

The Dawn

Volume L, Number 8

(USPS 149-380), August 1982

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications, Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T.T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

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

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Highlights of Dawn

Christ's Approaching Kingdom of Righteousness

“Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Daniel 7:13, 14

SINCE our first parents transgressed God's law more than six thousand years ago sin and death have dominated in the affairs of men, leading to unhappiness, pain, and death. The Bible likens this long period to a nighttime, when darkness covers the earth and gross darkness the people. (Isa. 60:2) Through the Bible, nevertheless, the Lord promises that the darkness of sin and death will not last forever. Through the Prophet David the Lord says, “Weeping may endure for a night, but joy cometh in the morning.”—Ps. 30:5

During the pitch darkness of this long night of sin, sorrow and death, the noble-minded of the human race have longed for the coming of day, and the sages have tried to assure them that a golden age will dawn in which truth, righteousness, peace, health, and life will be enthroned, and when the evils which now plague mankind will be no more. There have been times when it would seem that this new day of joy was about to dawn, and the hopes of many have been lifted high, only to be dashed to the ground by the cruel logic of unexplained failure.

Throughout the night, however, the great God of the universe, who is the God of the Bible and of Christianity, has

had his representatives in the earth, and through them has borne testimony to the fact that the morning will come, that sin, suffering, and death are not to continue forever. The prophets of the Old Testament were among these servants of God. They wrote as they were moved by his Spirit, and their united testimony harmoniously foretold that a great Deliverer was coming, one who would speak peace to the nations, destroy sin and death, and wipe away the tears from all faces.—Isa. 25:8

To Abraham this great one was to be his seed, an offspring through whom all the families of the earth would be blessed. (Gen. 12:3) The Lord caused Moses to prophesy the coming of one who would be like unto him, a great deliverer and lawgiver. (Deut. 18:4) Isaiah wrote, "Unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6,7

Certain promises of God gave the Israelites reason to believe that his purpose would be fulfilled through their nation, so they waited longingly for the promised one to arise and do for them and through them all that had been promised. In the days of King Solomon, the nation rose to a high pinnacle of fame and glory, and doubtless many then thought that the morning of prophecy was near and that soon the darkness of the night would be dispelled.

But their hopes were dashed. Following the death of King Solomon the kingdom was divided, and after a few generations the larger segment was taken captive into Assyria, and the smaller into Babylon. To the last king of Judah, that wicked prince of Israel, the Prophet Ezekiel said with reference to the rightful rulership of the nation, "It shall be no more until he come whose right it is, and I will give it him." (Ezek. 21:25-27) The one whose right it is, is the great Messiah and King of the prophecies, he who was to dispel the darkness

of the night, and bring in the new day of promise. The Prophet Malachi refers to him as the "Sun of Righteousness" who will "arise with healing in his wings."—Mal. 4:2

For seventy years the nation was held captive in Babylon, a captivity which began in 606 B.C. Then King Cyrus of the Medes issued a decree permitting the Israelites to return to their own land, which many of them did. But they were without a king, remaining a vassal nation. Naturally, under such circumstances, the devout among them long for the fulfillment of God's promises concerning the coming of a Messiah. Finally their hopes were lifted. Jesus was born.

An angel announced the birth of Jesus, acclaiming him as the Savior and Christ, or Messiah. (Luke 2:10) The Prophet Simeon referred to Jesus as "a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:32) During his maturing years Jesus grew in favor both with God and with man (Luke 2:52), but when, at the age of thirty he entered upon an active ministry, bitter opposition arose against him which, in three and one-half years, resulted in his crucifixion.

The new king of earth was dead, and his little group of faithful followers was disheartened. Their faith was shaken. They thought the morning had come, but now it was darker than ever, for the Light which they trusted would bring the day had been extinguished. But they were not left long to grope in darkness, for God raised the king from the dead. They soon became aware of this, and their hopes were renewed.

All during the long nighttime of sin, each disappointment of the Lord's waiting people led to a better understanding of one or another aspect of his divine plan of salvation. This was so in the case of those first disciples. The resurrected master appeared to two of them as they journeyed to Emmaus, although they did not at first recognize him. After listening to their sad tale of disappointment in which they said concerning him, "We trusted that it had been he which should have redeemed [delivered] Israel [from the Roman yoke]," he said to them, "O slow of heart to believe all that the prophets have

spoken. Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:21, 25, 26

Telling about this experience later the disciples said, "Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?" (Luke 24:32) And no wonder! They had failed to realize that the prophecies had foretold the suffering and death of Christ as the Redeemer of the people. They had not known before this that he was to make his soul an offering for sin, and that upon him was to be laid "the iniquity of us all." (Isa. 53:4-12) They had thought that his death was a great tragedy, proving perhaps that he was not the Messiah at all. But now this stumblingstone to faith had become a further assurance for their faith.

But still all did not seem right. Jesus was so unlike what they had known him to be, and they saw him only occasionally, and then very briefly. The last time they saw him they made bold to ask, "Wilt thou at this time restore again the kingdom to Israel?" To this question Jesus replied, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:6-8

Again they were disappointed. They hoped, now that Jesus had been raised from the dead, that deliverance would come, that Israel would be set free, and that the Light which was to lighten the Gentiles would begin to pierce the darkness of earth's nighttime of sin. But not so. There was a time for this—times of refreshing as Peter later explained—but the Lord was withholding from them the knowledge of just when that time would be. Meanwhile, after receiving the Holy Spirit, they were to be witnesses for Christ, a task which, they later discovered, led to suffering, persecution, and oftentimes death.

But the coming of the Holy Spirit gave them further understanding of the divine plan as it centered in Christ. They knew that his commission to go into all the world to preach the Gospel was not for the purpose of converting all nations, but to be a witness to the world, a witness that would be heeded by a few who would respond and become his followers. James described these few as a people for his name, and explained that after these were taken out of the world then would come the time when the residue, or remainder, would seek after the Lord.—Acts 15:13-18

Understanding this, they were not discouraged by the hardships which resulted from letting their light shine, but were willing and ready at all times to die for the Master, if need be. When the friends of Paul endeavored to dissuade him from going to Jerusalem where his enemies were plotting against him, he replied, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Just as the hearts of two of the disciples burned with joy when they learned that the suffering and death of Jesus was an essential part of the messianic program, so now they all rejoiced to realize that they had the privilege of sharing in the foretold suffering. Now they understood what Jesus meant when he had invited them to deny themselves and take up their cross and follow him. As Peter explained, they did not think strangely concerning the trials which came upon them, but rejoiced that they were partakers of Christ's suffering.—1 Pet. 4:12, 13

They rejoiced in this because they knew that if faithful through suffering, faithful even unto death, they would be brought forth in the first resurrection to live and reign with Christ. (Rev. 20:4) Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." (II Tim. 2:11, 12) Those first disciples understood that these precious promises were to be

fulfilled at the time of Christ's second visit, and that not until then would that glorious kingdom of promise be set up in the earth to dispel the gloom of the long nighttime of sin and death.

It was but natural that those in the Early Church should wish for the early return of their Lord. Paul wrote, "The night is far spent, the day is at hand." (Rom. 13:12) Since God was holding an understanding of the times and seasons in his own power, even the apostles had no way of knowing just how long it would be before the morning dawned. Peter wrote that there was a "sure word of prophecy" to which he urged the faithful "to take heed . . . until the day dawn, and the day star arise" in their hearts.—II Pet. 1:19

But the apostles did have revealed to them that there would first come a falling away from the faith, an apostasy. Paul mentions this in II Thessalonians 2:3. In our text, taken from Paul's first letter to the Thessalonians, he speaks of the day of the Lord coming as a thief in the night, but that the brethren would not be in darkness concerning it. From this, some developed the thought that the Lord had already returned, that the kingdom of righteousness was near. It was to correct this misunderstanding that Paul wrote concerning a great falling away from the faith that would first occur, and that a man of sin would be revealed, the mystery of iniquity.

In keeping with this, and even while the apostles were still living, this falling away from the faith began, although it was largely held back by them while they lived. But soon after their death false teachers entered in among the believers, many arising even among themselves, who perverted the truth of the Gospel, until the wheat field of the Lord's planting virtually became a field of tares.—Matt. 13:18-30, 37-42

The apostasy manifested itself in various ways. Jesus' commission to his disciples to bear witness to the truth among all nations was misconstrued to mean that the conversion and salvation of the world depended upon the

efforts of the church. While distorted concepts of Christianity spread throughout Europe and parts of Asia, and later to the western hemisphere, the assumed task of converting the world never even approached accomplishment; and now this humanly inspired undertaking is further from realization than ever before.

Quite apart from the calamitous events which came upon the world beginning in 1914, the missionary efforts of churchianity were failing. At the close of the nineteenth century there were twice as many heathen in the world as at its beginning, and this despite the fact that it was the century of the greatest missionary efforts since Pentecost. At its beginning, large Bible societies were formed, and millions upon millions of copies of the Word of God were circulated among the people of all nations. But the world was not converted.

In Isaiah 55:8-11 the Lord reminds us that his thoughts are higher than our thoughts, and his ways than our ways, and adds that the Word which he sends forth does not return void, but accomplishes that for which it is sent. Since, after nearly two thousand years of missionary effort, the world is still unconverted, it is evident that millions of the Lord's professed people have had a wrong conception of his plan. The realization of this should now be dawning upon the thoughtful, causing them to re-examine the Bible in an effort to discover wherein their concepts of Christianity have been wrong.

The Counterfeit Kingdom

The foretold falling away from the faith once delivered unto the saints occurred along still another line. The attempt to convert the world, limiting the opportunity of salvation to those who believe in this life, was based on the false premise that all the wonderful promises of God concerning a time when the knowledge of his glory would fill the earth as the waters cover the sea were to be fulfilled through human

efforts. The Bible associates these promises with a kingdom, a powerful government, which was to be set up in the earth; and in the great apostasy from the true faith, the professed followers of the Master attempted to establish this promised kingdom.

This counterfeit of Christ's true kingdom was first set up in Rome through the union of church and state. The darkest period of European history was the centuries during which this unholy alliance ruled the people. The Reformation came, but most of the reformers followed the example of Rome insofar as the union of church and state was concerned; so Christendom, Christ's kingdom, as set up by man, was divided.

The evils of church-state government are now well known, and quite generally acknowledged, except by the papal hierarchy. It was from these evils that the Founding Fathers of America fled. This counterfeit of Christ's kingdom did not establish peace and goodwill as the prophecies of the Bible assure us will be accomplished by the true messianic kingdom. Instead, it spawned wars and fomented hate and strife. Realizing this, our forefathers wisely safeguarded the United States against such a system developing here by making union of church and state unconstitutional.

There is no need to labor this point. Regardless of any claims made for the merits of church-state governments, this attempt to set up Christ's kingdom in the hands of imperfect men, and through it fulfill all the wonderful messianic kingdom promises, has failed. It has failed so completely that the word Christendom itself, a word that was coined to describe what was claimed to be Christ's kingdom, is now seldom used. Even in Italy, where the unchaste church of Rome first committed spiritual fornication with the kings of the earth, the kings have been ousted and a republic has taken their place.

