Hebrew word in the Old Testament which is also translated 'hell'. Thus we have the assurance that those who are in the Bible hell are to be released. (Rev. 20:13) This is an assurance that the future of humanity is not to be one of torment but of life and happiness, as the willing and obedient are restored to human perfection in an earthly paradise.

To Live Again

The Prophet Job expected to live again here on the earth. He wrote: "If a man die, shall he live again? All the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Man is the work of God's hand. He was created in God's image. Through the thousands of years since creation,

that divine image has become greatly blurred, for through all this time man has been a falling creature. But in the times of restitution, because God has a desire unto the work of his hand, he will restore man to his original perfection, and the image of God will be reflected in him as it was in the beginning.

Tears Wiped Away

Tears have been a symbol of the sorrow and suffering experienced by mankind throughout the reign of sin and death; but in one of his prophecies of restitution, Isaiah wrote that God would "swallow up death in victory" and that "the LORD God will wipe away tears from off all faces." (Isa. 25:8) What a happy experience is waiting for the world during and after the times of restitution of all things!

Isaiah enlarged further upon this in another prophecy. There we read that blind eyes will be opened, and that deaf ears will be unstopped. "Then shall the lame man leap as an hart," he wrote, "and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . An highway shall be there, and a way, and it shall be called the way of holiness." (Isa. 35:5, 6, 8) This highway is the return road from death, and over it, symbolically speaking, the teeming millions of the Adamic race, guided and helped by the LORD, will make their way back to the perfection that was lost in Eden.

Writing further concerning this highway which will lead to holiness and perfection, Isaiah explained: "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return [from death], . . .with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—vss. 9, 10

The principal lion abroad in the earth during the dark night of sin and death has been the Devil. The Apostle Peter

referred to him as “a roaring lion” who is ever “seeking whom he may devour.” (I Pet. 5:8) But during the coming times of restitution, Satan will be bound (Rev. 20:2); and therefore this great lion of opposition to God and his laws of righteousness will not be able to deceive and interfere with those who are traveling over the symbolic highway on their way back to perfection of mind, heart, and body, and to everlasting life.

There are other lions and ravenous beasts which lurk about at the present time to hinder, frighten, and discourage those who would serve the LORD. There is the lion of strong drink, and the ravenous beast of adverse public opinion, and, of course, many others. The Scriptures assure us that in the times of restitution nothing will be permitted to “hurt nor destroy.”—Isa. 11:9

Isaiah wrote, “The ransomed of the LORD shall return.” Jesus gave himself “a ransom for all,” St. Paul explained. (I Tim. 2:3-6) This means that all mankind will return from death, and progress over the highway to perfection during that glorious period of restitution. They will return with joy and singing, for of that time we are assured that sorrow and crying shall pass away. (Rev. 21:4) This means that all the present causes for sorrow will be removed; and chief among these causes is death itself, which will be destroyed.

Concerning the times of restitution, Isaiah also wrote: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the work of their hands [margin]. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the LORD.”—Isa. 65:21-25

In this beautiful picture of peace and goodwill we are reminded that when man was created he was given dominion over the animals, and without doubt that dominion will be restored during the times of restitution of all things. This, too, will add to the joy and fullness of life which mankind will experience in that glorious new day of restoration when "the Sun of Righteousness" arises with "healing in his wings."—Mal. 4:2; Matt. 13:43

In the Inward Parts

Through the Prophet Jeremiah, the LORD gave us another blessed assurance of restitution for mankind. The promise specifically names the Jewish people, but the Scriptures clearly show that all mankind will be included. We read: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

Through Moses, who served as mediator, God entered into a covenant with the Israelites at Mount Sinai. The Law of that covenant was written on tables of stone. The covenant promised life to the Israelites if they would be wholly obedient to its laws. But they did not obey, so they failed to gain life. In God's promise of the New Covenant, he explains that its law will be put in their inward parts, and will be written in their hearts, rather than on tables of stone. This

means a restoration to the fullness of the original image of God in which man was created. In other words, this is another of God's promises of restitution.

The LORD assures us that when this covenant is fully made with the people all will know him; hence the dissemination of the truth concerning him will no longer be necessary. When we think of the confusion concerning God that is in the minds of the people today, how thankful we should be that it will not continue forever. A glad new day of enlightenment is in prospect for the sin-cursed and benighted world of mankind!

When the New Covenant is fully made, the whole world will be at peace with God and at peace with one another. Only those who refuse to accept the provision for reconciliation through Christ, which the Creator in his love has made for them, will fail to gain the available blessings of that time. Peter explained that these will be "destroyed from among the people." (Acts 3:23) Then will be fulfilled that wonderful picture painted for us in Revelation 5:13, which reads: "Every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." □

Weekly Prayer Meeting Texts

FEBRUARY 6—Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another. —Psalm 75:6, 7 (Z. '95-11 Hymn 327)

FEBRUARY 13—Love thinketh no evil. —I Corinthians 13:5 (Z. '98-84 Hymn 198)

FEBRUARY 20—If any man among you seem to be religious, and bridled not his tongue, . . . this man's religion is vain. —James 1:26 (Z. '99-215 Hymn 183)

FEBRUARY 27—Let your moderation be known to all men. —Philippians 4:5 (Z. '03-7 Hymn 16A)

