

# The Dawn

*A World of Christ's Presence*

DECEMBER • 1971



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# *Highlights of* **Dawn**

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## **JESUS,** **The Only Hope for a Dying World**

**"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6,7**

ONE of the measures that is used to determine a nation's economic well-being is Gross National Product (GNP). GNP is the total value of all goods and services produced in one year as stated in the unit of currency of any given country. The GNP of the United States in 1948 was in the area of two hundred fifty billion dollars. By the year 1960 this had roughly doubled to about five hundred billion dollars. And today it is estimated that it has again doubled to something over one thousand billion dollars.

When these figures are reduced to per capita personal income, which is the amount of income for each person in the nation, we find the same remarkable rise. The income for each person in the United States in 1948 was \$1,400; in 1960 it was \$2,200; and at the present time it is estimated at about \$4,000. Even after allowing for the effects

of inflation it is evident that, as a whole, the nation has greatly prospered in these last decades, although unhappily, this overall prosperity has not been shared evenly by all the people.

This prosperity in things material is evident on every side. In the cities, glittering skyscrapers climb ever higher into the skies to dwarf their neighbors. Sparkling new airports dot the countryside, serving multitudes of passengers in luxurious, giant-sized airplanes. Four, six, and eight-lane interstate highways slice farms and forests into ever smaller segments, in a vain struggle to accommodate the mounting millions of automobiles streaming from Detroit's assembly lines.

How different was life a short generation or two ago! Our grandparents rose before dawn—he to start the farm chores, or perhaps to trudge, rain or shine, to his nine or ten-hour day of work in a grimy factory or office, for six days a week; she to do the cooking, scrubbing, sweeping, ironing, baking, canning, fetching of water, stoking of fires, filling the oil lamps and trimming the wicks.

But not so today! The man is comfortably transported to his seven-hour stint in an office or factory made pleasant with air conditioning, background music, and coffee breaks. His wife has an uncomplaining, tireless servant called electricity; at the touch of a button it lights and warms, or cools, the house; it eliminates most of the drudgery of washing and drying her dishes and clothes; it operates her electric stove, her vacuum cleaner, her air conditioner, her can opener, and even brushes her teeth if she wishes. And of course one could go on and on in this vein.

### **Not Source of Happiness**

If happiness and personal fulfilment and peace of heart and mind could be measured by the soaring figures of Gross National Product, by the number of new dwellings,

new automobiles, new factories, new superhighways produced each year; by the rise in kilowatt hours of energy consumed year by year, by the growing number of dishwashers, refrigerators, vacuum cleaners, and two and three-car garages in use, then, truly, we should be a happy people.

But we are not. For the true measure of the worth and durability of a civilization is not in its material wealth, but rather it is in its mental, moral, and ethical well-being. It is in the degree of its possession of those "old-fashioned" virtues of honesty, trustworthiness, kindness. It is in the measure of its love for God, for one's neighbor, for righteousness, for sharing. And this, the only real foundation for happiness and peace within and between peoples and nations, is passing away. It was thus with God's ancient people Israel; when they followed God's righteous commandments and precepts they had God's favor; when they departed from them, they fell on difficult times. And from these righteous standards the world, like Israel of old, has largely departed, and shall in due time reap a fitting reward.

The shiny, truly marvelous products of this day tend to hide from our mental view the deterioration that is relentlessly proceeding within the rotting social framework, much as the destructive work of the termite is indiscernible to the eye until the whole rotted structure finally totters and falls to the ground. Man is striving mightily to hold his patchwork civilization together; but as the symptoms of a fatal disease may be temporarily relieved without delaying the ultimate outcome, so with a dying world. Palliatives, be they ever so generously administered, will not cure. What is needed, but not being used, is surgery to remove the root cause of the evil, which is selfishness.

## **A Dying World**

The wonderful material things of the present world civi-

lization are but the trappings of a perishing, plastic prosperity. For the world is, indeed, sick and dying. Half a dozen wars or near-wars are progressing or threatening in various parts of the earth. Oddly, a number of these have religious, as well as economic and political, overtones: in North Ireland it is Catholic against Protestant; in the Mid-east, Jew against Arab; and in Pakistan, Hindu against Moslem.

The peoples of some of those new nations that in recent years have thrown off the shackles of colonialism are finding life not much different or much better (and sometimes worse) than it was under their former lords. Seemingly, they have merely exchanged old masters for new.

Even those who have shared most favorably in the bounties of recent years seem not to have been made happy thereby. The spirit of discontent, not of joy and peace, seems to be abroad in the earth. Here at home there is disagreement about the war in Vietnam; there is anger and unhappiness because of the effects of inflation and unemployment, and with wage and price controls; there are confrontations between whites and blacks, young and old, management and labor; there is unrest and open revolt even in our prisons. Paradoxically, all this contention exists in the midst of relative plenty, in a land of great individual freedom.

### **Crime Increases**

We are regularly informed that corruption, homicides, stealing, and crimes of every variety are still increasing. Social diseases, once believed well in hand and virtually banished, are once again escalating alarmingly, to the dismay of health authorities. Mental institutions are filled to overflowing, and must deny admission to others seeking their help. These evil reports have become so routine and commonplace that one's sensibility to shock tends eventually to become dulled.

Moral permissiveness is rampant throughout the world. With many, the notion of giving a solid day's work for a day's pay is almost extinct, dedication to good works is considered old-fogyish, honesty akin to idiocy. For faith in God, in the Bible, and in the virtues which it teaches have also largely passed away. These are indications that we are at the end of the age, for Jesus told the disciples that at that time lawlessness, or vice, would abound.—Matt. 24:12, Diaglott

True, these conditions alone would not prove that we are at the end of the age, for down through the centuries there have been recurring periods when similar conditions have flourished and waned. There have been wars almost without ceasing between nations. Man has perpetrated cruelties and injustices upon his fellow man since time immemorial. Robberies, murders, human bondage, immorality have marred man's existence since the initial entry into the world of sin, and death because of sin.

### **“Tribulation”**

But the Lord additionally informed us that at that time there would also be great tribulation, “such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21) Jesus quotes this prophecy of the end of the age from Daniel, who further stated that this time would be marked by an increase of knowledge, and by a great increase in travel and communication (running to and fro). (Dan. 12:1-4) It is the sum of these things, taken together, that distinguishes the times in which we are living as unparalleled in the annals of man.

Surely, one need not labor the point that we are in a time of great and unprecedented increase of knowledge; indeed, it is this fact that largely explains the countless inventions that have not only relieved mankind of so much drudgery, but have also supplied the potential for man's moral and physical destruction. Also, man is running about

today in a manner and to a degree never before possible until the advent of automobiles and jet planes. And the round-the-clock threat of a nuclear holocaust with the potential of destroying all civilization is certainly peculiar to the present time. It is the unprecedented conjunction of all these various factors that marks the present time as the foretold end of the age.