The system still functions nominally in some European countries, but nowhere is it a real power in human affairs.

And in this time of world crisis, no responsible individual or group is openly recommending a return to church-state governments as a solution to the problems that confront the distressed nations and people of the earth. So, again, the failure of misconceived human efforts calls for a re-examination of God's Word to discover his real plan.

But many fail to do this, with the result that they lose faith in the glorious promises which describe a morning of joy in human experience, to be ushered in by divine intervention through the establishment of the real kingdom of Christ. They think of such a viewpoint as being nothing more than a utopian dream, having no foundation in fact and no possibility of fulfillment. So the world goes on in despair, trying one remedy after another, but failing to find a solution for the distressing problems which threaten its complete destruction.

The people of God who are moved by Peter's admonition to take heed to the sure word of prophecy until the day dawn, are not perplexed over these failures of human efforts. They know that it was not God's will to convert the world during the present age. They know that the church-state governments of Europe were counterfeits of the real kingdom of Christ, therefore could not endure. Not only are they blessed now with this knowledge, but saw in advance, and proclaimed publicly, that the kingdoms of this world would crash in a "time of trouble such as never was since there was a nation."—Rev. 11:15-18; Dan. 12:1

As the twentieth century dawned, there were high hopes in the minds and hearts of millions that so-called Christian civilization was rapidly moving forward. This viewpoint is well emphasized by the fact that a well-known church paper changed its name to **The Christian Century**, in the belief that within the hundred years then beginning, the cherished hopes of Christendom for peace on earth and a world converted to Christ would mature into reality.

How wrong this viewpoint has been! The wise men of the world, still thinking that God wants them to bring in the promised reign of righteousness, do not know that the real king of earth is already present, that the time is approaching in which the symbolic heavens and earth created by man will "pass away with a great noise." (II Pet. 3:10) Because they have not given heed to the sure word of prophecy, the destruction which is to precede the establishment of Christ's thousand-year kingdom on earth will come upon them as a thief in the night.

Paul wrote that this would occur when they were saying, "Peace and safety," and it will. Paul added, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4) This also proved to be true. For many years prior to the outbreak of the First World War in 1914, the crushing effects of which are still continuing to destroy the world that now is, the fact that this time of trouble was coming was known and proclaimed the world over by earnest Bible students.

But they stood alone, and were called prophets of doom. "Was not civilization advancing," their critics asked? In the light of increasing knowledge along all lines it was unthinkable, the world said, that a time of trouble such as never was since there was a nation could come upon the nations. Instead, they insisted, this is to be a century of greatest human triumph. The prophecies of God's Word meant nothing to those being guided by worldly wisdom, so the trouble will come upon them as a thief in the night.

Paul explained that the foretold sudden destruction would come as travail upon a woman with child. This means, in spasms, which has been true of the chaotic years since 1914. The two World Wars and the Great Depression, were shattering blows to the Christendom erected by man. Now the nations know not what they are facing. But this did not come upon the brethren as a thief in the night, nor are they now bewildered.

The trouble through which the world is now passing is only incidental to the necessary overthrow of humanly constituted authority in the earth. As the trouble increases, and reaches even greater crisis proportions than heretofore experienced, the authority and power of Christ will be manifested, speaking peace to the people.

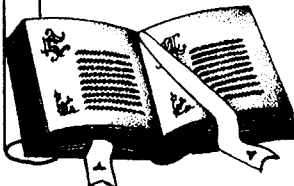
For a thousand years this kingdom authority and power will exercise firm but loving control over the people of the earth, fulfilling all the glorious promises of God concerning the daytime of peace and joy for which men have longed and hoped, and prayed, but could not attain. It will be then that the Gospel Age followers of the Master will actually convert the world, for they will be glorified with their Lord, Christ Jesus, and will be reigning with him as kings and priests to extend God's promised blessings to all the families of the earth. □

WHAT CAN I DO?

The small ad reprinted below has brought good results when inserted in local shopping papers:

“THE KINGDOM OF GOD”

Thought provoking questions deserve reasonable answers. This presentation suggests solutions based upon church history, the sacred writings of the Scriptures, and current world affairs regarding the doctrine of the kingdom of God. This booklet is now offered as a gift through the month of August.



Write:
DAWN PUBLICATIONS
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Christian Life and Doctrine

The Glory of the Terrestrial

ONE of the marvels of the creative works of God is their almost endless variety. Evolutionists believe that this variety simply indicates development and progression, which fluctuates as one species evolves into another. This continues, they say, haphazardly and endlessly. The Bible disagrees. The Bible teaches that the great variety in creation is by the Creator's design and that species are fixed.

The highest order, or species, in God's earthly creation is the human. This is referred to by the Apostle Paul as the 'terrestrial,' which simply means 'earthly.' Man was created in the image of God, and in his perfection he reflected the glory of the Creator's character.

Man was not a blending of earthly and spiritual natures. In all the myriad creations of God there are no hybrids, except as man has produced them. While a very limited number of God's human creatures, upon conditions of faithfulness in following in the footsteps of Jesus, will be exalted to a higher nature in the resurrection, this does not mean that humans are, by nature, partly spiritual.

The perfect man was given dominion over all the lower forms of the earthly creations. In this respect he was endowed with the official glory of the Creator, who exercises dominion over the entire universe.

Because of disobedience to divine law, man not only lost life but he also lost his dominion over the earth. Because of this we do not see the glory of God reflected in the human race as it was possessed by the first man, Adam. Today we see man fallen, imperfect and dying, and unable to extricate himself from the thralldom of sickness and death into which he was plunged because of his sin.

(Continued on page 55)

International Bible Study Lesson

LESSON FOR AUGUST 1

Apollos: A Learning Teacher

KEY VERSE: "He began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18:26

SELECTED SCRIPTURE: Acts 18:24-28; I Corinthians 3:5-9

APOLLOS was a Jew of Alexandria, Egypt who was a very eloquent speaker, with a sound knowledge of the Hebrew Scriptures. (Acts 18:24-28) The account states that he was instructed in the way of the Lord and it seems probable that one of John's disciples had taught him concerning Jesus but he knew only of John's baptism. Apparently while Apollos was speaking to the Jews in the synagogue Aquila and Priscilla heard him and they took him to their home and "expounded unto him the way of God more perfectly."—vs. 26

It will be remembered that Aquila and Priscilla were husband and wife who lived in Corinth and were tentmakers by trade. When Paul arrived there Aquila and Priscilla warmly received him into their home. A very close friendship developed between them as they worked together at their common trade

of tentmaking and in building the church at Corinth. Aquila and Priscilla were thus very well qualified to instruct Apollos and apparently he was receptive of mind, for the account continues, "When he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by scriptures that Jesus was Christ."—vss. 27, 28

As the account tell us that Apollos knew only about John's baptism, we know that he was not aware of the heavenly hope held out in the Scriptures to Christians. Those who were immersed into John's baptism were Jews who realized they were sinners and could not attain unto righteousness and gain salvation through the Law. By John's baptism they were

simply demonstrating awareness of their sinful condition and were looking forward to forgiveness that was to be provided by God through the Messiah.—Acts 19:4

Baptism into Jesus Christ, on the other hand, demonstrates that the candidate recognizes forgiveness of sins and that justification comes now, during this age, only by faith in the shed blood of Christ, and this by the grace of God. In order for the candidate to be acceptable under this arrangement, it is necessary that he make a full and unreserved consecration to God, and agree to walk in the footsteps of Jesus, laying his life down in sacrifice by serving the Lord, the truth, and the brethren. The reward for fulfilling these requirements is life on the divine plane of existence and to share with our Lord a place in the heavenly phase of the kingdom. Jesus said, "Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28

With this added knowledge and heart appreciation of the truth, Apollos apparently intensified his effort among the unbelieving Jews and was a great help to the brethren in Corinth.

Unfortunately, about the time that Paul wrote his first letter to the Corinthians, factions had developed in the Corinth church. Each faction was following a different leader. The account reads, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul?" (I Cor. 1:12, 13) The point the apostle was making is that the leaders are of no importance; they are simply servants of the Lord, and honoring him and his purposes is the ultimate objective of all servants as well as those who are served.

The apostle in I Corinthians 3:4-7 explains the place of the Lord's servants in his arrangement, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase."

The various factions and divisions did not cause a breach between these two wonderful servants of the Lord for they both were used mightily by him. □

Barnabas: Builder and Missionary

KEY VERSE: "He was a good man, and full of the Holy Spirit and of faith."—Acts 11:24

SELECTED SCRIPTURE: Acts 4:34-37; 11:19-26; 13:1-3

WE ARE first introduced to Barnabas in Acts 4:36. After Pentecost the apostles and the disciples were assembled together and the Holy Spirit came upon them and they "were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Acts 4:31, 32) They were so filled with the spirit of unity and purpose that they wanted to completely divest themselves of worldly possessions and use the proceeds for their mutual support in order to serve the Lord without worldly hindrances. "Josus, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."—Acts 4: 36, 37

The close association Barnabas had with Paul, that extended over the years, had its beginning about three years after Paul's conversion when he wanted to meet with the church at Jerusa-

lem. We are not told how Barnabas knew Paul. Some commentators believe that he may have been a fellow student at the feet of Gamaliel. It, nevertheless, was his privilege to introduce Paul to Peter and the Apostle James.—Acts 9:26, 27; Gal. 1:18, 19

Early in the ministry of Barnabas, a considerable amount of interest in Christianity had been generated in Antioch and the surrounding area. The church at Jerusalem sent Barnabas to Antioch to teach and encourage these new believers.