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Little Rock(Sat.)	KAAAY 1090	10:30 p.m.	Minneapolis	KUXL	2:15 p.m.
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Englewood	KQXI 1550	3:15 p.m.	NEW YORK		
CONNECTICUT			Buffalo	WHLI 1270	12:00 noon
Groton	WSUB	8:15 a.m.	Port Henry	WHRC-FM92.1	8:30 a.m.
DISTRICT OF COLUMBIA			OHIO		
Washington	WYCB	2:30 p.m.	Cincinnati	WNOP	9:00 a.m.
FLORIDA			OREGON		
Cypress Gdns.	WGTO 540	7:30 a.m.	Portland	KKEY 1150	7:00 a.m.
Jacksonville	WBIX 1010	1:15 p.m.	PENNSYLVANIA		
GEORGIA			Allentown	WHOL 1600	10:45 a.m.
Augusta	WHGI	10:45 a.m.	Berwick	WBRX 1280	12:00 noon
Vidalia	WVOP 970	1:00 p.m.	Jenkintown	WIBF (Wed.)	2:00 p.m.
HAWAII			Pottstown	WPAZ 1370	12:45 p.m.
Honolulu	KNDI	11:45 a.m.	SOUTH CAROLINA		
ILLINOIS			Charleston	WOKE 1340	7:06 p.m.
LaSalle	WLPO 1220	9:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
Rockford	WXTA	6:15 a.m.	TENNESSEE		
West Frankfort	WFRX 1300	9:15 a.m.	Memphis	WMSO 640	10:00 a.m.
INDIANA			TEXAS		
Hammond	WJOB 1230	8:30 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
LaPorte	WCOE	10:00 a.m.	Pearsall	KVWG 1280	9:15 a.m.
KANSAS			VIRGINIA		
Goodland	KLOE	8:15 a.m.	Richmond	WGGM	7:45 a.m.
KENTUCKY			WASHINGTON		
Bowling Green	WLBj 1410	8:00 a.m.	Clarkston	KCLK	10:00 a.m.
Winchester	WWKY 1380	10:30 a.m.	Spokane	KUDY 1280	9:45 a.m.
MAINE			Tacoma	KAMT 1360	7:30 a.m.
Portland	WDOS-FM	9:45 a.m.	Yakima	KUTI 980	6:45 a.m.
MARYLAND			WISCONSIN		
Baltimore	WCBM	6:45 a.m.	Milwaukee	WNOV	7:00 a.m.

WYOMING

Cheyenne	KSHY 1370	10:15 a.m.
Sheridan	KWYO 1410	12:00 noon
PUERTO RICO		
Aguadilla	WABA (Fri.)	8:00 p.m.

FOREIGN**RADIO BROADCASTS****BRITISH ISLES**

Isle of Man	MANX Radio	7:00 p.m.
Radio Caroline (Tues.)	KHZ962	8:45 p.m.

BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
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CANADA

Edmonton, Alta.	CJOI	3:00 p.m.
Lethbridge, Alta.	CJOC	7:15 a.m.
Castlegar, B.C.	CKQR	8:45 a.m.
Duncan, B.C.	CKAY	9:00 a.m.
Duncan, B.C.	CKAY	7:30 p.m.
Grand Forks, B.C.	CKGF	9:00 a.m.
Penticton, B.C.	CIGV	10:15 p.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Churchill Falls, Lab.	CFLC	7:15 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Corner Brook, Nfld.	CFCB 570	7:15 a.m.
Deer Lake, Nfld.	CFDL-FM	7:15 a.m.
Goose Bay, Nfld.	CFLN	7:15 a.m.
Pt. au Choix, Nfld.	CFNW	7:15 a.m.
Pt. aux Basques, Nfld.	CFGN910	7:15 a.m.
St. Andrews, Nfld.	CFCV-FM	7:15 a.m.
St. Anthony, Nfld.	CFNN-FM	7:15 a.m.
Stephenville, Nfld.	CFSX	7:15 a.m.
Wabush, Nfld.	CFLW	7:15 a.m.
Yellowknife, N.W.T.	CJCD	9:00 a.m.
Hamilton, Ont.	CKOC	7:00 a.m.
Leamington, Ont.	CHYR	8:00 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.
Windsor, Ont.	CKLW	9:00 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.
Prince Albert, Sask.	CKBI 900	7:30 a.m.
Whitehorse, Yukon	CKRW	9:30 a.m.

CEYLON

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

Europa Radio Milano	FM-83.300	11:30 a.m.
Euro Tele Radio Calabria	102 MHZ (Fri.)	5:30 p.m.
Radio Corleone Centrale	FM88-500 FM92	11:00 a.m.

MEXICO (Spanish)

Mazatlan	XECQ	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
Whakatane	DXK	6:45 a.m.

NIGERIA

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

Panama City	HOQ 1250	10:30 a.m.
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PHILIPPINES

Manila (Sat.)	DWXX 1026KH2	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI MusicRadio	9:00 p.m.
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SPAIN (Spanish)

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

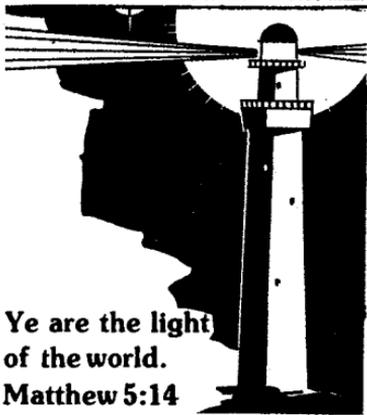
Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo (Sun.)	Radio El Espectador 810	9:15 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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**Ye are the light
of the world.
Matthew 5:14**

**U.S. RADIO BROADCASTS
SPANISH LANGUAGE****ARIZONA**

Nogales	KFBR 1340	9:00 a.m.
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CALIFORNIA

El Centro	KICO 1490	6:00 a.m.
Fresno	KGST 1600	12:15 p.m.

FLORIDA

Miami	WRHC	8:30 a.m.
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The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN-10
Sunday, 8:30 p.m.
Davis
Community Cable TV

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

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

ILLINOIS Champaign-
Springfield WBHW

IOWA

Cedar Rapids KTS, 18
Mt. Vernon/
Lisbon WMVL Cable
Every weekday 7:00 a.m.

MICHIGAN

Ann Arbor WIHT
Sunday, 12:00 noon

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Hickory WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan 12-Monday

GUAM

KUAM, 9:00 a.m., Sun.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

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

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

Christian Life and Doctrine

The Iron Gate

“Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter [the Passover] to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

“And behold, the angel of the LORD came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