Sober-minded people in various stations of life are aware of the singularity of our day. One serious student of the national scene recently expressed the thought that present conditions must lead inevitably either to anarchy or to dictatorship, with the not-too-happy hope that it be the latter, if a choice must be made. An official of the United Nations, viewing the deplorable state of the world and the bitter contention dividing its members, stated that the only hope for salvaging the world lies in strengthening the UN organization.

The Scriptures partly agree with these thoughts. They agree to the need of a dictator to bring order and justice and happiness to this presently evil world. They agree to the need of a world government with power to enforce the just edicts of that dictator. But the Scriptures tell us that it will not be a human dictator, nor will it be a human organization, that will accomplish these much-desired and longed-for ends. The Dictator will be King Jesus, and the world-wide, all-powerful government will be the kingdom of God.

### **A New Ruler**

The Heavenly Father long ago published this glad news through the words of the Prophet Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." What a marvelous message for a dying world! For it is this Jesus who is the hope, and

the only hope, of mankind for life, happiness, and peace.

This future King was born almost two thousand years ago in a lowly manger. His birth was announced to the shepherds as "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) Unlike most other kings of earth, who demand tribute and even life from their subjects, King Jesus voluntarily laid down his own life, in order to give life to his people. He then "went into a far country to receive for himself a kingdom, and to return." (Luke 19:12) He received that kingdom when he was raised from the grave by the power of God, and now, endued with all power, he has returned to establish his kingdom in the earth, and to bestow the blessings of its beneficent rule upon all mankind.—Matt. 28:18; Rev. 21:1-5

The first order of business of this World Dictator is the removal of this present evil world, or world social order, with all its wicked devices. This will be accomplished in a period of time described in the Scriptures as "the day of the Lord [Jehovah]." "Howl ye; for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty."—Isa. 13:6

The prophet goes on to explain why the Lord sends this destruction upon the world. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11) We are also told how this will affect the hearts of men. "Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth."—Isa. 13:7, 8

### **Nations Distressed**

Jesus described this time as being "days of vengeance,"

when there would be "upon the earth distress of nations, with perplexity [Greek, no way out]; the [human] sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." (Luke 21:25, 26) We believe we are now in the time thus scripturally described as the day of Jehovah, which precedes the establishment in the earth of God's righteous kingdom. The hearts of many today are surely afraid, and filled with perplexity, as they see no escape from the many problems besetting the world.

As that day proceeds to its Armageddon climax, the troubles upon the world will multiply. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan; the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of water are dried up, and the fir hath devoured the pastures of the wilderness."—Joel 1:15-20

The Apostle Peter also calls our attention to this same time in man's history. He says, "The day of the Lord [Jehovah] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Pet. 3:10

### **A Righteous Rulership**

Following the foretold destruction of this present ungodly social order, Peter tells us of the coming of a new heav-

ens and a new earth "wherein dwelleth righteousness." (II Pet. 3:13) That will be the time for that promised heavenly kingdom under the rulership of King Jesus, when "the government shall be upon his shoulder." With him will be his faithful followers, who, brought forth from death, will reign with him for the blessing of all the families of the earth.

The Prophet Isaiah much earlier had announced the coming of this righteous kingdom to be ruled over by Jesus, the antitypical David: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isa. 9:7

In this kingdom Jesus will be "The everlasting Father." He came into the world so that "whosoever believeth in him should not perish, but have everlasting life." (John 3:16) He gave himself a ransom for ALL, and in order for ALL to receive the promised blessings of life, all the dead will have to be resurrected from the grave. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25

### **Life for the World**

Peter speaks of this kingdom period as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) All who then hear, or heed, the voice of that Prophet shall be granted everlasting life by Jesus, for "as the Father is himself the source of life, in the same way he has made his Son to be the source of life." (John 5:26, N. T. in Gr. & Eng.; N.E.B.) To all of restored mankind, Jesus will indeed be a life-giver, the everlasting Father.

In that kingdom, Jesus will also be called the "Wonderful Counsellor." We are told that "an highway shall be

there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." (Isa. 35:8) As a shepherd watching tenderly over his sheep, our Lord will lovingly and patiently instruct, guide, and assist each one desiring to come back into harmony with their Heavenly Father, and to gain everlasting life here on earth. As their Mediator between God and men, as their Wonderful Counsellor, his eye will be ever watchful, his ear ever open to their cry, that all whose hearts are right may attain to perfect, everlasting life; for this, indeed, is the whole purpose of God's plan of salvation, and of Jesus' coming to earth to die on the cross.

Jesus will also then be known as "The mighty God." In order to establish his kingdom with judgment and justice, all power has been given to him in heaven and earth. (Matt. 28:18) Those who sincerely strive to obey the just laws of the kingdom then in operation will be assisted and encouraged in "the way of holiness." But the unclean, the unregenerate, the disobedient, shall not pass over it and gain life; these shall be destroyed from among the people. The power of the kingdom shall be extended over all the earth and over all peoples, and justice shall be meted out with righteousness.—Isa. 28:17; Acts 17:31

And best of all, Jesus will then be recognized and hailed by all mankind as "The Prince of Peace." Everlasting life, apart from peace, would be an imperfect blessing for mankind. But Jesus left the heavenly realms, suffering as man's Redeemer, not only to bring life, but also peace—peace between God and man, peace in all the earth, peace between man and his fellow. Then will come to pass the fulfilment of that marvelous promise foretold by the heavenly host when they joyously sang, at the Savior's birth in Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." And the promise is sure! for the prophet tells us that "the zeal of the Lord of hosts will perform this."—Isa. 9:7 □

# ***The BIBLE ANSWERS***

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**If day and time are not listed please contact station for information.**

## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 4:30 a.m.  
Dothan WDHN  
Florence WOWL-TV Channel 15  
Mobile WKRG-TV Channel 5

## **ARIZONA**

Phoenix KPAZ Channel 21

## **CALIFORNIA**

Fresno KMJ-TV Channel 24  
Sundays, 7:30 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.

## **COLORADO**

Pueblo CATV

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **FLORIDA**

Gainesville WCJB-TV  
Orlando CATV  
Palm Beach WPTV-TV

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)  
Winder CATV

## **ILLINOIS**

Kankakee CATV  
Quincy WGEM-TV Channel 10

## **INDIANA**

Noblesville WURD-TV  
Terre Haute WTHI-TV Channel 10

## **IOWA**

Dubuque KDUB

## **KENTUCKY**

Russell CATV

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Mondays, 1:45 a.m.

## **MICHIGAN**

Bay City CATV  
Traverse City WGTV

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 8:00 a.m.  
Duluth WDSM-TV Channel 6  
Walker KNMT-TV Channel 12  
Alternate Sundays, 8:00 a.m.