It was approximately at this time that the church at Antioch received prophets from Jerusalem. One of them, Agabus, prophesied that there would be a great famine which would affect the brethren in Jerusalem. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul [Paul]."—Acts 11:29, 30

This relief work accomplished,

Barnabas and Paul went back to Antioch, and from there they soon left on another pilgrim trip directed by the Holy Spirit. They first went to Cyprus where they were instrumental in bringing the truth to the deputy of the country, Sergius Paulus. But while presenting the truth to this man, they were opposed by a sorcerer seeking to turn the deputy from the truth. Paul, filled with the Holy Spirit, said to the sorcerer, "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." (Acts 13:11)

From Cyprus they traveled through the interior of Asia Minor, and at times were severely persecuted by mobs. Once when they had cured a lame man in Lystra, they were forced to restrain the crowd from worshipping them as gods. But they preached to them that the power came from God and that this same God who created all things permitted all nations to walk in their own ways, but he still gave witness to them in that he provided rain from heaven and fruitful seasons filling hearts with food and gladness. But there came certain Jews from Antioch and Iconium and persuaded the people and they

stoned Paul and drew him out of the city supposing him dead. But Paul arose and came into the city and the next day he departed with Barnabas to Derbe and then to Iconium, and Antioch. "When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:27

In Acts, the fifteenth chapter, we have the account of certain Jews coming among the brethren teaching that unless the Gentiles be circumcised after the manner of Moses, they could not be saved. Paul and Barnabas engaged them in "no small dissension and disputation." (Acts 15:2) The brethren then chose Barnabas and Paul to take the matter to the apostles and elders in Jerusalem for a decision. The church at Jerusalem supported them to the effect that it was not necessary for the Gentiles to be circumcised or be burdened with the other aspects of the Law except that they should "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."—Acts 15:29

After returning from this mission, these two faithful soldiers of the cross parted company thus ending the scriptural record of Barnabas, the son of consolation. □

Priscilla and Aquila: Tentmaking Ministers

KEY VERSE: "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."—Romans 16:3, 4

SELECTED SCRIPTURE: Acts 18:1-4, 18-21; Romans 16:3-5

AQUILA was a natural Jew and a native of Pontus in northern Asia Minor. Priscilla, his wife and loyal companion, is always mentioned in connection with him. They were banished from Rome by a decree issued by Emperor Claudius, which was against the Jews. (Acts 18:2) They apparently moved from Rome to Corinth. When the Apostle Paul arrived, Aquila and Priscilla kindly received him into their home. They were tentmakers by trade, as was the Apostle Paul, and this was an added factor that cemented the relationship of these three faithful ministers of the Gospel. Since they all were tentmakers they apparently joined forces to make a living. The Apostle Paul made it a practice to support himself whenever this was possible, so as not to impose added expense on the friends. (II Thess. 3:8; I Cor. 9:11-15) However, as us-

ual on the Sabbath he "reasoned" with the Jews at Corinth in the synagogue concerning the kingdom and the salvation now available to them through Christ. Also one of his chief points of argument was that Jesus was the long-promised Messiah.

When Silas and Timothy came to Corinth from Macedonia, "Paul was pressed in the Spirit" (Acts 18:5), and was apparently moved to be more aggressive in his witness with respect to the fact that Jesus was the Christ. When the Jews opposed his teaching, and even blasphemed the name of Jesus, he shook his raiment as a sign of renouncing all fellowship with them, stating, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (vs. 6) It is probable that the apostle continued to reside and work with Aquila and Priscilla, though he did not continue to

preach in the synagogue. He did, however, preach, using the house of a Gentile, who was apparently converted to Christianity, to hold meetings. This gave the Jews who might still be interested an opportunity to listen to his message.

Apparently several of the Jews did embrace the Gospel, including the chief ruler of the synagogue, with all his family, and many afterward were converted and were received into the church, both of Jews and Gentiles. (Acts 18:8-10) It was about this time that Paul seems to have become discouraged because of the continued harassment by the Jews and the lax conduct of the Gentiles. The Lord, however, appeared to him to allay his fears and to encourage him in his ministry, saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." (Acts 18:9, 10) So Paul stayed for a year and six months, teaching the Word of God among them, and while there he founded a flourishing church. All of this time, but in the background, were Aquila and Priscilla assisting in the ministry and giving encouragement to Paul.

The Jews finally brought Paul before the judgment seat of Gallio who was the deputy of

Achaia, and with much contempt charged the apostle with teaching men to worship God in a manner contrary to their Law. Gallio, however, drove the Jews from the judgment hall and the Greeks took the chief ruler of the synagogue and beat him before the judgment seat. The Lord thus fulfilled his promise of protective power over Paul. After this experience he apparently still remained a good while living in Aquila and Priscilla's house, but he eventually took leave of the brethren and sailed into Syria and took with him Aquila and Priscilla. When he came to Ephesus, he left his two faithful partners in the Gospel, then continued on to keep the feast in Jerusalem.

At their house in Ephesus, Aquila and Priscilla continued their active ministry as noted by Paul in I Corinthians 16:19. "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house." It was while they were at Ephesus that they were privileged by the Lord to assist Apollos to a clearer and deeper understanding of the truth. (Acts 18:26) The last New Testament reference to this devoted pair is in II Timothy 4:19, where it is evident that their fellowship with Timothy would also be an encouragement to him. □

Timothy: Paul's Troubleshooter

KEY VERSE: "And sent Timotheus, our brother, and minister of God, and our fellow laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith."—I Thessalonians 3:2

SELECTED SCRIPTURE: Acts 16:1-3; I Corinthians 4:14-17; I Thessalonians 3:1-8

TIMOTHY, which means 'one who honors God,' was the son of a Jewess, Eunice, and a Greek father. While very young, he was taught the Scriptures by his mother and probably also by his grandmother Lois. (Acts 16:1; II Tim. 1:5; 3:15) It is not known exactly when Timothy embraced the truth, but when Paul was in Lystra, which was apparently Timothy's home, the disciple Timothy "was well reported of by brethren that were in Lystra and Iconium."—Acts 16:2

It was probably at this time that certain prophecies were made concerning him, and Paul noted them as he addressed Timothy. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." (I Tim. 1:18) It was after this that the older brethren, including the Apostle Paul, laid their hands upon Timothy, thereby setting him apart for a particular service in the church. (I Tim. 4:14; II

Tim. 1:6) Paul was so impressed with this young man, who was probably in his early twenties, that he chose Timothy as a traveling companion, and to avoid giving the Jews an occasion for stumbling, Timothy was circumcised. Timothy shared in the activities involving the ministry in Philippi, Thessalonica, and Berea.

When Paul and Timothy were having considerable success with the Jews in Berea, the Jews from Thessalonica came and stirred up the people. The apostle was sent away by the brethren and eventually they brought him to Athens, but he left Timothy and Silas behind to minister to the brethren at Berea. (Acts 17:10-15) While alone in Athens he sent word that Timothy "our brother, and minister of God, and our fellow laborer in the Gospel of Christ" (I Thess. 3:1-5) go to Thessalonica to encourage them to be faithful despite tribulation. Apparently Timothy rejoined Paul

at Corinth and he was the bearer of good tidings about the faithfulness of the brethren at Thessalonica.—I Thess. 3:6

During Paul's third missionary trip, Timothy again traveled with the apostle, and while at Ephesus, Paul in his first letter to the Corinthians wrote: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me. For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." (I Cor. 16:8; 4:15-17)

After Paul's release from prison, Timothy again shared with the apostle in the ministry while in Ephesus. We read in I Timothy 1:2-4, "Unto Timothy my own son in the faith, . . . as I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." At this time Timothy may have been in his thirties and had authority in the appointment of overseers

and other servants in the church. (I Tim. 5:21, 22) He was apparently fully capable of handling those responsibilities.

Because of Timothy, Paul could say, "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel." (Phil. 2:19-22) And to Timothy he wrote: "To Timothy, my dearly beloved son, grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy."—II Tim. 1:2-4

When Paul was imprisoned the second time and felt that death was near, he summoned Timothy to his side. (II Tim. 4:9, 21) If Timothy ever reached the apostle, he may have been imprisoned himself, for we read in Hebrews 13:23 of his being set at liberty. Of his subsequent history nothing certain is known. □

Silas and Titus: Workers with Paul

KEY VERSE: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."—Titus 2:7, 8

SELECTED SCRIPTURE: Acts 15:22, 30-34; II Corinthians 8:16-24

SILAS, who was a leading member of the Early Church at Jerusalem, was a companion of Paul on his second missionary journey. The congregation at Jerusalem chose Silas to accompany Barnabas and Paul back to Antioch to inform that congregation of the results of the discussion regarding circumcision. (Acts 15:22, 30-32) The message these brethren brought to the church at Antioch was a welcome one because it, in effect, officially (as far as the Early Church was concerned) released the Gentile converts from the yoke of the Law. The essence of the message was, "We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from

which if ye keep yourselves, ye shall do well."—Acts 15:27-29

The account continues, stating that when the brethren heard these things there was great rejoicing. Then apparently "Judas and Silas, being prophets also themselves, exhorted the brethren with many words." (Acts 15:30-32) At last it had been confirmed that where the Spirit of the Lord is, there is liberty. Evidently Paul and Barnabas remained in Antioch for a time teaching and preaching the Word of the Lord. After a time Paul felt it would be profitable to visit the classes which had been established to see how they were developing and to encourage them. He invited Barnabas to accompany him on this journey but Barnabas was determined to take Mark with them. The apostle objected to this because on their previous trip Mark had "departed from them from Pamphylia, and went not

with them to the work.”—Acts 15:38

As a result of this difference, contention became “so sharp between them, that they departed asunder one from the other, and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.”—Acts 15:39, 40

Titus was a Greek Christian who also was privileged to work with the Apostle Paul. At the time the circumcision question came to the fore at Antioch, it appears that Titus accompanied Paul and Barnabas to Jerusalem. (Acts 15:1, 2; Gal. 2:1-3) Subsequently Titus ministered unselfishly to the Corinthian brethren, having been sent to Corinth by the apostle in the collection for the needy brethren in Judea and perhaps also to note the reaction of the congregation to Paul’s first letter to them.

Paul’s evident love for Titus is expressed in II Corinthians 2:12, 13, “Furthermore, when I came to Troas to preach Christ’s Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.” And again in his second letter to the

Corinthians, Paul wrote concerning the integrity of Titus, “Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?” (II Cor. 12:17, 18) Titus was indeed a faithful and trusted co-worker with Paul. When Titus met the apostle later in Macedonia, he was able to give a good report about the Corinthian brethren which brought comfort and joy to the apostle.

Since Titus initiated matters in connection with the contribution to the Judean brethren, Paul desired that he complete the effort and commended Titus to the Corinthian brethren. “Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. . . . But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. . . . Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.”—II Cor. 8:6, 16, 17, 23 □

Christian Life and Doctrine

THE KINGDOM OF GOD—PART 2

Signs of Its Establishment

“So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”—Luke 21:31

UNKNOWN to mankind as a whole, yet clearly revealed in the Bible, the plan of God for man's eternal happiness and salvation has been progressing steadily onward in an orderly and systematic manner. The permission of evil, man's experience with death and the results of sin, God's dealings with the Israelites, the sending of the only begotten Son of God into the world to become a ransom sacrifice, and the call and development of the church class have all been steps in God's plan. They have all been paving the way for the gigantic climax of the ages—the millennial morning when God establishes his kingdom in grandeur and glory, visibly intervening in the course of man's affairs.

For such a stupendous event as this, it would only be reasonable to expect that God would provide earnest students of the Bible with the information they need to identify the time preceding the occasion. This period is variously referred to in the Bible by such terms as the last days, the end of the world (age), the time of the end, the day of wrath, and the day of Jehovah.

The Apostle Paul wrote that the church class, or people of God, living in this period would be fully informed concerning the significance of events transpiring in the world: “Ye brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore, let us not sleep, as do others; but let us watch and be sober.”—1 Thess. 5:4,6

Yes, God has been pleased to inform his people of their position in respect to the stream of time, particularly that they might cheer and comfort others concerning the true meaning of the fast-moving events of these days. What, then, are the signs of the end of the age? How can the events which prove that the long-awaited kingdom of God is near at hand be identified with reasonable accuracy?