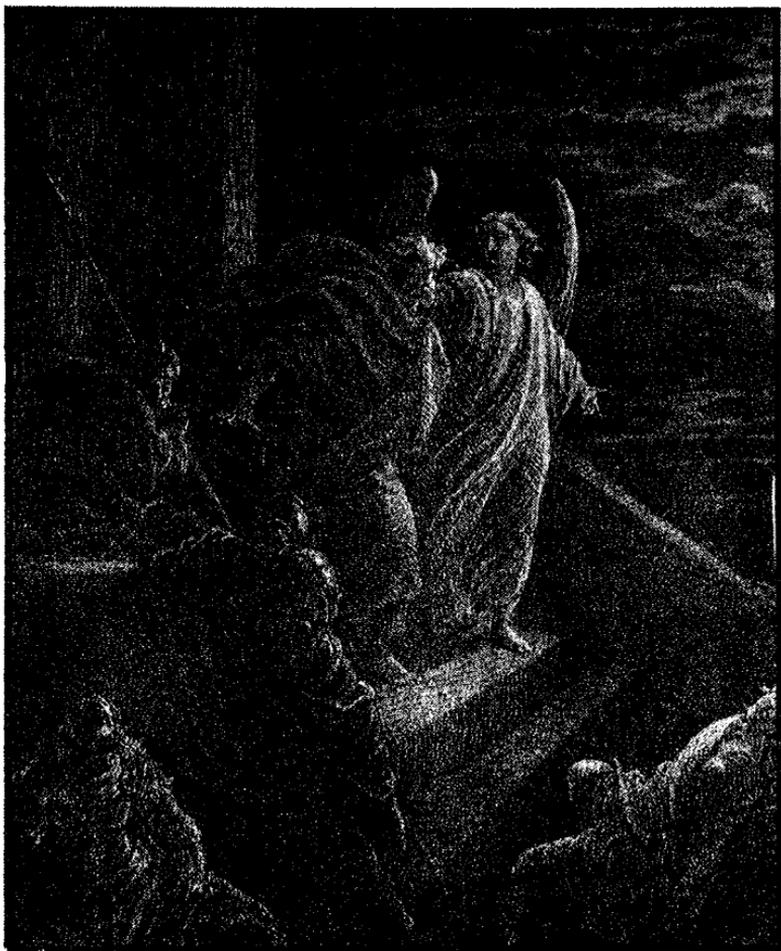
“And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark;

where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the LORD had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea and Caesarea, and there abode.''

—Acts 12:1-19

THERE is a wealth of meaning connected with this statement of scripture. We rejoice in the fact that the LORD in his loving providence sent his angel and delivered the Apostle Peter from the power of King Herod and his soldiers. The Apostle James had been apprehended and put to death. The Apostle Peter was in prison, bound with two chains and guarded by sixteen soldiers. It is reasonable to believe that Peter was informed that on the morrow he would be led forth to be executed. Perhaps the soldiers who were guarding him, understanding that he was a good man, sought to comfort him on what they believed was the last night of his earthly life, by offering to watch with him through the night. Peter doubtless answered them something like this: "My God, whom I serve, is able to deliver me from King Herod and his power, but whether or not he will do so, I do not know. I do know, however, that his will for me is best. My conscience is clear; I suggest that we lie down and take our rest as usual."

While Peter and the soldiers were asleep, a light shone in the prison and the angel of the LORD awakened Peter,



PETER DELIVERED FROM PRISON

saying, "Arise up quickly," and his chains fell off from his hands, as the record shows. Then the angel led him forth, past the first and second ward, and when they came to the iron gate that led into the city, it opened to them of its own accord! Straightway the angel departed from him. Peter

knew his way about the city, and immediately went to the house of Mary, the mother of John Mark, where a number of brethren were gathered together praying for him. Peter knocked at the gate leading to this home. This gate did not open to him of its own accord. No angel was there to lead him through that gate and to bring him into the home of his friends. The practical lesson we may draw from this is there are certain things we must do for ourselves, and that our friends can do for us. The LORD does not work miracles on behalf of his people unless it is necessary. The astonishment and joy of the brethren at the miraculous deliverance of Peter was great.

More Service for the Apostle

We can understand the reason why it was the LORD'S will that Peter should be delivered when we remember that on a certain occasion, Jesus said to him, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:32) Peter had borne witness to the truth with great power on the day of Pentecost, and at the time of the healing of the lame man who had been lying at the gate of the Temple, which was called Beautiful. (Acts 3:1-16) Up to this time, he had surely been a source of great strength and encouragement to the brethren, but the LORD had still more work for Peter here upon earth. A part of that work was to write the two wonderful epistles which bear his name.

The lesson of this text has an application to every true believer in our Lord and Savior, Jesus Christ. Every child of God at some time has had, figuratively speaking, an experience that corresponds to being confined within prison walls and shut in by an iron gate. Figuratively speaking, they have been bound with two chains and guarded by sixteen soldiers. They all have needed the help of the angel of the LORD to make deliverance possible by commanding the iron gate to open so they might be led forth to fields of greater service and usefulness.

It is not difficult to give names to some of these iron gates.

There is the iron gate of poverty; the iron gate of sickness and physical weakness; the iron gate of sin and selfishness; the iron gate of intolerance and opposition from those near and dear to us; there is also the iron gate that is mentioned by the Apostle Paul when he says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) The Apostle John names our enemies and the forces that would hinder spiritual progress as the world, the flesh, and the devil. (I John 2:15-18; 5:19) In our battle with these, we also need the angel of the LORD to lead us forth to victory.

Prayer, Submission, Loyalty

The brethren prayed for Peter's deliverance; likewise we may be certain that Peter also prayed to the LORD, and along with prayer he had faith and hope. There was also submission to the will of the LORD and a steadfast loyalty to the truth. Likewise, we see that these are the requirements for all who would walk in the way which the LORD has appointed. It is not the portion of many to have a spectacular deliverance, as did Peter. Nevertheless, their experiences may be equally vivid and their deliverances equally real, only in a different manner. The portions of scripture which record remarkable deliverances of the LORD'S people are a source of both inspiration and encouragement. Abraham, the friend of God, did not falter in his loyalty and devotion when told to offer his beloved son, Isaac, as a burnt offering on Mount Moriah. It was necessary for the angel of the LORD to stay the arm of the devoted father from slaying his only son of promise. That was a happy day for Abraham and for his son, Isaac. The iron gate opened to them of its own accord!

When the children of Israel stood before the Red Sea with the army of the Egyptians behind them, they realized that they were confronted by a mighty and terrifying iron gate. In their distress, they complained to Moses and he, in turn, cried to the LORD on their behalf. The LORD answered

Moses, saying, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." When they were obedient to that commandment, the iron gate opened to them of its own accord! Let us note well that when the haughty Egyptian monarch with his chariots and mighty men of war sought to follow the path through the Red Sea which the angel of the LORD had made for the children of Israel, the iron gate did not remain open. The enemies of God's people, on the contrary, were overwhelmed and destroyed in the surging sea.