## **MISSISSIPPI**

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

## **MONTANA**

Missoula CATV

## **NEBRASKA**

Grand Island CATV  
Hostings KHAS-TV Channel 5

## **NEVADA**

Las Vegas KSHO-TV Channel 13  
Sundays, 10:00 a.m.

## **NEW YORK**

Binghamton WBJA-TV Channel 34

## **NORTH CAROLINA**

Charlotte WCCB-TV Channel 18  
Sundays, 7:30 a.m.  
Hendersonville CATV

## **NORTH DAKOTA**

Minot KMOT-TV Channel 5

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:30 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 8:30 a.m.

# Television Schedule

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Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.  
Newark WGSF-TV  
Zanesville WHIZ-TV Channel 18  
Sundays, 8:30 a.m.

## OREGON

Eugene CATV

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)  
Columbia WNOK-TV Channel 19

## TENNESSEE

Kingsport CATV  
Oak Ridge CATV

## TEXAS

Big Spring KWAB-TV  
Lubbock KLBK-TV Channel 13

San Angelo KCTV Channel 8  
Sundays, 11:30 a.m.  
Temple KCEN

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 7:30 p.m.

## WEST VIRGINIA

Bluefield WHIS-TV  
Bridgeport WDTV  
Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.  
Oak Hill WOAY-TV Channel 4  
Parkersburg WTAP-TV Channel 15

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Fridays, 6:30 a.m.  
La Crosse WXOW  
Madison WKOW-TV Channel 27  
Wausau WAOW-TV Channel 9

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### ARIZONA

Nogales XEHF 1370 kc. 9:00 a.m.

### CALIFORNIA

Bakersfield KWAC 1490 kc. 9:45 a.m.

### TEXAS

San Antonio KUKA 1250 kc. 8:00 a.m.

### PANAMA

Panama City HOQ 1250  
Saturdays, 8:00 p.m.

### PORTUGAL

Porto Miramar Radio Miramar  
782 kc. Monday, 6:45 a.m.

### URUGUAY

Montevideo Radio El Espectador  
810 kc. Saturdays, 1:30 p.m.

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# **"FRANK and ERNEST"**

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## **SUNDAYS UNLESS OTHERWISE NOTED**

### **ALABAMA**

Sheffield WSHF 1290 1:30 p.m.

### **ARIZONA**

Phoenix KMEQ 740 8:30 a.m.

### **CALIFORNIA**

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

### **COLORADO**

Montrose KUBC 580 8:15 a.m.

### **DELAWARE**

Wilmington WTUX 1290 10:15 a.m.

### **FLORIDA**

Tampa WFLA 970 9:30 a.m.

### **HAWAII**

Kealahou KKON 790 11:30 a.m.

### **IDAHO**

Coeur d'Alene KVNI 1240 9:15 a.m.

Lewiston KRRC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

### **ILLINOIS**

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

### **INDIANA**

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

### **KANSAS**

Goodland KLOE 730 7:45 a.m.

### **KENTUCKY**

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

### **MICHIGAN**

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

### **MINNESOTA**

Minneapolis KQRS 1440 11:30 a.m.

### **MISSOURI**

Farmington KREI 800 9:00 a.m.

### **MONTANA**

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

### **NEW YORK**

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Kingston WBZA 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WBBF 950 10:00 a.m.

# **Radio Broadcast Schedule**

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## **OHIO**

Cincinnati WNOP 740 9:10 a.m.  
Cleveland WHK 1420 8:45 a.m.  
Columbus WBNS 1460 10:30 a.m.  
Piquo WPTW 1570 11:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## **OKLAHOMA**

Oklahoma City WNAD 640 8:10 a.m.

## **OREGON**

Lebanon KGAL 920 9:00 a.m.  
Portland KLIQ 1290 9:30 a.m.

## **PENNSYLVANIA**

Allentown WHOL 1600 10:45 a.m.  
Connellsville WCVI 1340 12:05 p.m.  
Pittsburgh WARO 540 12:00 noon  
Pottstown WPAZ 1370 12:45 p.m.

## **PUERTO RICO**

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

## **TENNESSEE**

Clinton WYSH 1380 12:45 p.m.

## **TEXAS**

Lubbock KDAV 580 9:45 a.m.  
Pleasanton KBOP 1380 7:15 a.m.  
Shamrock KBYP 1580 10:15 a.m.

## **UTAH**

Salt Lake City KSOP 1370 9:30 a.m.

## **WASHINGTON**

Bellingham KPUG 1170 9:30 a.m.  
Seattle KAYO 1150 10:30 a.m.  
Spokane KUDY 1280 9:30 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

## **WISCONSIN**

Fand du Lac KFIZ 1450 11:05 a.m.  
Milwaukee WEMP 1250 8:45 a.m.  
Milwaukee WNUW-FM 99.1 7:15 a.m.  
Milwaukee WYLO 540 7:45 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## **WYOMING**

Cheyenne KVVW 1370 9:15 a.m.  
Sheridan KWYO 1410 12:00 noon

## **CANADA**

Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
Prince Albert CKBI 900 10:30 a.m.  
St. Thomas, Ont.  
CHLO 1570 10:45 a.m.

## **VIRGIN ISLANDS**

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

## **MALDIVE ISLANDS**

Radio Maldives (Tue.) 4740 9:00 p.m.

## **AUSTRALIA**

Geelong 3GL 222m 10:00 a.m.

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## **RADIO TOPICS FOR DECEMBER**

5—"Unquenchable Fire"

12—"Joys of the Judgment Day"

19—"The Lord Is Come"

26—"Man's Eternal Home"

# ***Bible Study***

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## **LESSON FOR DECEMBER 5**

### **Luke Tells the Good News**

**MEMORY VERSE:** "It seemed good to me...to write unto thee in order...that thou mightest know the certainty of those things, wherein thou hast been instructed."—Luke 1:3,4

#### **LUKE 1:14**

LUKE indicates that many had undertaken "to set forth in order a declaration of those things which are most surely believed among us." Evidently, however, he felt that there was need for a further setting forth of truths which, while commonly believed in the Early Church, had not been presented in sufficient detail. Luke may have had in mind, even when writing his Gospel, that he would continue (in Acts) and show the relationship of Jesus' ministry to the beginning and growth of the Early Church, and certainly no other writer had attempted this.

Luke continues, "It seemed good to me also, having had perfect understanding of all things"—the RSV reads, "having followed all things closely for some time past"—"to write

unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Thus our memory verse indicates that Luke's writings were based, not on his association with Jesus, for it is doubtful if he ever saw Jesus, but upon what he had learned through contact with those who had been eye-witnesses, and ministers of the Word.

We have no certain knowledge of Luke's activities prior to the time when he joined the Apostle Paul, but it seems clear that from the time he learned of Jesus, and accepted him and dedicated his life to his service, he was mingling with the brethren, listening to their conversations concerning Jesus, and asking questions about the life and ministry of this beloved One whom he had accepted as

his Redeemer, and King of his life.