There are several unusual and unique circumstances which characterize the pre-kingdom period and set it apart from anything that has ever occurred before in the history of man upon the earth. It is intended to present a series of five signs, each separate from the other, and yet each calling attention to the same earthshaking event which the Bible shows is destined to occur. We believe these signs will offer substantial evidence that the world is approaching the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. 11:15

Increase of Knowledge

First to be mentioned is the sudden increase of knowledge foretold in Daniel's prophecy: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) The last part of this text will be considered first. It contains a prediction that man's acquisition of knowledge would not be a relatively progressive process throughout the centuries, as might be expected, but rather that it would be brought about in a very sudden manner.

It is difficult to appreciate the fact that the diffusion of knowledge has been a relatively recent accomplishment, inasmuch as widespread education and the fruits of learning are so commonplace in our day. Yet a study of the subject corroborates the accuracy of Daniel's prophecy.

The invention and perfection of the printing press provided the greatest impetus for increasing man's knowledge, by

making it possible to preserve and circulate the benefits of other men's studies. The compulsory education of the common people is of still more recent origin and has enabled great numbers of people to enjoy the benefits of recorded knowledge and has stimulated further advances.

The following illustration might be used to highlight the recency and suddenness of man's increase of knowledge: If the last 6,000 years of man's educational progress were represented in a book with one page devoted to each year, it would not be until approximately 5,800 pages were written that the common man would be described as achieving the status of literacy.

Although comprehensive statistics on the increase of world literacy are not available, it is possible to obtain a general picture of the progress made. The countries of western and northern Europe, the British Isles and other Englishspeaking countries were the first to make significant gains in educating their people. Literacy advances by other nations were slower and very recent in attainment.

	Population (1979) (millions)	Education (1977) Secondary School Enrollment % of total
All Least Devel- oped Countries	267.9	12%
Socialist Countries of Eastern Europe	375.7	72%
Developed Market Economy Countries	780.5	86%

—**Forbes**, July 1981 from U.N. Statistical Office

For the United States, more complete data is available; and considering that the United States is one of the foremost nations of earth, it is quite surprising to learn that just a little

over a hundred years ago twenty percent of the population fourteen years of age or older could not read or write. If figures for other countries could be obtained, the same pattern would be shown in even more exaggerated form, as it has been in only very recent times that man's knowledge has markedly increased.

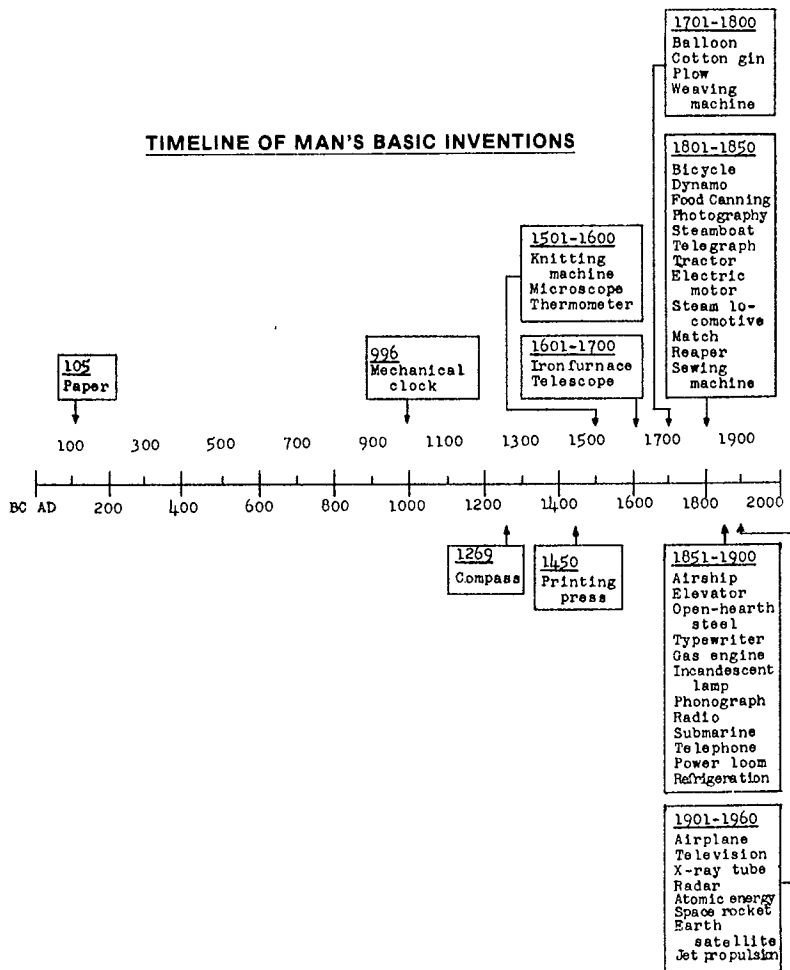
Recall now the first part of Daniel's prophecy: "Many shall run to and fro." On the basis of this prophecy, the noted English scientist and Bible scholar, Sir Isaac Newton, predicted that a time would come when man would travel at the speed of fifty miles per hour. Newton's predictions were considered so incredible that he was ridiculed by his eighteenth century contemporaries. Today, however, only some 250 years later, international jet travel, complex highway systems, superpowered automobiles, and streamlined trains have become commonplace.

These fast means of travel were also predicted in another Bible prophecy found in Nahum 2:3,4, where their development is linked with the day of God's preparation, the period preceding the millennial kingdom: "The chariots shall be with flaming torches in the day of his preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Today, other inventions such as the telephone, radio, television, motion pictures, computers, and an array of gadgets have also become a standard part of our way of life. Nuclear power and space travel are now growing in importance. This endless list of modern inventions and conveniences, rapid means of communication and transportation, resulting from the great increase of knowledge in our day, was never before even dreamed of in the history of mankind.

Once again the accuracy of Daniel's prophecy should be analyzed. Did all these inventions occur gradually throughout man's history, or have they appeared suddenly? The illustration, "Timeline of Man's Basic Inventions," was

TIMELINE OF MAN'S BASIC INVENTIONS



constructed to answer this question. (Information for Timeline based upon: "Inventions," **The Encyclopedia Americana** (1944 ed.); and "Invention," **Collier's Encyclopedia**) Does it not highlight the fact that man's major inventions were developed within the last two centuries, rather than distributed equally throughout the annals of history?

We believe that there is a special significance attached to all this. Daniel's prophecy was given to draw attention to the increase of knowledge as one of a series of prophetic signposts announcing the end of the age and the approach of the millennial day, or kingdom of God. Nahum's prophecy associates rapid means of travel with the day of God's preparation for the kingdom. Therefore, both texts would indicate the establishment of the kingdom to be very near at hand.

Distress of Nations

Second in the listing of the signs of the end is the great distress of nations which has gripped the world of our day. Commentators on the world scene are agreed that people far and near are distressed and perplexed over the social, political, and economic problems of this generation. Mankind has always been beset by problems, but in several respects there has been no precedent to those which vex the world today. The Bible alone has provided a vivid preview of these troublous times and their final outcome, in prophecies reading like current newspaper headlines.

In Daniel's prophecy, this period of world history is described as "a time of trouble, such as never was since there was a nation, even to that same time." The time of its occurrence is fixed by the additional statement, "Shut up the words, and seal the book, even to the time of the end."—Dan. 12:1,4

Jesus corroborated this prediction in his reply to the disciples' question, "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, Diaglott)

He said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." (Matt. 24:21,22) He answered further: "And there shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25,26

Other inspired writers of the Bible have added their testimony concerning this period of world distress. The Apostle Paul wrote in I Thessalonians 5:2,3: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Zephaniah adds to the setting: "The great day of the Lord is near, it is near, and hasteth greatly: . . . the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord."—Zeph. 1:14-17

And Haggai states: "For thus saith the Lord of hosts, . . . I will shake all nations, and the desire of all nations shall come."—Hag. 2:6,7

We believe that the evidence is very strong that we are now in this period of the world's history described by Daniel and Jesus as the end or consummation of the age. Mankind has just witnessed two global wars in a single generation, followed by other smaller conflicts, and fears of still another world war. Some might contend that there have always been wars and that it is only natural for modern warfare to be more intense, since newer weapons and greater numbers of people are involved.

Never before, however, has there been such universal fear in the hearts of men "looking after those things which are coming on the earth." (Luke 21:26) Men's minds today have been struck with terror unknown prior to the Nuclear Age. Never before was it possible for man to annihilate virtually all civilization with such terrible instruments of destruction as atomic and hydrogen bombs, nuclear radiation, intercontinental ballistic missiles, and germ warfare.

A Hollywood film production, "On the Beach," dramatized the possibility of a nuclear holocaust wiping out all mankind. How meaningful this makes Jesus' words that "except those days should be shortened [by divine intervention], there should no flesh be saved."—Matt. 24:22

There are other aspects of today's troubled world that may also be shown to stand without precedent in history. Think of the strenuous efforts for survival being made throughout the world, both collectively and individually. As the nations fling themselves headlong toward the final calamity, they are endeavoring to protect themselves by military compacts, regional alliances, and international councils.

Sensing the inevitable futility of these agreements, the various governments are forced to instruct their people in the methods of civil defense in case of sudden attack, including detailed plans for home radiation shelters and survival under nuclear attack. These ties among the nations and home preparedness plans, although offering a measure of security, fall far short of erasing the fears of what might happen in the expected push-button war.

The student of the Bible need not be alarmed over the events taking place in the world today. He realizes that they have been predicted in the Word of God and are shown to be the inevitable consequence of disobeying the laws of God concerning man's obligation both to his Creator and to his fellow man. He realizes, too, that there is really a silver lining behind the dark clouds.

(Continued on page 38)

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Radio Broadcast Schedule

Seattle KAYO 1150 6:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Corner Brook, Nfld.
 CFCB 570 12:15 p.m.
 Deer Lake, Nfld.
 CFDL-FM 12:15 p.m.
 Port au Choix, Nfld.
 CFNW 12:15 p.m.
 Port aux Basques, Nfld.
 CFGN 910 12:15 p.m.
 St. Andrews, Nfld.
 CFCV-FM 12:15 p.m.
 St. Anthony, Nfld.
 CFNN-FM 12:15 p.m.
 Stephenville, Nfld. CFSX 12:15 p.m.
 Hamilton, Ont. CKOC 6:45 a.m.
 Oshawa, Ont. CKLB 1350 7:15 a.m.
 St. Thomas, Ont. CHLO 10:45 a.m.
 Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.
 CKBI 900 7:30 a.m.
 Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.
 Euro Tele Radio Calabria
 102 MHZ (Fri.) 5:30 p.m.
 Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.
 Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio
 (Wed.) 11:30 a.m.

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Leesburg WIYE Channel 55
Sunday 9:30 a.m.
Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBd

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

City Channel/Cable Co.