Shadrach, Meshach, and Abednego steadfastly refused to bow down and worship the golden image which the great King Nebuchadnezzar had caused to be made. They were resolved that they would be faithful to their God. The anger of the king, because of their refusal, was great, and his commandment concerning the three Hebrew children was very urgent. They were cast alive into the fiery furnace; its heat had been increased seven-fold. Because of their faithfulness, the LORD gave them a wonderful deliverance. That was a great and notable day for Shadrach, Meshach, and Abednego. The iron gate opened to them of its own accord!

King Darius labored without avail until the going down of the sun to deliver his faithful servant, Daniel, from the result of the conspiracy which the enemies of Daniel had prepared for him. Evidently, more as a hopeful wish than as a conviction, the king said to Daniel, "Thy God whom thou servest continually, he will deliver thee." (Dan. 6:16) After a sleepless night, the king came early in the morning to the den of lions, and when he came, he cried with a voice of sadness to Daniel, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Then Daniel gave the king this wonderful answer, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me: forasmuch as before him innocency was found in me; and

also before thee, O king, have I done no hurt.” (Dan. 6:19-23) That was a happy morning for King Darius and for Daniel. The iron gate had opened of its own accord!

Jesus Also Suffered

Among all those who have suffered in the cause of righteousness, no one has had greater difficulties to overcome than did our Lord Jesus. To fulfill his mission of being the savior of mankind, it was necessary that he die the cruel death of the cross. He cried out in the anguish of his spirit, “My God, my God, why hast thou forsaken me!” (Ps. 22:1; Matt. 27:46; Mark 14:34) The day of his death ended in darkness and sorrow for his faithful disciples, but very early in the morning on the third day, they had a rebirth of faith and hope, when they understood that Jehovah had commanded that the bonds of death which held his beloved Son, be loosed. That was a wonderful and glorious resurrection morning. The iron gate opened to them of its own accord!

The LORD is the same yesterday, today, and forever—he changeth not. Today, as in the olden time, he answers prayer. However, we must remember sometimes the LORD’S answer to our prayer is the same as that which he gave to the Apostle Paul; he said, “My grace is sufficient for thee.” Happy are we, if, like the beloved apostle, we can answer as he did: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”—II Cor. 12:9

Can we give personal testimony that these things are so? Doubtless all of us, upon reflection, can bear witness that the iron gate has been opened for us, that the LORD has given deliverance when there was no human arm that could save.

No consecrated child of God should ever feel that severe trials or difficulties are an indication he is being forsaken by the LORD. On the contrary, we have the statement of the Scriptures, “Whom the LORD loveth he chasteneth, and

scourgeth every son whom he receiveth.” (Heb. 12:6) Concerning our Lord Jesus it is written, “Though he were a son, yet learned he obedience by the things which he suffered.” —Heb. 5:8

All those who journey soon or late,
Must pass within the garden's gate.
Must grapple there some fierce despair;
God pity those who cannot say,
“Not mine, but Thine.”
Who only pray, “Let this cup pass.”
And cannot see the purpose in Gethsemane.

Divine Plan Gives the Answer

There is a beautiful painting entitled, “Too Late.” The Bohemian composer, Smetana, is pictured lying on his bed amidst surroundings indicating poverty. In the background of the picture is a figure representing death. In front of the dead man there stands a young man and a young woman clad in beautiful garments; another young woman is kneeling at the bedside, weeping. The two young women are bearing garlands of flowers, and the young man is holding out to the dead composer a laurel wreath, the emblem of victory and success. To Smetana, the iron gate of poverty did not open; during his lifetime, his genius went unrewarded. Because of the many failures in connection with our present existence, there are those who feel that life is in vain. However, in the light of the knowledge of God's glorious truth, we find the answer to man's most difficult problem.

The LORD'S provision for a future life and for eternal joy and happiness to all the willing and obedient of mankind, is the answer to man's greatest need, and most difficult problem. The most formidable iron gate that confronts the children of men is, figuratively speaking, the iron gate of sin and death. Many people speak of death as a friend who comes to bring release from the sorrows and hardships of life; but that is not the language of the Scriptures. Sin and

death are therein represented as strong enemies against which no human power can prevail. How thankful we are our Heavenly Father, in his great love and mercy, sent down from heaven a strong angel to open the iron gate of sin and death so all who truly believe in him may be enabled to say with the Apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57

The Iron Gate

They put him in prison and kept him there,
But he gained release by the voice of prayer.
And Peter went forth in the strength of the LORD,
When the iron gate opened of its own accord.

"Thou, Daniel, must call on none else than me,
On pain of death," was the king's decree,
Daniel praised God while the lions roared,
And the iron gate opened of its own accord!

Three loyal Hebrews kept their vow
And before an idol refused to bow.
Great, fierce flames from the furnace soared,
But the iron gate opened of its own accord.

Jesus came down from the heavenly light
To dwell for a time in earth's dark night.
Vials of anguish were on him poured,
But the iron gates opened of their own accord.

And so 'twill be in the age to come,
When men find the path to their future home,
When truth on error shall draw the sword,
Death's gates shall open of their own accord.

Be true, be loyal, fair comrades, all:
When you've done your best, on the LORD then call;
Great power's on hand when he's implored
And the gate shall open of its own accord! □

Christian Life and Doctrine

Walking With God

*“Can two walk together,
except they be agreed?”—Amos 3:3*

OUR text was addressed by God to the Jewish nation with which he was in covenant relationship, and it applies in principle to our association with him. Those who are in disagreement cannot successfully walk together. The words walk, walking, walkest, and walked are used in the Scriptures to denote a course of action, a general demeanor of life.

We read in Genesis 5:24 that “Enoch walked with God.” We know little of Enoch except that he prophesied the Lord would come with ten thousand of his saints and would execute judgment. (Jude 14, 15) Evidently the LORD gave Enoch some understanding of his plan for human redemption, and he was faithful to the knowledge he enjoyed, this faithfulness constituting his walk with God.