### **ACTS 1:1-5**

In these opening verses of the Book of Acts, Luke reminds the reader of his "former treatise . . . of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen."

Thus Luke, in his introduction, makes it clear that in this "treatise" he expected to carry forward the story of Jesus and the Gospel to show the relationship of what occurred in the Early Church, with the personal ministry of Jesus. First he reassures his readers that the death of Jesus was not an end of the Gospel, because he had been raised from the dead and had "showed himself alive after his passion by many infallible proofs."

And Jesus did indeed present many "infallible proofs" of his resurrection. One of these was presented near the shore of Galilee. When Jesus first called some of the apostles into the ministry they had been fishing all night without success. He instructed them to cast the net on the other side of the ship, and when they did so it was filled with fish.

After his resurrection he per-

formed an identical miracle, and when the net again was filled with fish the apostles were convinced that this One standing on the shore was indeed Jesus, and that he had been raised from the dead. Then followed that well-known conversation between Jesus and Peter in which Jesus indicated to this beloved apostle that he had forgiven him for his denial, and commissioned him to feed his "sheep."

Luke, in his Gospel, records Jesus' last meeting with his apostles. It was then that he commissioned them to be his witnesses throughout the earth. Now, in this new book, Luke was reminding them of Jesus' command to tarry at Jerusalem until they received the gift of the Holy Spirit. This was the promise of the Father, and it was shortly to be fulfilled through the resurrected Jesus who had returned to the heavenly courts.

The apostles knew about John's baptism for the remission of sin, and now they were to be baptized by the Holy Spirit. Thus did Luke blend the earthly ministry of Jesus with the beginning of his work in the hearts of his people through the Holy Spirit.

### **QUESTIONS**

What is the relationship between the Gospel of Luke and the Book of Acts?

## God Keeps His Promise

**MEMORY VERSE:** "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

—Luke 2:30-32

### LUKE 1:68-79

THIS passage of Scripture is a prophecy of Zacharias, the father of John the Baptist, who was the forerunner of Jesus. Although Jesus had not yet been born, the prophecy of Zacharias reads as though this was already an accomplished fact. The caption of the lesson is appropriate, for it is indeed a record of the beginning of the fulfilment of that which God had promised through his prophets.

The Old Testament, of course, contains prophecies pertaining to many things, among them many incidental experiences of the natural descendants of Abraham; but the main theme of the prophecies pertains to the coming and work of a great One whom the Israelites came to think of as their Messiah. One of the first of these prophecies was the one made in connection with God's dealings with Abraham, when this faithful patriarch was informed that

through his "Seed" all the families of the earth would be blessed.—Gen. 12:3

So far as Zacharias was concerned it is doubtful if he understood the full meaning of his prophecy. He speaks of the salvation, or deliverance of Israel, for example. At the time, Israel was in bondage to the Roman government, and had been a vassal nation for six centuries, first to Babylon, then to Medo-Persia, then to Greece, and finally to Rome. Their great desire was to be set free from this bondage and once more to become a free people. They believed that their Messiah, when he came, would bring about this deliverance.

But the purpose of Jesus' coming was far more comprehensive than this, for God's glorious design through him was to deliver Israel and the whole world of mankind from the bondage of sin and death. This was the import of God's oath-bound promise to Abraham that

through his "Seed" all the families of the earth would be blessed.—Gen. 22:16-20

Speaking of his Son, John, Zacharias said, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The Revised Standard Version reads, "when the day shall dawn upon us from on high." (vs. 78) The prophecies use the symbolisms of darkness and night to depict the reign of sin and death, and the period of Messiah's rulership is likened to a day; so Zacharias is assuring us that the One whose coming he is announcing will cause this day to dawn.

#### **LUKE 2:29-32**

It had been revealed to one Simeon of Jerusalem that he would not see death until he had seen the Lord's Christ. Led by the Holy Spirit into the temple where Joseph and Mary had brought the child, Simeon took Jesus into his arms, and blessed God, saying, "Lord, now lettest thou thy servant de-

part in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:29-32

Here we are reminded again that the blessings to be poured out by the promised Messiah were to reach all people, and not merely the Israelites; that he was to be a light to lighten the Gentiles, and a glory to the people of Israel. The expression, "a light to lighten the Gentiles," is a quotation from Isaiah 49:6, which assures us that Jesus will provide salvation "unto the end of the earth."

The Apostle Paul quotes from this same prophecy and applies it to the followers of Jesus—those who are accepted for sacrifice during the present age. These will be associated with Jesus in the future work of enlightening the Gentiles, and through Jesus and his faithful followers the glory of the Lord will shine upon those of Israel who then seek him and obey the laws of Messiah's kingdom.

#### **QUESTIONS**

Who was Zacharias, and what important prophecy did he utter?

When will the true light of the world reach the people of all nations?

## Good News of Great Joy

**MEMORY VERSE:** "The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

### LUKE 2:1-14

THE essential part of today's lesson presents the story of the birth of Jesus, emphasizing it to be "good tidings of great joy, which shall be unto all people." Appropriately, however, Luke the historian presents the time and circumstances of the birth, the time being when the Roman governor decreed that all the world should be taxed. The law then made it mandatory for everyone to be registered for taxation in his home area, and it was this that resulted in Joseph and Mary being in Bethlehem at the time Jesus was born.

Jesus was born in a manger because there was no room for the family in the inn. It is not necessary to suppose that it was prejudice on the part of the innkeeper that caused him to refer Joseph and Mary to the stable. There were probably others that night who did not find room in the inn, just as hotels and motels today are frequently filled to capacity.

However, the fact that Jesus was born in a manger has added an unusual circumstance to this outstanding event in the plan of God. Mary knew from the message given to her by Gabriel, and later by the message of the angel—which doubtless was reported to her by the shepherds—that Jesus was born to be a king, the Messiah of Israel and the world, so to her it could well seem that the stable in which he was born was a royal palace, as indeed for the time being it was.

Nor did God choose the elite, such as the priests and religious rulers, neither the rich, as the ones to whom the announcement of Jesus' birth should be made, but rather, a group of humble shepherds who were watching their flocks by night. The circumstances of this announcement were doubtless of such a nature that the shepherds were instantly aware that they were being addressed by an angel from heaven, and they were very much frightened,

hence the assurance of the angel, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." The angel had not brought a message of doom, but one of joy.

The announcement was, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." As noted, this Savior, this Messiah, had been promised by God's holy prophets throughout a period of many centuries. But now the promises began to turn into reality. True, a baby could not be a Savior, nevertheless the One who would give his life to save the world from death, and who would establish a worldwide government, was now born, and this was an important step forward in the outworking of the Creator's grand design for the blessing of all the families of the earth.