ALABAMA (7:30 a.m.)
Anniston Channel 2
Birmingham Mountain Brook
Huntsville-
Decatur-
Florence Channel 9
Mobile-
Pensacola Channels 19, 29
Montgomery Channels 6, 22

ARIZONA (6:30 a.m.)
El Centro-
Yuma U.A. Columbia
Phoenix Channels 2, 17, 30, 31
Tucson Channels 2, 17, 20
Sajuro Cable

ARKANSAS (7:30 a.m.)
Fort Smith Channel 10
Joplin-
Pittsburg Channel 19
Jonesboro-
Little Rock Channel 15

CALIFORNIA (5:30 a.m.)
Fremo Channel 13
Los Angeles Channels 18, 19, 44
San Diego Theta Cable
San Channel 22
San Francisco Channel 18
San Luis Obispo Channel 25

City Channel/Cable Co.

COLORADO (6:30 a.m.)
Denver Channels 20, 26, 28
Grande
Junction Storer

CONNECTICUT (8:30 a.m.)
Hartford-
New Haven Channel 33
Rollins
Southern Connecticut
Storer
Valley

DELAWARE (8:30 a.m.)
Philadelphia Channels 2, 22

FLORIDA (8:30 a.m.)
Ft.
Lauderdale Channel 25
Broward
Dade
Hollywood

Ft. Myers-
Naples Channel 9
Jacksonville Channels 20, 22
Orlando-Day-
ton Beach Sanlando
ATC
Miami Channels 5, 7, 18, 25
Panama City Channel 2
Sarasota Channel 12

City Channel/Cable Co.

Tampa-St.
Petersburg Channels 19, 24, 31, 33
West Palm
Beach Channel 11

GEORGIA (8:30 a.m.)
Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
25, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom
Cablevision
Columbus Channel 18
Tallahassee Channel 12

IDAHO (6:30 a.m.)
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 6

ILLINOIS (7:30 a.m.)
Chicago Channels 14, 19, 21, 33
Davenport Channels 7, 19
Teleprompter
Evansville Channel 12
Peoria Channel 19
St. Louis Channel 23
Southwestern
Metro East

INDIANA (8:30 a.m.)
Chicago Channel 10

City Channel/Cable Co.

Cincinnati Fairbanks
Cable of Indiana
Indianapolis Channel 19
American
Sentinel Commun.

IOWA (7:30 a.m.)

Cedar Rapids-
Waterloo Waterloo
Des Moines Channels 4, 5, 35
Lincoln
Hastings
Kearney Channels 4, 10
Sioux City Channel 23

KANSAS 7:30 a.m.

Joplin-
Pittsburg Channel 3
Kansas City Channel 5A
Wichita-
Hutchinson Channel 5

KENTUCKY (8:30 a.m.)

Bowling
Green Channel 20
Charleston-
Huntington Channels 4, 5
Evansville Channels 2
Lexington Channels 3, 31
Louisville Channels 21, 29P, 30
Nashville Channel 10

LOUISIANA (7:30 a.m.)

Baton Rouge Channel 8
Lafayette Channel 7
Monroe-
Eldorado Channel 2
New Orleans Teleprompter
Shreveport-
Texarkana Channel 2

MAINE (8:30 a.m.)

Portland-Po-
land Springs Cable TV-Kennebunk

MARYLAND (8:30 a.m.)

Baltimore Channel 15
Washington Channel B3
Boston-
Worcester Channels 16, 25, 36, 42
Springfield Channel 25

MICHIGAN (8:30 a.m.)

Detroit Channels 2, 25B, 31, 38
Flint-
Saginaw Channel 18
Grand Rapids-
Kalamazoo
Battle Creek Channels 6, 10
Coldwater

MISSISSIPPI (7:30 a.m.)

South Bend-
Elkrt Channel 30
Traverse City-
Cadillac Great Lakes

MINNESOTA (7:30 a.m.)

Minneapolis-
St. Paul Channel 7

MISSISSIPPI (7:30 a.m.)

Jackson Channel 7
Meridian Channel 9

MISSOURI (7:30 a.m.)

Columbia-Jef-
erson City Channel 11
Kansas City Channel 8
Diacom Satellite
Landmark
Springfield Channel 4

City Channel/Cable Co.

Fort Wood
S. W. Missouri
St. Louis Channels 13A, 18, 23, 33

MONTANT (6:30 a.m.)

Missoula-
Butte Channel 3

NEBRASKA (7:30 a.m.)

Lincoln-
Hastings-
Kearney Channel 36
Center
Omaha Channel 29

NEVADA (5:30 a.m.)

Las Vegas Channel 20
Salt Lake City Channel 12

NEW HAMPSHIRE (8:30 a.m.)

Boston Warner-Nashua
Hanover Channel 10

NEW JERSEY (8:30 a.m.)

New York Telco
Teleprompter
Vision
Philadelphia Channel 20
Comcast
Storer
U.A.-Columbia

NEW MEXICO (6:30 a.m.)

Albuquerque Channels 9, 11, 12, 20
El Paso Channel 3
Sun
White Sands
Roswell Cablecom-Roswell
Teleprompter-
Lovington

NEW YORK (8:30 a.m.)

Albany-
Schenectady-
Troy Channels 8, 13, 17, 29
Buffalo Channels 3, 11
New York Channels 10, 17, 29
Rochester Channels 32, 33
Syracuse Auburn

NORTH CAROLINA (8:30 a.m.)

Charlotte Channel 22
Greenville-
New Bern-
Washington Channel 25
Greenville-
Spartanburg-
Asheville Channel 12
Norfolk-
Portsmouth-
Newport News-
Hampton Channel 22
Raleigh-
Durham Channels 9, 22, 24, 32
Alert

NORTH DAKOTA (6:30 a.m.)

Fargo Channel 12

OHIO (8:30 a.m.)

Akron-
Cleveland-
Canton Channels 10, 18, Q21
Cincinnati Channel 23, 33
Cleveland Channel 18
Cleveland-
Canton Channel 8
Tele Media
Columbus Channels 5, 12, 19
Warner Amex
McDonald Group

City Channel/Cable Co.

Dayton Channel 4
Lima Cable Communications
Youngstown Channels 9, 10

OKLAHOMA (7:30 a.m.)

Oklahoma City Channels 8, 22
Tulsa Channels 6, 10, 16, 18, 21
Green Country
Wichita Falls-
Lawton Channel 11

OREGON (5:30 a.m.)

Boise Channel 12
Eugene Channels 2, 5
Teleprompter
Portland Channels 13, 26, 30,
44, 83

PENNSYLVANIA (8:30 a.m.)

Erie Channels 8, 18
Erie Telecom.
Johnston-
Altoona Channels 5, 8
Philadelphia Channels 7, 14, 15, 20, 23
Brandywine
Cablevision
So. Eastern
Ultra Com
Pittsburgh-
Wilkes Barre-
Scranton Channels 5, 10
Blue Ridge

SOUTH CAROLINA (8:30 a.m.)

Charleston Storer
Columbia Channels 4, 19F
Wilmington Channel 12

SOUTH DAKOTA 6:30 a.m.)

Sioux City Channel 30
Sioux Falls Yankton

TENNESSEE (7:30 a.m.)

Chattanooga Channel 18
Knoxville Channels 14, 21
TCL
Nashville Channel 26

TEXAS (7:30 a.m.)

Abilene-
Sweetwater Channels 6, 10, 14, 17
Amarillo Channel 15
Austin Channel 17
Corpus Christi Channels 7, 36
Dallas Channel 21A
Fort Worth Channels 8, 19, 24,
B30, 34, 35
El Paso Channel 13
Houston Channels 8, 12, 17, 21,
24, 25
Teleprompter-Galv.
Laredo Channel 11
Lubbock Channel 10
McAllen-
Brownsville Channel 9
Odessa-
Midland Channels 3, 13
San Angelo Channel 10
San Antonio Channels 3, 28, 34
Cable TV of Bexar

Waco-
Temple Channel 19
Community

Wausau-
Rhinelander Channels 6, 12, 23

WYOMING (7:30 a.m.)

Casper-
Riverton Channel 4

Yes, the great time of trouble in which the world is plunged today actually constitutes one of the strongest evidences that God's kingdom is soon to be established. Man's extremity will then prove to be God's opportunity. When the nations have been shaken sufficiently so that they are willing to learn the ways of righteousness, then, by divine intervention, "the desire of all nations [for peace and security] shall come."

The Rebirth of Israel

The third point that identifies the present time as the end of the age is the reestablishment of Israel as an independent nation. A history of the Jews provides a fascinating account of a people who were especially dealt with by God for a specific purpose. It is a record of a people that begins two thousand years before Christ, in the person of Abraham, and continues through colorful episodes of slavery, desert wanderings, divine revelations, and eventual establishment as a nation. In this early period are found such famous personages as Isaac, Jacob, Joseph, Moses, Joshua, David, and Solomon.

As shown in the Bible, the status of the Jews was unique, due to their special relationship to God. God had destined to select a people he could use both to provide a preview of the arrangements of his coming kingdom and to offer them the position of chief favor in that kingdom. God had said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5,6

In addition, there were promises of earthly blessings and prosperity for faithfulness to the special covenant which he made with them: "If ye walk in my statutes, and keep my commandments, and do them; then . . . the land shall yield her increase; . . . ye shall eat your bread to the full. . . . And I will give peace in the land. . . . And ye shall chase your enemies, and they shall fall before you by the sword. . . . For

I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. . . . And I will walk among you, and will be your God, and ye shall be my people.” (Lev. 26:3-12) These were promises which had never before been made to a particular people; and if the conditions of faithfulness upon which they were based had been kept by the Israelites, they would have led to immeasurable blessings.

The history of the Jewish people, however, presents a continual record of unfaithfulness and disobedience to the ways of God, picturing the wayward course of the entire human race. Instead of receiving the blessings, they inherited the curses; for again the prophecy reads: “I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets.”—Jer. 29:18,19

True to the prophecies, after the reign of King Solomon, who had succeeded in raising Israel to the pinnacle of its glory, Israel embarked on its downward path. Ten of its twelve tribes seceded to form a separate kingdom, so evil in God’s sight that he allowed it to be conquered and the people deported to Assyria and scattered.

The two remaining tribes, notwithstanding the exhortations of the prophets, also fell into disrepute with God. In 606 B.C. they were defeated by Nebuchadnezzar and taken captive to Babylonia for seventy years. King Cyrus of Medo-Persia restored the Jews to their land, but they were unable to achieve the status of an independent nation. Israel was subject in turn to Persia, Greece, and finally Rome, at which time the Messiah in the person of Jesus Christ was sent to them.

Once again the nation of Israel had an opportunity to be received into God's favor by heeding the greatest of all the Jewish prophets. Jesus and his teachings, however, were rejected by the rulers of Israel. The sentence as pronounced by Jesus is recorded in Matthew 23:38: "Behold, your house is left unto you desolate." In A.D. 70, Jerusalem was burned to the ground, the people taken captive to Rome, and the Jews scattered among all nations, seemingly forever dispersed.

Nonetheless, God did not permanently cast off his people. The prophecies read: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." (Jer. 32:37) "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:14, 15) The Hebrew word **shebuwth** rendered 'captivity' may also be translated 'a former state of prosperity,' according to Strong's **Exhaustive Concordance of the Bible**. This phrase is then seen to apply to the time when God restores Israel's state of prosperity rather than to the loss of her independence.