In Genesis 6:9 we are informed that Noah walked with God. We have a little more information concerning Noah. He was faithful to the LORD, and labored zealously to do his will as it was revealed to him. Thus he walked with God, a walk that involved many long years of toil in building the ark, and of scorn from his fellows as he warned of the coming flood and urged upon them a course of righteousness.

In contrast to these two examples of faithfulness, we read in Leviticus 26:40, 41 that the Israelites walked contrary to the LORD, and because they did, he walked contrary to them.

This illustrates the thought of our text—“Can two walk together, except they be agreed?” The obvious and scriptural answer is that they cannot. Thus it is emphasized that to walk with the LORD one must be in harmony with him, desirous of knowing his will, and being fully surrendered to it.

To be sure that we are fully devoted to doing God's will requires a sincere and deep search of our hearts. In Jeremiah 11:8 we read of those who walked according to the "imagination of their evil hearts"—the marginal translation says "stubbornness" of their hearts. The Apostle Paul reminds us of the LORD'S provision to cast down, or destroy these imaginations. We read, "(The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations [margin, reasonings], and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:4, 5) How easy it is to substitute our own reasoning for the clearly expressed will of God as set forth in his Word!

In Ephesians 2:2 Paul writes of the time when we "walked according to the course of this world," a world which is under the domination of Satan, the "prince and power of the air." Peter writes of walking according to our "former lusts," or desires. (I Pet. 1:14) So it is that in order to walk with God, and in full harmony with all the divine appointments, there must be a sincere struggle against our own preferences, a continuous resistance of the spirit of the world, and a constant watchfulness lest we be led away from the path of righteousness by the wiles of the Devil.

From Behind

God has revealed his will through his Word. A beautiful poetic expression of this is given in Isaiah 30:21, which reads, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." This is the way—the LORD'S way, the way in which he walks, and the way in which we must walk if we desire to walk with him.

The word which we hear from behind is the entire Word of God, that precious Word which reveals the divine plan of salvation and the place we are privileged to occupy therein. Are

we in agreement with that plan? Is every detail of it a delight to our hearts? Are we willing to set aside all our own plans and preferences and yield ourselves fully to the accomplishment of that which the divine plan reveals to be God's will for us?

God is willing to walk with us, but only if we are in agreement with him. Typical Israel was his chosen people. In the verse preceding our text he said to Israel, "You only have I known of all the families of the earth." He had devoted himself wholly to this people, but if this arrangement was to continue, they would have to devote themselves fully to him, otherwise they could not walk together, for they would not be in agreement.

Throughout the Gospel age the consecrated followers of the Master are the LORD'S chosen people—his peculiar or very special people, as the Greek text indicates. (Titus 2:14) Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [Greek, purchased] people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9

But here again this precious and favored relationship to the LORD is dependent upon our continued agreement with his ways, yea, our delight in all that pleases him. The LORD is unstinting in showering his blessings upon us. In Psalm 36:8 we read, "Thou shalt make them drink of the river of thy pleasures." The thought is that the pleasures of the LORD become our pleasures if we are walking in complete agreement with him.

His Pleasures

All creation is a pleasure to the LORD—"Thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11) We joy in the creative works of God because we see manifested in them his infinite wisdom, his mighty power, and his abounding love. Even the sunshine and the rain are evidences of his loving care for his creatures.

Jehovah rejoiced in his Son, who willingly and joyfully obeyed him. To him he said, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) Are we well pleased with Jesus? Do we see in him the One who is altogether lovely? Naturally we rejoice that through his death he has provided salvation for both the church and the world; but apart from this, are we well pleased with Jesus because he loved righteousness and hated iniquity?

In Psalm 149:4 we read, "The LORD taketh pleasure in his people." Do we? Are the LORD'S people our people, the people with whom we delight to fellowship? Perhaps if we had had the selection of the LORD'S people we would have chosen quite a different group, especially those in our community. But God is too wise to err. He saw in each of his chosen ones certain heart qualities which he could use, and which would enable them to make their calling and election sure.

Are we looking for those same qualities in our brethren and then finding joy in their fellowship? Or do we see only the weaknesses of their flesh, and seeing these half wish, perhaps, that we did not have to be so closely associated with them in the meetings and in the service of the truth? It is a test of our love for those whom the LORD loves, an opportunity of demonstrating that we are in agreement with him and that we take pleasure in those who are a joy to him.

In the fifty-third chapter of Isaiah we have that very vivid description of the suffering and the death of Jesus, who was led as a lamb to the slaughter. In verse ten we are told that it pleased the LORD to "bruise him," and that he "shall see his seed," and "the pleasure of the LORD shall prosper in his hand." The pleasure of the LORD here mentioned is undoubtedly his loving purpose, centered in Jesus the Redeemer, of recovering the world of mankind from sin and death.

We are likely to talk about those things which give us pleasure, and in his Word God has said much about his plan for

human restoration. This aspect of the divine plan is described by the Apostle Peter by the word restitution, and Peter says of the "times of restitution," that "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19, 21

Yes, the prospect of restitution for dying humanity has been such a pleasure to God that he continued to talk about it throughout all those centuries of the past when he was speaking through his holy prophets. Are we drinking of this river of God's pleasure? We are if we are in agreement with God, sufficiently in harmony with him to warrant his walking with us.

And this involves more, we think, than merely being thankful that God has blessings in store for the world. Do we continue to realize how important this aspect of God's plan is to him, and that for us to discuss this and related truths pertaining to his provision for the world's blessing is a pleasure to him, even as it should be for us?

Jesus, in whom the Father was well pleased, rejoiced to discuss the many aspects of the divine kingdom plan for blessing all mankind. In one of the last parables, a prophetic parable given as one of the signs of his second presence, Jesus spoke of the sheep class as those to whom it would be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—the restored earthly dominion.—Matt. 25:34

The apostles all preached and discussed the purpose of our Lord's return. "The last enemy to be destroyed is death," wrote Paul. (I Cor. 15:25, 26) There is to be a dispensation of the "fulness of times," he explained, in which all things will be gathered under Christ, in heaven as well as in earth. (Eph. 1:10) The hope of the world is set forth over and over again in the Book of Hebrews. Peter reminds us of God's promise to create a "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:3

The last three chapters of Revelation are devoted almost entirely to emphasizing God's wonderful provision of life for

the world. Hell gives up its dead and the books are opened. There shall be no more death, for the former things are passed away. There will be a river of water of life, flowing from the throne of God and the Lamb. Finally, the "Spirit and the bride say, Come, . . . and . . . take the water of life freely."—Rev. 20:12, 13; 21:4; 22:1, 2, 17

Thus we see that from first to last in his Word God continues to talk about restitution. It is one of his favorite themes. Do we find it a pleasure to join in the conversation as we walk with God? We do if we are in agreement with him, having the same interest in mankind as he displays throughout his Word. This interest is prompted by his love, and if this love fills our hearts they will overflow with enthusiasm over his glorious restitution provision for the world of mankind.