The angel continued, "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Nothing in the prophecy indicated just what this baby would look like, nor who his mother would be. He was to be of the line of David, and this was all the Israelites knew; so these shepherds needed a sign to indicate just how they would recognize the child.

"And suddenly there was with the angel a multitude of the

heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Because of the long delay in its fulfillment, many translators have been led to express this prophecy differently than does the King James Version. For example, the Revised Standard Version reads, "Glory to God in the highest, and on earth peace among men with whom he is well pleased." In this faulty translation the thought of good tidings to all is destroyed, limiting the blessing of peace to God's own servants.

The King James Version is correct in this instance. The expression "good will toward men" is a reference to God's good will, a good will which was being expressed in the birth of the Savior and Messiah. Actually God's good will was expressed in the many promises concerning this One whom he would send. Later it was further expressed through his ministry, and his death as the world's Redeemer. The ultimate expression of this good will will be through the blessings of peace, health, and life which will flow out to the people during his kingdom.

#### QUESTIONS

What is the true meaning of the expression, "Good will toward men," and how is that good will expressed?

## Victory Over Temptation

**MEMORY VERSE:** "Jesus answered and said unto him, . . . it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8

### LUKE 3:21,22

JOHN'S baptism was a baptism of repentance for the remission of sin, but Jesus was not a sinner. He was holy, harmless, undefiled, and separate from sinners. (Heb. 7:26) This is why John said to Jesus, "I have need to be baptized of thee." (Matt. 3:14) Jesus' baptism, or burial in the water, was a symbol of the burial of his will in the will of his Heavenly Father. As he said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:8

With Jesus' baptism the Holy Spirit came upon him. The fact that on this occasion the outward manifestation of the Holy Spirit appeared as a dove does not mean that the Holy Spirit is a personality resembling a dove. This was merely an outward sign, the full significance of which we may not understand. The important thing is that God, by his power, which is the Holy Spirit, spoke to

Jesus, saying, "Thou art my beloved Son; in thee I am well pleased." Here was Jesus' assurance of sonship with the Heavenly Father.

### LUKE 4:1-12

From the time of his baptism Jesus was "full of the Holy Spirit." (RSV) This statement disproves the personality of the Holy Spirit. It simply means that the Master had surrendered his own will, and was allowing his Heavenly Father to guide him in the doing of his will. The first leading of the Spirit was into the "wilderness," where Jesus fasted for forty days.

Following this period of fasting the Devil appeared to Jesus and tempted him by suggesting that he turn a stone into bread in order that he might satisfy his hunger. Jesus' response to this temptation was a quotation from the Old Testament, "Man doth not live by bread only, but by every word that proceedeth out of the

mouth of the Lord doth man live.”—Deut. 8:3

Thus Jesus emphasizes that life—that is, eternal life—depends upon obedience to the Word of God. For this reason he would not use the power of God, which was invested in him at the time of his baptism, for the purpose of satisfying his temporary natural craving for food. It must be assumed that while Jesus had experienced a long fast, he knew that it had not endangered his life.

The next temptation was very unique. The Devil gave Jesus a mental picture of all the kingdoms of this world, and promised to turn them over to Jesus if he would worship him instead of God. Again Jesus answered by quoting from the Old Testament: “Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Since Jesus was now filled with the Holy Spirit, we may assume he knew that the time would come in the outworking of the divine plan when Satan would have his usurped power over the nations taken away, and that he, as earth’s rightful King would become the real ruler. (Rev. 11:15) Jesus knew, also, that the way to the inheritance of this rulership was the way of the cross; that before he could rule the human race he must die for it.

The final temptation on this occasion was the Devil’s suggestion that Jesus cast himself down from the pinnacle of the temple, depending on his Heavenly Father, through the holy angels, to protect him from harm. The Devil said, “If thou be the Son of God, cast thyself down from hence.”

At the close of his ministry Jesus was tested in connection with his sonship. The high priest before whom he was tried said to him, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the living God.” Jesus’ reply was, “Thou hast said.”—Matt. 26: 63, 64

Jesus knew that his time to complete his sacrifice was at hand, and he was willing to affirm the fact that he was the Son of God, knowing that in the minds of his religious persecutors it would make him worthy of death. The Devil tempted Jesus to do wrong, but here was a test of his willingness to do right by affirming the truth.

## QUESTIONS

What was the purpose of Jesus’ baptism in water?

What were the three temptations presented to Jesus by the Devil?

How did he meet these temptations?

# ***Christian Life and Doctrine***

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## **Job Sees God**

JAMES wrote, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:10, 11) "Take, my brethren, the prophets." "Ye have heard of the patience of Job." We understand from this couplet of expressions that the Lord considered Job to be one of his holy prophets, and in his experiences there is encouragement for all the Lord's people as, like Job, they find themselves passing through fiery trials.

We do not know very much about the historical background of Job. From Genesis 46:13 it appears that he was a grandson of Jacob, and among the seventy souls which went to Egypt to be near Joseph and to be assured of a plentiful supply of food. If the Job of Genesis 46:13 is indeed the same one whom James identifies as a prophet it means that his ministry was performed prior to the giving of the Law, and that he was a descendant of Abraham. There are those, however, who hold that Job was in reality a Gentile, although all agree that he lived long before the exodus of the children of Israel from Egypt.

However, the important things concerning Job are not his exact identity and the time he lived, but the manner

in which the Lord dealt with him, and how he reacted to the providences of God in his experiences. The first verse of the book which bears his name, reads, "There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil."—RSV

Job had a large family—seven sons and three daughters. He was wealthy; "he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants; so that this man was the greatest of all the people of the east. His sons used to go and hold a feast in the house of each on his day, and they would send and invite their three sisters to eat and drink with them. And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, 'It may be that my sons have sinned, and cursed God in their hearts.' Thus Job did continually."—ch. 1:1-5,RSV

This bit of information concerning Job's children, and his great concern that they would continue to enjoy the blessings of God, are a clear indication of his own reverence for the Lord and desire to please him. He was indeed a man of God. The time came when Satan set his heart upon destroying Job's faith and integrity. There was a meeting of the sons of God "and Satan came also among them. And the Lord said unto Satan, Whence cometh thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."—ch. 1:7

Then the Lord asked Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Satan replied, "Does Job fear God for naught: Hast thou not put a hedge about him and his house and

all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth thy hand now, and touch all that he has, and he will curse thee to thy face.”—vss. 6-11, RSV

The faith and loyalty of many of the Lord's professed people throughout the centuries have been based upon the material good things with which the Lord blessed them. So many people lack faith, and depend upon the things which can be seen and felt as evidences that the Lord is blessing them with his love and care. Satan, with his corrupt heart, could not conceive of anyone serving God unless he was being well-rewarded for it by material advantages of one sort or another.