Here lies the most astounding feature in the continuing story of the Jew, the modern episode fulfilling prophecy right before our eyes in the return of favor to Israel. Yes, the Jews have gone back! Out of almost every country some have returned.

After the U.N. partition plan for Israel was set up, in 1948 Israel declared its independence, and a new nation was born. Where in the annals of history is there a precedent for the return of a people who had been scattered into every corner of the earth? Israel seemingly has accomplished the impossible, that of reestablishing itself as a nation after a lapse of almost nineteen centuries. Yet it is an event which

has not seemed strange to students of the prophecies, for they have been awaiting it for many years.

In Joel 3:1,2,9-11 is found a prophecy that links Israel's return with the great time of trouble upon the world: "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 Jehosaphat, 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. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about."

Here the prophecy shows that the return of the Jews to their homeland would be accompanied by vast mobilization of arms by the Gentile nations as they prepared for global warfare. this combination of circumstances—the returning Jews and the contemporaneous international arms race—has found its fulfillment only in our day.

Perhaps the most conclusive evidence that the prophetic destiny of Israel is directly related to the end of the age is found in Jesus' parable of the fig tree. When the disciples asked the Master concerning the signs of his presence and of the end of the age, one of the replies that he gave was a parable, as recorded in Matthew 24:32,33: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Until recently the full meaning of this reply was shrouded in mystery.

Today, students of the Bible understand that the sprouting fig tree is a symbol of the new nation of Israel putting forth its first signs of prosperity and maturity after a long season of dormancy. In the Old Testament, figs were used as a symbol

of the Jewish people, as shown in Jeremiah the twenty-fourth chapter. In the New Testament another incident reveals the same thing, as recorded in Mark 11:12-14, 20-22.

Jesus' condemnation of the fig tree in this account was really leveled against the Jewish nation, which it represented. Israel claimed to have the fruits of righteousness at the time that Jesus their Messiah was sent. In reality this claim was false, since their Messiah was despised and rejected by the nation, which therefore justly deserved the punishment that later came upon it.

All these scriptural testimonies serve to highlight the fact that the due time for Israel's rebirth and sprouting as a nation would be in the end of the age. The Matthew account reads: "When ye shall see all these things, know that it is near, even at the doors." The parallel account in Luke 21:31 makes this still clearer with the rendering: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

End of the Age Witness

The fourth evidence that this is the end of the age is offered by Jesus' prophecy recorded in Matthew 24:14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Reiterated in Mark 13:10 (Moffatt Translation), it reads, "Ere the end, the Gospel must be preached to all nations."

Jesus spoke these words to his disciples in reply to their question, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (Matt. 24:3, RSV) Later he commissioned his followers to be his witnesses, starting locally in Jerusalem, Judea, and Samaria, and finally to "the uttermost part of the earth."—Acts 1:8

Here was an indication that by the providences of God the message of the kingdom was to be promulgated throughout the world as a testimony to all nations. When this is accomplished, then shall the final end come, that is, the great time

of trouble among the nations which will close out this evil social order and usher in the millennial kingdom.

The **first** requisite of this great witness to the world would be the dissemination of the Word of God itself, in which are recorded the prophecies of God and his promises to his creatures. This feat of Bible distribution has now been accomplished by the collective efforts of various Bible societies. Their work may be summarized briefly as follows:

The first society to be founded for the purpose of printing Bibles at small cost and thus making possible their wide circulation was The Canstein Bible Institute, established in the year 1710 in Halle, Germany. Perhaps the strongest impetus to the distribution of Bibles was given after 1804, when the British and Foreign Bible Society was founded in London. This group, in turn, encouraged the organization of similar societies throughout Europe and America. In 1816 the American Bible Society was instituted.

Together, the various Bible societies have accomplished a widespread distribution and encouragement of the use of the Bible. By translations into well over a thousand languages and dialects and by nonprofit publication, the widest possible circulation has been secured. To date, it has been estimated that well over a billion printed Bibles and portions have been distributed.—“Bible,” **Collier's Encyclopedia**

The **second** requisite of the world witness is an accurate understanding of the kingdom message recorded in the Scriptures. Although translated into almost every tongue, accessible to all, and even a continual best seller, the Bible remains a sealed book to most of its readers, in terms of being able to understand its contents. Traditional misconceptions of Bible teachings carried over from the past, when true Bible study was restricted, have hindered many from approaching the Scriptures in an unbiased manner.

Today the true Gospel of the kingdom is being preached not only by word of mouth but also by explanatory literature,

radio, and television. Through these modern media, the message that God's kingdom is at hand is now able to penetrate the remotest areas, even unto the uttermost part of the earth.

In view of the vast potentialities of these modern preaching methods, the witness to the nations concerning God's wondrous plan of salvation and coming kingdom will soon be complete. When the Gospel has thus been preached, regardless of the number responding to the message, then shall the end come.

Exploding World Population

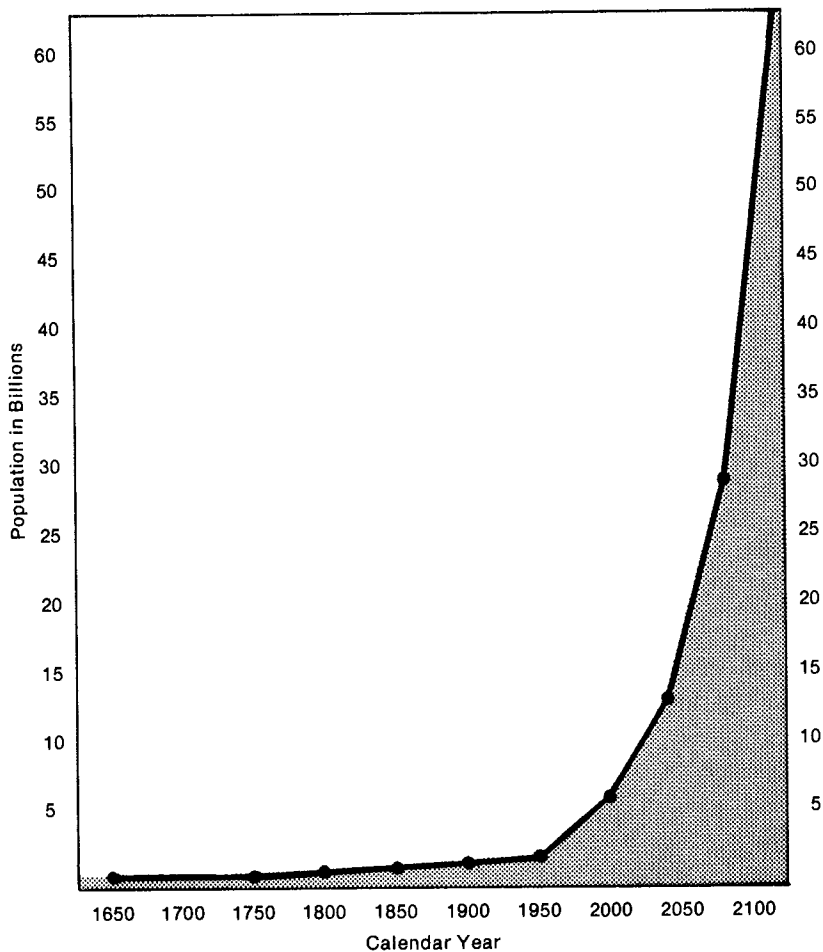
Just a few years ago the foregoing facts would have concluded the list of significant signs. Today, however, it is possible to add a fifth point, which has been causing great concern to thinking people everywhere—the worldwide problem of population explosion. Population statistics are showing that although it has taken many thousands of years to amass the present world population of about four billion, it will now require just forty years to double that number.

It may be seen from the chart on page 45, "World Population Growth," that because of the snowballing effect, the world's population is due to multiply at a staggering rate. By the year 2000 it is estimated that there will be 6.3 billion people; by 2040, 13.5 billion; by 2080, 29.1 billion; by 2120, 62.6 billion; and by 2160, 135 billion.

Just think, at the present rate of growth there would be virtually standing room only on the earth in less than 200 years! Commenting on this situation, an official United Nations study on population predicted "that the world is in danger of foundering in its own population growth."—Data for chart based upon: (1) "An Overcrowded World?" **U.S. News & World Report**, August 29, 1958, p. 48; and (2) United Nations Department of Social Affairs, Population Division, **The Determinants and Consequences of Population Trends**, p. 11.

WORLD POPULATION GROWTH

(Estimated to year 2120)



Everyone realizes that something must happen to prevent this calamity, yet very few are aware of the Bible's assurance that God's kingdom will provide the final remedy to this problem. After creating the first human pair, God said to them, "Be fruitful and multiply, and fill the earth." (Gen. 1:28, Leeser Translation) The command was to fill the earth, not to overpopulate it.

The population graph reveals that this point in the history of man will soon be reached, and it also shows the dire consequences that would result without divine intervention. Overcrowding upon the earth would be a blight upon God's plan for man's happiness and therefore will not be permitted.

Further assurance that God destined man to live comfortably upon the earth is found in Isaiah 45:18: "God . . . formed the earth and made it, . . . he created it not in vain, he formed it to be inhabited." Notice that God intended the earth to be inhabited so that its creation would not be in vain.

The latest statistics on population, while drawing attention to the difficulties that could lie ahead, also serve as the final link in the interlocking chain of evidences pointing to the proximity of God's kingdom. If the world has already entered the snowballing portion of the population cycle, it can be only a short time interlude before the kingdom must be established to prevent the otherwise inevitable from occurring. When the kingdom becomes operative, it will solve this vexing population problem as well as bring the peace, life, and goodwill that man has always sought. □

The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$3.00.

Christian Life and Doctrine

Our Anointing

“You have an anointing from the Holy one; you all know it.”—I John 2:20, Diaglott

IN THE Hebrew language of the Old Testament, the word used to describe the application of the holy anointing oil of the Tabernacle arrangement is **mashach**, from which the word **mashiach** (Messiah) is derived. In the New Testament it is the Greek word **chrío**, from which comes **christos** (translated Christ). During the times of biblical history, the Hebrews, at the Lord's direction, ceremonially anointed rulers and priests. This constituted the confirmation of their appointment to office with God's favor. Samuel anointed Saul as king over Israel after God had designated him as his choice. (I Sam. 10:1) David was anointed as king on three different occasions. (I Sam. 6:13; II Sam. 2:4; 5:3) Aaron was anointed at high priest after his appointment to that office.—Lev. 8:12

The sacred anointing oil was also used to anoint the Tabernacle and its furnishings, indicating that they were dedicated holy things. In the Law that God gave to Moses, he prescribed a formula for the anointing oil. It was of special composition consisting of precise measurements of the choicest ingredients—myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil. (Exod. 30:22-33) It was a capital offense for anyone to use this special compound for any common or unauthorized purpose. This very effectively demonstrated the importance and sacredness of an appointment to office, that had been confirmed by an anointing with the sacred oil.