God also takes pleasure in the high calling of his house of sons. Paul wrote, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:5) This feature of the divine plan should also be a pleasure to us, especially if we are running for the prize of the high calling. Our joy therein will be increased as we realize that we are being prepared to live and reign with Christ for the blessing of all the families of the earth.

"Blessed are the people that know the joyful sound," wrote the Psalmist, "they shall walk, O LORD, in the light of thy countenance." (Ps. 89:15) This is the joyful sound of the truth, present truth, the glorious harvest message, including the doctrine of restitution. What a blessing it is to know this truth! That we have been permitted to know these mysteries of the kingdom is evidence of the LORD'S favor, that we are walking in the light of his countenance. Let us, then, never lose our enthusiasm for any part of the truth. Let us continue to take pleasure in it as we walk together with the LORD.

To Gaius, one of the early disciples, the Apostle John wrote, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."

(III John 3) To the "elect lady" he wrote, "I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father." (II John 1, 4) To walk in the truth is to walk with the LORD, and John properly speaks of his rejoicing to know that this was the happy experience of Gaius and the elect lady and her children. We cannot truly walk with the LORD without rejoicing!

As He Walked

Again John wrote, "He that saith he abideth in him ought himself also so to walk, even as he [Christ] walked." (I John 2:2) Certainly Jesus walked with his Heavenly Father. So closely did he walk with God that he could say, "He that hath seen me hath seen the Father." (John 14:7-10) Jesus said that the words which he spoke were not his but the Father's, and the works he did were the Father's works.

Jesus testified that he always did the things which were pleasing to his Father. For this reason, he could say to his Father, "I know that thou hearest me always." (John 11:42) In walking with God, Jesus was guided by the word from behind. "It is written," was his reason for every step which he took in his walk with God. He then is our perfect Exemplar and Guide, and if we profess to be his and be in him, we ought to walk as he walked.

The only way we can be in Christ is by being baptized into his death. We are "buried with him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life." (Rom. 6:4) Jesus was raised from the dead literally, and exalted to the divine nature. What a glorious new life he thus entered. This is our hope also, but if our hope is to be realized we must begin now to walk in newness of life.

We are no longer to walk "after the flesh." Our human ambitions and desires must be kept under while we walk "after the Spirit." (Rom. 8:1, 4) "Walk in the Spirit," Paul explained, "and ye shall not fulfill the lust [desire] of the flesh." (Gal. 5:16) We receive God's Spirit through the Word

of truth. Every instruction of the Word is a leading of the Spirit. The Spirit leads in the way of sacrifice. Actually, it was not the Roman soldiers who led Jesus as a lamb to the slaughter, but the Spirit of God, and it leads us to follow in his steps. This is God's will for us, and when we walk in this way we are walking with him.

It is glorious to walk with God. Concerning Levi, the head of the priestly tribe of Israel, the LORD said, "My covenant was with him of life and peace; . . . The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."—Mal. 2:5, 6

If we have been baptized into Christ we are members of the anti-typical priesthood, and the LORD has entered into a covenant with us. It is a covenant by sacrifice. (Ps. 50:5) It is a covenant, therefore which, if we are faithful to it will eventually lead to death by way of toil, ignominy, and suffering. Nevertheless, it is a covenant of peace because in the consciousness that we are walking with God and that through all of our experiences, regardless of how trying they may be, he is holding us by the hand, we have peace—the peace of God—which passeth all human understanding.

A Walk of Faith

The enjoyment of this peace while we walk with God depends upon our faith. We must believe that "he is," and that he is the "rewarder of them that diligently seek him." (Heb. 11:6) Thus, as Paul wrote, "We walk by faith, and not by sight." (II Cor. 5:7) We do not see God literally. Our faith must lay hold upon the promises of his presence, and enable us to see in every experience of life the overruling of his providences for our good.

If we have a faith that firmly trusts God, come what may, we can continue to walk with him in peace and joy, and not become weary. Isaiah expressed this thought beautifully, saying, "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they

shall run, and not be weary; they shall walk, and not be faint.” (Isa. 40:31) If we are not to faint as we walk, we must remain close to the LORD, walking with him, and in full agreement with every detail of his will, rejoicing in every feature of his glorious plan of salvation.

Walking Humbly

The Prophet Micah wrote, “What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic. 6:8) Paul confirms this thought. He wrote, “I therefore, the prisoner of the LORD beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.”—Eph. 4:1, 2

There is an important relationship between walking humbly with God and walking worthy of the vocation to which we have been called by God. It is a very honorable vocation. We have been called, or invited, into partnership with God, to be “co-workers” with him, in his great plan of salvation. (II Cor. 6:1) We have also been called to glory and honor and immortality.” (Rom. 2:7) Through Christ, we have “access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”—Rom. 5:1, 2

It is surely a high calling. No wonder we are admonished to walk worthy of it, but to do so we must walk humbly with our God. It is important ever to realize that we have not been called to this high position because of any merit of our own. We are “not to think of ourselves more highly than we ought to think.” (Rom. 12:3) Our trust, our confidence, is “through Christ to God-ward. Not that we are sufficient of ourselves; . . . but our sufficiency is of God.”—II Cor. 3:4, 5

So it is that as we walk together with God, rejoicing in all his arrangements for us and for all mankind, we can humbly look to him as the One whose grace has given us such a glorious privilege. And the more we realize this, the more earnestly and zealously we will strive to show ourselves approved

by him through a prayerful and careful study of his Word, that we may know with precision just what the word from behind is saying to us from day to day as it outlines the way of the LORD in which we are to walk.