But God could read Job's heart, and he knew that he would maintain his integrity regardless of any material blessings which he might possess, so he said to Satan, "Behold all that he hath is in thy power; only upon himself put not forth thine hand." (vs. 12) With the Lord's restraining hand removed, Satan worked quickly against Job. The account of this reads:

"Now there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house; and there came a messenger to Job, and said, 'The oxen were plowing and the asses feeding beside them; and the Sabeans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you.' While he was yet speaking, there came another and said, 'The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you.' While he was yet speaking, there came another, and said, 'The Chaldeans formed three companies, and made a raid upon the camels and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you.' While he was yet speaking, there came another and said,

'Your sons and daughters were eating and drinking wine in their eldest brother's house, and behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you.'—vss. 13-19, RSV

### **Job Remained Faithful**

Seldom, if ever, has such a series of calamities come into the life of one individual. These calamitous events came without warning, yet Job was not turned away from the Lord because of the reports. He was shocked and saddened, but instead of blaming the Lord and bemoaning his lot, he said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord."—vs. 21, RSV

But Satan was not satisfied, and he informed the Lord that if he would permit him to inflict harm upon Job personally "he will curse thee to thy face." God granted this permission, but with the stipulation that Job's life would be spared; so again Satan acted quickly and he "afflicted Job with loathsome soars from the sole of his foot to the crown of his head. And he took a potsherd with which to scrape himself, and sat among the ashes."—ch. 2:1-8, RSV

Then a further trial came to Job. His wife lost her confidence in him, and said, "Do you still hold fast your integrity? Curse God, and die." But Job said to his wife, "You speak as one of the foolish women would speak. Shall we receive good at the hand of the Lord, and shall we not receive evil?" We are told that in all this Job did not sin with his lips.

Three of Job's friends, hearing about his trying experiences, arranged to visit and comfort him. The account states, "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his

own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and comfort him. And when they lifted up their eyes from afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.”—ch. 2:11-13

### **Job’s Comforters in Error**

While these “comforters” said nothing at all to Job during the first seven days of their visit—which must have been a trying experience for Job under the circumstances—when they did begin speaking with him they revealed a general viewpoint which was not true. God was displeased with what they had said, and told them so. We read, “The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of the the thing that is right, as my servant Job hath.”—Job. 42:7

The main thing wrong with what these comforters said to Job was that they insisted his sufferings were due to sin which he had committed, and which he had not confessed to God nor to his fellows. In other words, they as much as accused Job of being a hypocrite, and of course this greatly added to his sorrow. In this respect Job’s experiences were somewhat like those endured by Jesus, who, while born to be a king, and truly the Son of God, had these great realities concerning him contradicted, and was finally put to death as a result of this “contradiction of sinners.”

This does not imply that everything Job’s comforters said concerning him was untrue. Eliphaz said to him, “Be-

hold, thou has instructed many, and thou has strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it touchest thee and thou art troubled.”—ch. 4:3-5

This statement by Eliphaz indicates that Job was rather an important man in the land of Uz, a religious teacher and comforter. But human weakness is much the same wherever we find it. It is true of most of us that while we do what we can to comfort others in their trials, when troubles come upon us we often lose sight of the viewpoint we expressed to them, and we wonder why the Lord is permitting us to experience so much suffering.

### **The Wicked Flourish**

In pressing the accusation that Job was suffering because of some gross but secret sin, Eliphaz said, “Who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.”—ch. 4:7-9

Job was not disturbed by this accusation, because he knew that it was not true. He knew that often the most wicked of the earth flourish. Malachi stated the matter correctly, saying, “Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” (Mal. 3:15) This was true in Job’s day. It is still true today, and will continue to be true until Satan is bound and the “new heavens and a new earth, wherein dwelleth righteousness” are functioning. Job’s way of stating this fact was, “The tabernacles of the robbers prosper, and they that provoke God are secure.”—Job 12:6

Pressing the charge of hypocrisy still further against

Job, Eliphaz said, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." (Job 22:21) This is a well-known text, but its setting in the Book of Job is usually overlooked. Here Job's comforter is saying to Job that the reason he is not enjoying peace is that he is alienated from God because of his sin; and he urges Job to go to the Lord and correct the situation.

It is not true that all who are acquainted with the Lord are assured of enjoying peace. Many, in their severe times of trial, are often troubled of soul. They do not lose faith in God, necessarily, even as Job did not lose faith, but they do wonder why the Lord permits such bitter experiences to come to them, and in their perplexity they are unsettled and disturbed.

Following up this argument, Eliphaz continues, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."—ch. 22:21-30

### **Job's Reply**

Job knew that he could not return to the Almighty, for he had never turned away from his fidelity to his God. He realized clearly that his comforter did not have the right

viewpoint, for he knew that he had not lost his wealth because he had disobeyed God. Job's difficulty was in understanding why God had permitted such severe calamities to come upon him, so he had lost his contact with his God, and cried out, "Oh that I knew where I might find him! that I might come even to his seat."—ch. 23:3

Job explained how desperately he was trying to find the Lord. He said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (ch. 23: 8, 9) Here Job is using figurative language, and how well he pictures the experiences of many of the Lord's people, who in their deep sorrows seek to know the meaning of the Lord's providences in their lives. In these experiences we reflect on our own attitudes as we face up to the various aspects of life, and carefully examine our motives to discern if we may have erred.

But Job did not lose his faith, for in the next verse we find him saying, "But he knoweth the way that I take: when he hath tried me I shall come forth as gold." Job could not find God, but God was watching over Job. Job realized that his bitter experiences were not evidences of the Lord's displeasure, but merely that he was being tried; and he was confident also that in due time the trial would be over, and that by the Lord's grace he would triumph in it, and would come forth as gold; that is, he would stand the test.

### **God Speaks to Job**

There was much discussion between Job and his comforters, and finally a fourth person joined his comforters; namely, Elihu. He did not condemn Job as directly as did the others, nevertheless he was of no special help to him. "Then the Lord answered Job out of the whirlwind, and

(Continued on page 34)

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## JOB SEES GOD

(Continued from page 31)

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said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where was thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"—ch. 38:1-6

These questions continue almost uninterruptedly throughout chapters 38 to 41. Then Job answered the Lord, and said, "I know that thou canst do every thing, and that no thought can be withholden from thee." (ch. 42:2) This was the lesson which the Lord was teaching Job by means of the many questions which he propounded to him. Job knew that he had not committed gross sin which would justify the suffering which had come upon, but he had failed to understand the greatness, the power, the wisdom of the Creator in trying to discover the meaning of his experiences. Now he realized that a God so wise and so great could, and did have reasons far beyond his ability to understand, and that he should accept this fact, and upon the basis of faith continue to serve him and to rejoice in him.