The typical anointing of Israel's priests and kings prefigured the appointment of Jesus as the long-promised Messiah (or anointed), prophet, priest and king, who would deliver his people. One of the beautiful prophecies concerning the Messiah is found in Isaiah 11:1-5 which is quoted in part: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. . . . With righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Jesus was anointed at the time of his baptism in the river Jordan. He was not anointed with oil, but with what the holy anointing oil represented—the Holy Spirit. John the Baptist confirmed the anointing of Jesus. "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." (John 1:32) Jesus quoted a prophecy concerning himself at the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19; Isa. 61:1, 2

Jesus is primarily the anointed one and, according to the scriptural testimony, he was faithful even unto death in the carrying out of the Heavenly Father's instructions. Because of this, he was highly exalted. (Heb. 5:8-10; Phil. 2:5-11) But Jesus was not the completion of the divine arrangement regarding the anointed. The Heavenly Father further purposed that His son should be the head of an anointed body called the church. In Ephesians 1:22, 23 the apostle states: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body,

the fullness of him that filleth all in all.” Again in Ephesians 5:30-32 we read: “For we are members of his body. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ [or the anointed] and the church.”

The fact that the Christ was to be composed of many members was a mystery and was not made known until after the first advent of Jesus. The Apostle John, speaking to a group of the Lord’s followers, said: “The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27) The revelation of this mystery could not take place until after Jesus had presented himself as a sacrifice to God, so that the merit of his offering might be made applicable to all who desired to become members of his body. This was necessary to make them an acceptable sacrifice and prospective members of his body.

There were a number of Jesus’ disciples, including, of course, the apostles, who believed the testimony of Jesus that if they would take up their cross and follow him, they would also be privileged to share in his glory. But they could not receive the anointing or understand its meaning until he had made satisfaction for their sins. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Heb. 9:24) Therefore the Lord instructed them to wait in the upper room until Pentecost when the blessing of the anointing (Holy Spirit) should come upon them. It came from the Father through Christ after his ascension.—John 14:26; Acts 2:1-36

In the case of the disciples who received the Holy Spirit in that upper room, they were given special gifts as evidence of their anointing. The Lord deemed this necessary because this

was an entirely new arrangement, not heretofore understood or appreciated even by the disciples. The ability to speak in different languages was a miracle, and was necessary at that time for the dissemination of the Gospel, since there was no other media except by word of mouth. Also associated with the anointing was an enlightenment of mind to the meaning of the scriptures so wonderfully demonstrated by Peter's sermon recorded in the second chapter of Acts. Later other gifts were given the apostles, such as the power to heal, to cast out devils, etc. These powers were given for the purpose of evidencing the authority of their ministry as coming from God and also as illustrations of the work that would be done in the future kingdom of Christ. These powers came to an end with the death of the apostles because the ministry was by then well established.

The footstep followers of Jesus down through the Gospel Age have received the same anointing of the Holy Spirit, except that the power to perform miracles has been withheld because there is no longer any need for this demonstration of divine power. But all have continued to experience the wonderful enlightenment of mind that has led them from the darkness of this world into the marvelous light of the Gospel of Christ.

The Bible describes this gift of the Holy Spirit as an anointing and also as a begetting. The thought of the anointing has to do with office, as was true in the type. We are called in the one hope of our calling. (Eph. 4:4) In Philippians 3:14 the apostle states that "I press toward the mark for the prize of the high calling of God in Christ Jesus." The prize of the high calling of God in Christ Jesus is the divine nature and the privilege to live and reign with Christ in the kingdom for a thousand years. (Matt. 19:28; Rev. 20:4,6) Our anointing to office is conditioned upon obedience. "It is a faithful saying: For if we be dead with him, we shall also . . . reign with him." (II Tim. 2:11, 12) But associated with our anointing is a second work of the Holy

Spirit that occurs simultaneously, which is referred to in the Bible as a begetting. The begetting of the Holy Spirit is not conditional, except that both the anointing and begetting of the Holy Spirit are limited to those whom God has called and accepted.

The begetting of the Holy Spirit makes possible a profound change in the life of the faithful Christian. We, of course, cannot describe what has taken place and the change is unobservable to our friends and neighbors except as it makes itself manifest by our interest in and dedication to the truth. It is enough for us to know that the Lord, by his power, has given our minds the ability to discern spiritual things, enabling us to extract from his Word "the hidden wisdom, which God ordained before the world unto our glory." (I Cor. 2:7) The Apostle Paul, in his prayer on behalf of the brethren at Ephesus, prayed that the Holy Spirit "may give unto you the spirit of wisdom and revelation in the knowledge of him [God]: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling." (Eph. 1:17,18) This is the purpose of our begetting of the Holy Spirit. Those who are favored to know and really appreciate their calling will be obedient to its terms.

In harmony with the above, it is interesting to consider the holy anointing oil used in the typical arrangement. When a king or a priest was anointed with the oil, it pictured his divine authority to occupy that office. But associated with the anointing was the ability to receive instruction from God. In some instances this instruction was given by a vision and in other instances, such as with Moses of whom the Lord said, "With him will I speak mouth to mouth, even apparently [plainly], and not in dark speeches." (Num. 12:8) The instructions were to enable the servant to accomplish the work God had for him to do.

This seems to have been especially true of Bezaleel, who was commissioned by God to build the Tabernacle with all of its furnishings. It was necessary that it be built exactly

according to instructions, so that in the ages to come it would cast a perfect shadow or type for the benefit of the church. The account states, "I have filled him with the Spirit of God, in wisdom, and in understanding and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." (Exod. 31:3-5) It has been suggested that these qualities—knowledge, understanding, wisdom, and workmanship—are the qualities that the begetting of the Holy Spirit imparts to the one begotten. And it is further suggested that these four qualities were represented by the four ingredients—myrrh, cinnamon, calamus, and cassia—in the holy anointing oil.

In the formula given to Moses for the preparation of the holy anointing oil (Exod. 30:22-25) it will be noted that the quantities of cinnamon and calamus are the same. This suggests that these two ingredients could well represent knowledge and understanding. Knowledge is factual information; we get this from our study of the Word of God. Then, because of the Holy Spirit, our minds are enlightened and we are given spiritual discernment of the will of God contained therein. This we could call understanding with the heart.

It will be noted that the quantity of myrrh was equal to the combined quantities of cinnamon and calamus. Myrrh then would seem to represent wisdom, which takes the knowledge and understanding we have and translates it into decisions—knowing what to do. It enables us to demonstrate wisdom from God's point of view. The final ingredient of the oil was cassia which could well represent the quality of workmanship. By workmanship we mean the ability to perform or to accomplish that which the Lord would have us to do.

In Isaiah 11:1-5, previously quoted, the prophet states that the Spirit of the Lord would rest upon Jesus, the Messiah,

and that he would manifest the qualities of wisdom, knowledge, understanding, and the spirit of counsel and might. 'Counsel and might' has basically the same meaning as workmanship, or the knowledge and ability to perform.

The psalmist, in an inspired prophecy about the Messiah, wrote: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—Ps. 45:7, 8

The Apostle Paul, in his prayer for the brethren at Colosse, said: "Because of this also, we, from the day we heard it, do not cease praying on your behalf, that you may be filled as to the **exact knowledge** of his will, with all **spiritual wisdom and understanding**; to **walk worthily of the Lord**, pleasing him in all things; bringing forth fruit **by** every good work; and increasing in the exact knowledge of God." (Col. 1:9, 10, Diaglott) The burden of the apostle's prayer was that the Colossian brethren would completely yield themselves to the power of the Holy Spirit working in their lives through the Word of God. If this was done, he said, they would walk worthy of the Lord, pleasing him in all things.

We very much appreciate the illustrations and instructions the Lord has given to help us discern our relationship to him and to some extent understand how the power of the Holy Spirit works in us to accomplish the fruitage he desires, which will ultimately qualify us for a place in his kingdom.

The good works spoken of by the apostle are the same works that occupied Jesus during the three-and-one-half years of his ministry. They consisted of preaching the Gospel and laying his life down in serving his brethren. In performing faithfully these works, there is a beneficial outgrowth—the development of the fruits and graces of the Spirit. Of Jesus, the Apostle Paul states, that "though he were a Son, yet learned he obedience by the things which he suffered."

(Heb. 5:8) His difficult and trying experiences resulted from doing good works. He was a light in a dark place and the darkness hated the light. (John 3:19,20) The Apostle Paul described Jesus as one who "endured such contradiction [opposition] of sinners against himself." (Heb. 12:3) This will also be the lot of all the anointed of the Lord if they faithfully follow in the footsteps of Jesus, the head of the Messiah. They can be more than overcomers, not by their own strength but by the power of the Holy Spirit culminating in workmanship or counsel and might. □

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(Continued from page 13)

But God has continued to love his human creatures and has made provision to deliver them from sin and death. God's provision for the sin-cursed and dying world of mankind, his terrestrial human creatures, is redemption through Jesus. So, while today we see man dying, and without his dominion, by faith we see that Jesus has already given his life that man's life and terrestrial glory may, during the thousand years of the messianic kingdom, be restored to him.

It is not the divine purpose to exalt the people of the earth to a higher plane of life but, through a resurrection from death, to restore them to life on the earth. This is expressed by the Apostle Peter in the word 'restitution,' which means not exaltation but 'restoration.'

What a glorious provision this is for a sin-cursed and dying race! Today the world is filled with misery and woe, degradation and sorrow, all of which will pass away as the work of restitution progresses. Eventually, not a stain of sin will mar the peace and harmony of humanity. There will not be an ache nor a pain, nor any evidence of the former reign of sin and death. No longer will there be need for doctors and undertakers. Hospitals will be emptied of patients. Instead of dying and going into the tomb, the people will be returning from death, the power of God being utilized to restore them to life. This is God's loving provision for man. This is the destiny for humanity that has been made possible through the redemption that is in Christ Jesus. This will be the restored glory of the terrestrial. □

Encouraging Letters

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is food for my soul, gives me more strength, and my faith grows. God bless all of you, and please remember me in your prayers. Yours in Christ.—IN

An Interesting Magazine

Dear Sirs: I am interested in receiving The Dawn. It is an interesting magazine. I work in a library, and we get the magazine there. I started to read them, and I would now like to have my own subscription to this wonderful magazine. I am enclosing cost for a one-year subscription. Thank you!—NY

Liked Interpretation

Gentlemen: Please send me the booklet, "The Kingdom of God," offered on your TV program which was shown this

morning. I greatly appreciated the interpretation of this prophecy. Thank you, and may God's will be done, and may he bless us all. I am, Sincerely.—TX

"Reporting" on Bible

Dear Sirs: We were watching your program, "Archeology Proves the Bible." I am doing a report on the Bible. I am a Christian, and feel that I can do a successful report, so I am asking you to please send me the booklet on this subject. I will be very grateful to you. Thank you!—OH

* * * * *

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dent and teachers, and to explain some of the literatures in our Church School.”—VA