Walking Together

All of the LORD'S people during the present age are called to walk in the same way. We are walking together. Paul wrote, "Let us walk by the same rule, let us mind the same thing." (Phil. 3:16) There is no question as to what Paul means by the same thing. He has just finished explaining what it is, and has emphasized, "This one thing I do."—Phil. 3:13

The 'one thing' mentioned by Paul was "forgetting those things which are behind, and reaching forth unto those things which are before." In doing this, Paul said, "I press toward the mark of the prize of the high calling of God in Christ Jesus." (vs. 14) This is simply another way of defining this vocation to which we are called. And to walk worthy of it, we must give ourselves wholly to it. We cannot expect to walk with the LORD, and have the assurance that he is walking with us if we are half-hearted in the matter, giving only partial attention to him and to the steps we are taking as we walk in this narrow way.

We should not expect that the LORD will outline a special path for each one of us, one perhaps that may be a little more favorable to our flesh, a little more in keeping with our particular likings. No, there is only the one way, and all the consecrated are walking in this way, all minding the same thing. Thus we are not only walking with the LORD, but we are walking with one another, and this, too, is an added joy—"Behold, how good and pleasant it is for brethren to dwell together in unity."—Ps. 133:1-3

In His Presence

Our walk with God today is a walk of faith. He speaks to us through his Word and through his providences, and we speak

to him through prayer—a blessed fellowship. Meanwhile, however, we are inspired with the hope of actually being with him, and in his presence enjoy fulness of joy. Jesus promised, “They shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. 3:4, 5

Only the pure—symbolized by white raiment—will have the inestimable honor of being introduced to the Heavenly Father by his beloved Son. That will be after this corruptible has put on incorruption. But prior to that there must be a purity of heart, while the imperfections of the flesh are covered by the robe of Christ’s righteousness.

Jesus said, “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8) Purity of heart leads to faith’s vision of God even now. It is the pure in heart who are privileged to walk with him and enjoy the delights of his fellowship. It is these who, as they walk with the Heavenly Father, tell him all their sorrows and all their joys. It is to these that, through his Word, he speaks words of comfort, and gives assurance of his delight in them.

Thus we walk and talk together with our God, and it is this walk of faith and joy which eventually—beyond the veil—will culminate in our being presented to him by Jesus. The hope of entering into the Father’s actual presence as a divine being was one of the joys set before Jesus which enabled him to endure the cross, and despise the shame. (Heb 12:2) This prospective joy will enable us also to continue on zealously in the way of sacrifice, until, being faithful unto death, we receive the crown of life. Walking with God, we have the same assurance Jesus did, and like Jesus, we can say to him, “Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”—Ps. 16:11 □

Voices from the Past

Discourse by Brother D. J. Morehouse, Chautauqua, OH 1940

The Shepherd's Voice

BROTHER Daniel J. Morehouse, of Chicago, spoke on the subject, "The Voice of the Good Shepherd." As his text, Brother Morehouse used John 10:4,5, which reads, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The Christian finds it necessary to continually be on the alert in order that he be not led into bypaths following the voices of false shepherds.



Among the allurements that are held out by one or another of the false shepherds is that, for example, of pleasure. Everybody, including Christians, wants to be happy, hence the voice of pleasure sometimes proves to be a real test upon the consecrated. But in such a case we must keep our ears tuned to the voice of the Good Shepherd, who offers us real joy in the LORD, the joy that comes through activity in the doing of his will.

Then there is the allurement of riches. Sometimes a false shepherd may induce us to believe that if we stay away from the meetings or withdraw from the service of the LORD in other ways for a short time in order to accumulate some of the riches of this world, we can later return to the truth and its service and be enabled to be more zealous than ever before. But the LORD does not want us to even momentarily

leave the straight and narrow way to acquire the riches of this world.

There is also the allurements of health. This voice may come to us through false teachers which offer divine healing as a means by which we may be temporarily relieved of possible aches and pains. This is an attraction which is very appealing to some, but we must ever realize the voice of the true Shepherd is leading us in the way of suffering and sacrifice; that if we are truly following in his steps we are being planted together in the likeness of his death, hence we must not expect the LORD to miraculously deliver us from those conditions which will lead to the consummation of our sacrifice.

Satan knows that the voice of the true Shepherd reaches the LORD'S people today through the glorious message of truth which we call the Divine plan of the ages, the harvest message which was the "meat in due season" for the consecrated at this end of the age. Knowing this, the adversary frequently is able to induce false shepherds to approach our minds along the line of this truth, with the assurance that the spokesman is in full harmony therewith. Gaining our confidence thereby, false shepherds will then proceed to introduce new and strange things, wholly out of harmony with the Divine plan, and which, if they are accepted and followed, will lead the consecrated away from the course of sacrifice.

False shepherds, Brother Morehouse pointed out, are usually hobby-riders, as it were. They overemphasized one or another phase of the truth to the detriment of the proper conception of the Divine plan as a whole, and through this overemphasis usually distort the real meaning thereof. Thus, for example, while we know that God want us to be holy and pure and to develop character in harmony with Christ, yet false shepherds, playing upon this one feature of the truth, are successful at times in inducing the brethren to believe that the only thing God wants them to do is to meditate upon

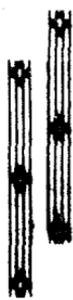
his love and to thus become perfect in the flesh.

In a similar way, false shepherds sometimes induce the LORD'S people to believe that the only thing of importance to them is to be engaged in a frenzy of activity, working for the LORD. Certainly the LORD wants us to work for him, yet through the voice of the Good Shepherd, we realize that he wants us to work for him in his way, and in harmony with the principles of righteousness which he has laid down in his Word.

Also, along doctrinal lines, especially doctrines which some consider controversial, false shepherds endeavor to lead the LORD'S people astray. The LORD has made very clear in his Word certain important facts concerning the covenants, the church's share in the sin-offering, the fact of our Lord's second presence, etc., and if we continue to follow the voice of the Good Shepherd, we will realize that we have been given the truth on these subjects and will adhere to them and have our lives ordered in harmony therewith. □

1986 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Tuesday, April 22. We have a complete Memorial service for isolated brethren, or for any who care to have it. Please request your cassette early.