And how wonderfully Job learned this lesson. He said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (ch. 42:5) Earlier in his experience, after lamenting the fact that his friends, his wife, and the servants in his household despised him, Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not

another; though my reins be consumed within me.”—ch. 19:25-27

Here Job seemingly expressed his hope in the “better resurrection,” and believed that when he is restored to life in the flesh (or as a human, is the thought) he will then see God. This, however, will not be literal sight, but an understanding of God such as he expressed as having come to him even before he died, when he said, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee.” What a wonderful experience that must have been for Job, and how he must have rejoiced that he had again found the Lord, and could understand the meaning of his providences!

It will be in this sense that all mankind during the thousand-year reign of Christ will “see” the Lord. In Isaiah 25: 6-9, where the messianic kingdom is symbolized as a “mountain,” we are informed that in this mountain the Lord will “destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations.”

Job said that the “Redeemer” would stand in the latter day upon the earth,” and this is true. He is the great King and Mediator who will rule and bless the people. In one of the symbols applying to him he is referred to as the “Arm” of the Lord, and concerning him we read, “The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”—Isa. 52:10

Then all mankind, having passed through the long nighttime experience of suffering and of death, mostly without benefit of any clear knowledge of the Lord, will be able to “see” him in the rich experiences of blessing which will come to “all flesh” at that time. Yes, Job finally saw and appreciated God more clearly than ever before, and this will be the lot of all mankind; those, that is, who accept the provisions of God’s grace through the Redeemer, and who obey the righteous laws of the kingdom. □

# Honor--Lost and Restored

THE Prophet David wrote, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? for Thou has made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet."—Ps. 8:3-6

David was a man of reverent meditation and of earnest prayer, and in his meditations he was much impressed by the greatness of God, and by contrast, the puny abilities of man. "He wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1, 2) And it is in the eighth psalm, already quoted, that David explains how the greatness of God revealed in the heavens had raised the question in his mind concerning what and who man is that the great Creator should be so interested in him.

David was a prophet of the Lord, and while the prophets of the Old Testament did not understand the full intent of their prophecies, they did grasp the fact that God's interest in man would cause him to send a Messiah who on behalf of the human race would "visit" him and bestow rich blessings of peace and joy and life. So David raised the

question as to what is man that God should thus deal so wonderfully with him, and bestow such rich blessings upon him.

David's inquiry concerning man's nature, and his place in the divine plan for the earth, is both a statement of fact and a prophecy. It states the facts concerning man's original creation, and while man's original glory and dominion were lost because of sin, David's statement may be understood also as a prophecy of the time when this glory and dominion will be restored. This is clearly set forth by the Apostle Paul in Hebrews 2:6-9.

Quoting David, Paul writes, "One [David] in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: . . . But now we see not yet all things put under him. But we see Jesus."

At times we may be inclined to apply the expression, "We see Jesus" to all the holy and admirable qualities we see in Jesus. We see his love, his patience, his mercy, his spirit of forgiveness, and we see his spirit of self-sacrifice in laying down his life as the Redeemer and Savior of the world. These are all good and proper things to "see" in Jesus, but they are not what Paul had in mind when he used this expression.

Let us note the sequence in Paul's thought: "We see not yet all things put under him," "but we see Jesus." Here Paul is explaining what we do and do not see so far as the outworking of the divine plan is concerned. We see not yet all things put under "man," which is the ultimate object of the divine plan, but we do see the first essential step in preparation for this glorious consummation of the Creator's purpose.

Man was originally given dominion and earthly glory, but he lost these because of sin, but now we “see” Jesus stepping into the scene of action—“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [as Adam originally was]; that he by the grace of God should taste death for every man.” Here in a few eloquent words Paul sets forth the divine plan for the redemption and recovery of man from sin and death, and his restoration to his original earthly glory and dominion.

Here is a wonderful example of the clarity with which the New Testament interprets the Old Testament prophecies. Except for this explanation we could easily conclude that David, in the eighth psalm, is merely referring to the dominion which the Lord gave originally to his human creation. But Paul reveals it to be a prophecy as well of what is yet to be, and explains that we “see” the beginning of the fulfilment of this prophecy—we “see” Jesus who came to earth as a perfect human for the suffering of death, that he might give his life as a Redeemer of mankind.

Here we “see” Jesus as a substitute for the original perfect man, and the sacrifice of this life in death as the price of redemption—a corresponding price. It is this that was involved in his tasting death for every man. How clearly does the apostle thus set forth the philosophy of the ransom, and at the same time explains the meaning of David’s prophecy!

While we “see” not yet all things put under man, nevertheless we do “see” Jesus made a little lower than the angels for the suffering of death, and because we know that already he has suffered death for the redemption of the fallen race we can look forward with rejoicing to the time when we will “see” the plan of recovery complete, and man restored to his original glory and dominion. □



# *The British Section*

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## *The Rich Young Ruler*

ACCORDING to the narrative in Matthew 19:16-22 we have portrayed to us a rich young man who was also a ruler—perhaps a ruler in a synagogue, or of the great council of the Jews.—Luke 18:18

He came running to Jesus, indicating much earnestness and anxiety, and he fell upon his knees (Mark 10:17)—not necessarily to worship him, but to pay the customary respectful salutation—thus exhibiting the highest regard for Jesus as an extraordinary religious Teacher. This young ruler had attempted to keep all the commandments given to Israel. He had been taught by his Jewish teachers that men were to gain salvation by their works, in conformity to the Law; and he supposed that this was to be the requirement under every system of religion.

It would seem that, outwardly, he had lived a good life, yet he was not at peace, and he came to Jesus asking a very important question: "Good Master, what good thing shall I do, that I may have eternal life?" Since he was depending on his works under the Law, Jesus therefore indicated to him that if he would enter into life he must keep the commandments.—Matt. 19:16, 17

Further, in reply to the inquiry, Jesus directed the young ruler to various features of the Law as containing the main subject of the whole, including the commandment, "Thou shalt love thy neighbour as thyself." (verse 19) In reply, the young man seemed to say, "I have made these commandments the rule of my life. I have endeavoured to obey them. Is there any new commandment to be kept? What lack I yet? "Then Jesus beholding him loved him" (Mark 10:21), doubtless because of his amiableness, his morality, and his

sincere regard for the law of God. And "Jesus said unto him, If thou wilt be perfect [complete], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. 19:21

### **The Deceitfulness of Riches**

Jesus had placed before the young ruler a glorious hope, not only of entering into eternal life, but also of possessing heavenly treasure. However, the deceitfulness of riches betrayed him, and seemed quickly to choke off the words of the great Teacher, for we read in verse 22, "But when the young man heard that saying, he went away sorrowful; for he had great possessions."

The rich young ruler had no complaint to make. The one whom he had acknowledged to be a "Good Master" had shown him in a few words from the Law just where he stood, and that he did not love his neighbour as himself. Jesus also revealed the utter futility of his endeavour to justify himself under the Law Covenant. What he needed to know, but did not stop to ask, was how could he do this;

by what power could he overcome his inborn selfishness and desire to keep the great possessions he already enjoyed?