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“The film was very well done. The “Bible Family” provides an effective vehicle for communicating the message. I was particularly pleased that the film talked about Jesus Christ, our Lord and Savior.”—IN

“We appreciate the good work that you are doing in preparing films of this nature.”—MI

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“The patients really enjoy these films. Thank you so much for sending us these films.”—NC

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Weekly Prayer Meeting Texts

AUGUST 5—We know that all things work together for good to them that love God, to them who are the called according to his purpose.—Romans 8:28 (Z. '00-22 Hymn 12)

AUGUST 12—Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.—Psalm 19:12-14 (Z. '98-22 Hymn 103)

AUGUST 19—Abstain from every form of evil.—I Thessalonians 5:22, RSV (Z. '03-26 Hymn 222)

AUGUST 26—Love . . . is kind.—I Corinthians 13:4 (Z. '03-153 Hymn 100)

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character, an adherent to the worship of Baal, spurred King Ahab on to disobey the Prophet Elijah?
2. According to the psalmist, what is "the beginning of wisdom"?
3. What type of person says, "There is no God"?
4. Complete this text: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, . . ."
5. Who was the first liar, and what was the first lie? Is the first lie believed by anyone at this time?
6. By whom was Jesus baptized in the river Jordan?
7. What is the First Commandment?
8. Which is correct? (a) Man is a product of evolution and is constantly growing toward perfection by his own efforts and therefore needs no Savior, or (b) Man was created perfect—through disobedience he fell into sin and death, and his only hope of life is through the Savior, Jesus Christ, at the time of the resurrection.
9. Our Lord gave as the two great commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself." (Matt. 22:36-40) Was our Lord quoting from the Ten Commandments?
10. What is the Gospel? To whom was it first told?
11. What book in the Bible records the following prophecy? "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my

holy mountain [kingdom] for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

12. The queen of what country paid a visit to King Solomon?

13. Name the first six books of the Old Testament.

14. What method did Solomon use to determine the real mother of the child who was claimed by two women?

(Answers on Page 62)

Christian Life and Doctrine

The Glory of God

THE personal glory of the Creator is quite beyond the ability of the human mind to comprehend; however, we can understand to some extent the glorious virtues of his character. We might say that God's infinite wisdom, his unyielding justice, his boundless love, and his almighty power, being in perfect balance as they are, together reveal his glory.

Enlightened Christians can appreciate God's glory through an understanding of his plan for the redemption and recovery of the human race from death. But the world in general does not possess this knowledge, and therefore cannot now see the glory of God. The understanding which will enable the world of mankind to grasp the glory of God's character will be given during the thousand-year reign of Christ. Then the knowledge of the Lord will fill the earth, and as a result all flesh will discern it. Isaiah wrote, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40:5

The whole world will then know of God's justice as represented in the divine penalty for sin. They will know how divine wisdom devised the way whereby God could be just, yet release the condemned world from death. Paul explained it this way: "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:23-26

During the millennial reign of Christ the world will learn that it was divine love that provided the Redeemer, who himself lovingly died for their sins. The world will also then discern—even better than we are able to understand at the present time—the miracle-working power of God; for they will see it demonstrated in the resurrection of the dead. Since all the dead from every part of the earth eventually are to be awakened from death, the glory of God will indeed then fill the earth.—Acts 24:15

The glory of God was reflected to a limited degree in our first parents, whom he created in his image, and crowned with glory and honor. (Gen. 1:27; Ps. 8:4,5) As a result of the reign of sin and death man has lost much of his original perfection, although there are degrees of the divine qualities of justice, sympathy, and love to be found in many persons even now.

During the Gospel Age God has been inviting a small company of people to come out from the world, offering them the privilege of striving, through the exercise of faith, for a change of nature from the human to the divine. (II Pet. 1:4) Those who, in the resurrection, reach this high position will attain also unto the divine glory.

All who do not gain spiritual glory in the resurrection will have the opportunity of being restored to human perfection.

Think what a change that will be! It will be a progressive return to holiness, or perfection, which the Bible likens to traveling over a highway. (Isa. 35:8) It is the return highway from death which Isaiah described when he wrote, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

All mankind will be ransomed by Jesus and will return from the sleep of death. If then they accept the provisions of divine love through Christ, and obey the laws of his kingdom, they will obtain eternal joy and gladness; and sorrow, sickness, and death will be no more.—Rev. 21:4

The Bible assures us that then all will acclaim the glory of God, and the glory of his beloved Son, Christ Jesus, the Lamb that was slain to take away the sin of the world. (John 1:29) Then the people will sing that inspiring song recorded in Revelation 15:3,4: "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages! Who shall not fear and glorify thy name, O Lord? For thou alone art holy. All nations shall come and worship thee, for thy judgments have been revealed."—RSV □

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Answers to Test Your Knowledge Questions

(See Page 58 for Questions)

1. Jezebel—I Kings 16:28-33; 18:13; 19:1,2; 21:1-19

2. "The fear [reverence] of the Lord is the beginning of wisdom."—Ps. 111:10

3. "The fool hath said in his heart, There is no God."—Ps. 53:1

4. "... to thee will I give it and to thy seed forever." (Gen. 13:14, 15) This proves that God does not intend to destroy the earth.

5. Satan was the father of lies. (John 8:44) The first lie was, "Ye shall not surely die." (Gen. 3:4) This contradicts God's statement, "Thou shalt surely die." (Gen. 2:17) All those who believe in the immortality of the soul believe the devil's first lie.

6. John the Baptist—Mark 1:9

7. "Thou shalt have no other gods before Me."—Exod. 20:3

8. (b) is correct.—Gen. 1:26,27; 3:17-19; Rom. 5:12; 6:23; I Tim. 2:4-6

9. No; but these two commandments epitomize the Ten Commandments and the entire Law. They are actually quotations from Deuteronomy 6:5 and Leviticus 19:18, which summarize the Law.

10. Gospel means 'good news' or 'glad tidings.' It was first preached to Abraham in these words, "And in thee shall all families of the earth be blessed."—Gen. 12:3; Gal. 3:8; Luke 2:10; Matt. 24:14

11. Isaiah 11:6-9. This is another prophecy clearly showing the purpose of God for this earth. It will be fulfilled when God's kingdom shall have been established on earth.

12. The Queen of Sheba

13. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua

14. Solomon ordered it to be cut in two and half given to each. The real mother wanted the baby to live and relinquished her claim to the child. Thereupon, Solomon awarded her the child. A very sound decision. ☐

Speakers' Appointments

G. JEUCK		Paterson, NJ	10
Allentown, PA	August 22	Rutherford, NJ	11
N. KASPEROWICZ		Flushing, NY	12
Philadelphia, PA	August 22	New York, NY	15
Pottstown, PA	22	Staten Island, NY	17
G. PASSIOS		H. SNYDER	
Middletown, NY	August 22	Albion, MI	July 31-August 5
L. POST		New York, NY	August 8
New Haven, CT	August 15	Rutherford, NJ	11
G. RICE		Pittsburgh/West Newton, PA	15
Cincinnati, OH	August 8	Columbus, OH	16
Indianapolis, IN	9	Cincinnati, OH	17
St. Louis, MO	10	Indianapolis, IN	18
Camdentown, MO	11	Gary, IN	19
Kansas City, MO	12	Grand Rapids, MI	20
Denver, CO	14	Detroit, MI	22
Albuquerque, NM	15	Buffalo, NY	23
Tucson, AZ	16	New Haven, CT	25
R. ROBINSON		New London, CT	26
Albion, MI	July 31-August 5	Portland, ME	27
Grand Rapids, MI	August 6, 7	Boston, MA	29
Detroit, MI	8, 9	Berwick, PA	August 22

BRITISH SPEAKERS' APPOINTMENTS

R. ROBINSON		F. BINNS	
Ipswich	September 11	Bridlington	September 25
Dunoon/Fife	September 25		
Barnsley	October 30		

Obituaries

Sister Josephine Dzeirwa, Syracuse, NY—May 12. Age, 85.
 Sister Alice M. Little, Pittsburgh, PA—May 25. Age, 87.
 Brother Henry Roberts, Belle Glade, FL—May 29. Age, 74.
 Brother Harold Chrimes, Altringham, England—May 31. Age, 84.
 Brother Dan Downing, Hemet, CA—June 14. Age, 79.
 Sister Edna Baker, Toronto, Canada—June 15. Age, 85.
 June A. VanHorn, Pottstown, PA—June 17. Age, 58.
 Sister Gid Almas, Los Angeles, CA—June 19. Age, 91.
 Sister Pauline Pollock, Los Angeles, CA—June 30. Age, 86.
 Sister Flora Matthews, Los Angeles, CA—July 2. Age, 86.

Conventions

BIBLE STUDENTS GENERAL CONVENTION, July 31-August 5—Albion College, Albion, MI

DENVER, CO, August 20-22—Loretto Heights College, 3001 South Federal Blvd., Denver. Mr. Joseph Marks, 915 East 9th Ave., Broomfield 80020. Phone: (303) 466-2625

CONNELLSVILLE, PA, August 21, 22—Travelodge, New Stanton. Mrs. Duane Cramer, R.D. 1, Box 120-A, Vanderbilt 15486
Phone: (412) 677-4633

BUFFALO, NY, August 29—Unity Temple, 1940 Niagara St., Buffalo. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225

CHICAGO, IL, August 29—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101. Phone: (312) 543-5735

JACKSON, MI, September 4-6—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203
Phone: (517) 782-7252

NEW YORK, NY, September 5—Church Center for the United Nations, 777 United Nations Plaza, 1st Ave. at 44th St., New York. Mr. Leo Post, 24 Lexington Rd., New City 10956

SAN DIEGO, CA, September 4-6—United States International University, Zable Hall, 10455 Pomerado Rd., San Diego. Mr. Robin Rice, 8126 Paradise Ct., Spring Valley 92077

SEATTLE, WA, September 4-6—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102nd Pl. NE, Kirkland 98033. Phone: (206) 822-4607

PITTSBURGH AREA CONVENTION, September 18, 19—Sewickley Grange Hall, West Newton, PA. Mr. Charles Martig, 730 Dunster Street, Pittsburgh 15226
Phone: (412) 563-6110

MILWAUKEE, WI, October 2, 3—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

SAN LUIS OBISPO, CA, October 2, 3—Cash McCall Restaurant, 214 Madonna Rd. Mrs. J.E. Dunn, 3078 Johnson Ave. 93401
Phone: (805) 543-3426

AGAWAM, MA, October 3—Ramada Inn, 161 Bridge St. (Warehouse Point, Exit 45), East Windsor, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

BUFFALO, NY, October 9, 10—Unity Temple, 1940 Niagara St., Buffalo. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225

GRAND RAPIDS, MI, October 9, 10—Walker Junior High School, 4252 Three Mile Road NW. Mrs. Harriet Fuerst, 804 Conger NE 49504
Phone: (616) 361-8150

NEW ENGLAND CONVENTION, October 15-17—Motel 6, South Deerfield, MA. Please make reservations before August 15. Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518
Phone: (203) 248-3793