*THE heavens declare thy glory, LORD!
In every star thy wisdom shines;
But when our eyes behold thy word,
We read thy name in fairer lines.
The rolling sun, the changing light,
And nights and days thy power confess;
That the blest volume thou hast writ
Reveals thy justice and thy grace.*

Encouraging Letters

"CAUGHT HOLD" AGAIN

Dear Sirs: Please renew my subscription. It was just an oversight on my part. As long as I live I want to be reading it. The little booklet, "Hope," (I even love the name!) saved my life in 1971. I had given up hope on all the world. I had lost my loving wife. I was in a depression, and on the road to a nervous breakdown. One evening when I came home from work I found your little booklet, "Hope," on my front porch. Who sent it I'll never know. After reading it, I caught hold of life again. I thank God for all of your publications, and for all of your staff. I would appreciate it if you could put this in The Dawn, to be published as a testimony. Thank you. —OH

IT BRINGS SUNSHINE!

Gentlemen: I saw your program on television, and was blessed. I want to share these teachings with my children. Please send me the free booklet you offered. I

hope to hear more Bible teachings of this kind in the future. Thank you for bringing sunshine into my life on a very rainy day! With love in Christ. —FL

HAS MANY QUESTIONS

Dear Sirs: I was at work this Sunday morning when your TV program came on. I enjoyed it very much. Will you please send me the booklet, "Hope Beyond the Grave." My husband died seven years ago, and I have a lot of questions concerning this. Thank you, and I will look forward to receiving the booklet. Sincerely—GA

MANNA FROM HEAVEN

Dear Friends: My subscription may have run out, as I haven't received it this month, and I feel that at this time I need it so much. Please believe me when I say it is like manna from heaven for every Christian, as we are waiting and watching now. Keep up your wonderful work as we wait! Love in Jesus' name. —NV

FOR HER BROTHER

Dear Friends: I have been receiving The Dawn for some time, and I enjoy it. My brother would like to have The Dawn also. Please send it to the address below.

Whatever the cost, bill me, please. Thank you!—LA

“HOPE” FOR NEIGHBORS

Dear Sirs: I would very much like to have a copy of your

booklet, “God and Reason.” I have a copy of your booklet, “Hope,” and since the passing of my dear wife, Mary, I read it over and over. It’s great. I have two neighbors—one lost her husband, another lost his wife. I want each of them to have a copy of “Hope.” I know it would help them very much. Would you kindly mail me three of these booklets? —TX

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- Feb. 2-The Church
- Feb. 9-The Sheep and Goats Parable
- Feb. 16-Times of the Gentiles
- Feb. 23-The Coming World Government



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February Special

On Sunday, February 16, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

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. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

G. JEUCK		St. Petersburg, FL	26
Middletown, NY	February 16	Warm Mineral Springs, FL	27

E.K. PENROSE			
Birmingham, AL	February 19	L. POST	
Louisville, AL	21-23	Berwick, PA	February 9

OVERSEAS' APPOINTMENTS

DAVID BRUCE

Melbourne, Australia	February 1-5
Adelaide, Australia	6, 7
Perth, Australia	8-10
Melbourne, Australia	10-12
Auckland, New Zealand	13-16

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 Frank Copersmith, Chicago, IL—October 27. Age, 80.

Sister Wilma Newham, Minneapolis, MN—December 3. Age, 79.

Sister Katherine Malinowski, Milwaukee, WI—December 10. Age, 101.

Sister Joan Bockus, Buffalo, NY—December 31. Age, 66.

Sister Florence Litwin, Clearwater Polish Ecclesia, FL—January 5. Age, 81.

Brother Miles Fitzpatrick, Portland, OR—January 5. Age, 87.

Sister Helen Kempinski, Detroit Polish Ecclesia, MI—January 6. Age, 89.

Conventions

SACRAMENTO, CA, February 14-16—Sierra Inn Travelodge, 2600 Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Avenue 95820
Phone: (916) 457-0569

DELAWARE VALLEY BIBLE STUDENTS, February 23—Bensalem Holiday Inn, 3499 Street Rd., Bensalem, PA. Contact Mrs. Barbara Marshall, 291 Oaktree Dr., Levittown PA 19055

FLORIDA BIBLE STUDENTS CONVENTION, March 1-3—Orlando, Fl. For information and reservations (by February 15), contact Michael Balko, 321 Kentia Rd., Casselberry, FL 32707
Phone: (305) 339-7580

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS CONVENTION, March 8, 9—Seaway Inn—Best Western, U.S. 49 & I-10, Gulfport, MS 39503. For information write: Mrs. Ward Buel, 214 Magnolia Dr., Pass Christian, MS 39571
Phone: (601) 452-4351

ROCKLAND BIBLE STUDENTS, March 9—Bear Mountain State Park, Overlook Lodge, Bear Mountain, NY. Mrs. Dawn Shallieu, 1041 Johnston Dr., Watchung, NJ 07060

GARY AREA BIBLE STUDENTS CONVENTION, March 29, 30—Hobart YMCA, 601 West 40th Place, Hobart, IN. For information contact John Ulicini, 6703 Tyler Ave., Merrillville, IN 46410
Phone: (219) 769-5647

NEW YORK, NY, April 6—Rutherford Woman's Club, Montross and Fairview Avenues, Rutherford, NJ.

Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

FRESNO BIBLE STUDENTS PRE-MEMORIAL CONVENTION, April 11-13—E.C.C.O, Oakhurst, CA. For information & reservations contact no later than March 31: Mrs. R.E. Wilson, 2103 North Price, #112, Fresno, CA 93703
Phone: (209) 255-2241

DETROIT PRE-MEMORIAL CONVENTION, April 12, 13—Macomb Community College 14500 12 Mile Road, Warren, MI. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn 48124
Phone: (313) 278-8128

NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 20—Groton Municipal Building, 295 Meridian St., Groton, CT 06340. Contact Jewel Franco, 29 Cutler St., Groton, CT 06340

BOISE, ID, April 25-27—Holiday Inn Convention Center, Int. I-84 and Vista Ave. Contact Mrs. Allen Allers, 2438 Bruins Circle, Boise, ID 83704 Phone: (208) 375-6873

PITTSBURGH, PA, April 27—Seton Center, 1900 Pioneer Ave. Contact Mrs. Barbara Martig, 730 Dunster St. 15226

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI—July 26-31
INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248