### **The Needle's Eye**

The young man, so full of confidence when he approached Jesus, found that the great Teacher had probed his heart in its one vulnerable spot—he had not sufficient love for God and for his fellows; and we can be fully assured that Jesus, who was able to read the condition of his visitor's heart and mind, conducted the conversation in perfect accordance with divine love and wisdom; no more, or no less, need be said to him, for the time being.

When the young ruler went away, Jesus turned and said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23-25) "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man

to enter into the kingdom of God.”

The needle's eye referred to by Jesus was the name given to a small gate or opening in a larger gate in the city wall. The gates of Jerusalem were closed at night for protection against robbers, and watchmen were on duty. The gates were not allowed to be opened until morning, lest a considerable number of armed men might enter and plunder the city. An arrangement was made however, for travellers who failed to reach the gate before it closed; the smaller gate, the needle's eye, could be opened, and it was just large enough to permit a camel to go through after it had been unburdened. Thus understood, Jesus taught that as a camel could go through the needle's eye, or smaller gate, only by having its load removed, so a rich man could enter the kingdom of heaven only by renouncing his earthly burdens and ties, and giving his all to the Lord.

### **Our Lord's Ministry**

During the ministry of Jesus many listeners left him of their own volition. We read, “Many therefore of his

disciples, when they heard, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured, he said unto them, Doth this offend you? . . . There are some of you that believe not. For Jesus knew from the beginning who they were that would believe not. . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”—John 6:60-69

To the disciples who walked and talked with Jesus, he said, “I have yet many things to tell you, but you cannot bear them now [because not yet begotten of the Spirit]. But the Helper the holy Spirit, which the Father will send in my name, shall teach you all things, and remind you of all things which I said to you.” (John 16:12; 14:26, Diaglott) This Holy Spirit, the Spirit of truth, would guide the consecrated believers into all truth, and reveal to

them "things to come." (John 16:13) And it surely did! Upon examining the Book of Acts, the epistles of the apostles, and the Revelation of John, we find that the predictions of Jesus about the kingdom are filled in with hosts of details, and the sketch (as it were) which he gave in parable form, coloured with the rich and glowing tints of a wonderful picture.

This particular illuminating Holy Spirit of God was not given to any member of the fallen human race until Jesus had completed his earthly walk and ministry, faithful unto death, and had ascended into heaven, and was glorified. The Apostle John, commenting on one of Jesus' statements, declared by inspiration, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified."—John 7:39

### **Things of the Spirit**

This sacred, holy, enlightening influence first came upon the waiting disciples at Pentecost as promised by Jesus in these words: "Behold, I send

the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) And the rich blessings thus outpoured signified that Jesus, who had died a "ransom for all" (1 Tim. 2:6), had now appeared "in the presence of God for us," his great sacrifice being completely acceptable to the Heavenly Father.—Heb. 9:24

The outpouring of the Holy Spirit upon the consecrated believers at Pentecost constituted their "begetting" of the Spirit to a new spiritual nature. The condemnation which had rested upon them as children of a fallen race was now lifted; they were now counted as children of God and joint-heirs with Jesus Christ.

This was a new feature, and this new power or influence, in harmony with our Lord's promise, was granted only to his true disciples. They were thus anointed by the Holy Spirit, and all the Lord's true people who since that day have come into fellowship and living union with Jesus, through full consecration and justification by faith, have also come under the same in-

fluence or anointing of the Holy Spirit. By this Spirit they have, by the grace of God, been begotten and quickened to the spiritual nature.

These have become heirs of all the exceeding great and precious promises of God; they cherish the hope of sharing the glory of God with his dear Son beyond the veil, forever; of being made partakers of the divine nature; of participating with their Lord Jesus in the outworking of the Heavenly Father's great eternal purpose. This will include the raising of earth's dead millions; the bringing in of the blessing and benefit to all families of the earth, and establishing the glorious kingdom of God in the earth—which kingdom of life, joy, and peace shall never pass away!

Not only are the Lord's true people now begotten by the Holy Spirit through the Word of truth, so beautifully illuminated to their minds by the Holy Spirit (James 1:18), but they are now greatly privileged to be "new creatures" in Christ Jesus. They walk in newness of life: not after the flesh, but after the Spirit; they seek to be filled with the

Spirit, and conformed to the image of God's dear Son. (II Cor. 5:17; Rom. 6:4; Eph. 5:18; Rom. 8:29) And Jesus, through the Revelator, exhorts, "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21

### **What Lack I Yet?**

From the narrative concerning the rich young ruler we have noted that he was not able to love his neighbour as himself, although he had said to Jesus, "All these things have I kept from my youth up." Nor was he able to trust and obey the great Teacher, the Lord Jesus, who during the interview introduced to him a wonderful hope of gaining treasure in heaven, even eternal life, if obedient to the words of the Master.

The Scriptures do not reveal to us whether the young man subsequently did believe and fully respond to Jesus and his teaching by consecrating himself to God's holy will, or whether he finished his earthly career lacking full belief. If the latter, we are assured that in due course he

will, in the general earthly resurrection with all mankind, be blessed with a growing knowledge of the truth and given a full opportunity of walking up the highway of holiness to perfection of human, everlasting life, during the millennial reign of the glorified Christ, Jesus the Head and the church his body.—Isa. 35:8; Rev. 20:4, 6

The test for joint-heirship in the heavenly kingdom was apparently too difficult for the rich young ruler at the time of his interview with Jesus, and since that occasion until now, more than eighteen-and-a-half centuries, the tests have proved to be too difficult for the vast majority of those who have heard the heavenly call. (Phil. 3:14) For this is a call to sacrifice, and Jesus so taught, saying, "If any will come after me, let him deny himself (utterly, per Young) and take up his cross daily, and follow me." (Luke 9:23) This is a big step! In effect, deny self until there is no self; place self-will, and all that we are and have, upon the altar of God's holy will, and keep it there, until utterly consumed. We read in Colossians 3:3, Diaglott, "For

you died, and your life [as a new creature] has been hidden with the Anointed one by God."

In the record of the young ruler's interview with Jesus we have an illustration of the difficulty of getting a full and fair view of oneself. Jesus had made a test, and brought to light a selfishness in the young man's heart which was contrary to the divine standard, and which he did not realize was there. Hence the value of every applied test of character. These tests open our eyes to our real condition of heart as we could not otherwise realize them. In whatever shape the tests of character are applied to us, we have reason to be thankful for their valuable use, enabling us to be better acquainted with our own hearts.

The Lord's true disciples, begotten by the Holy Spirit, closely heed the Word of the great Teacher and continue in all things to be his pupils. They are called to be free from the service of sin, and to receive instead a correct appreciation of their own natural weaknesses and blemishes. They discern the excellence of divine principles, and

the beauty of present truth. In consequence, the experience of tests and trials is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings patience instead of anger; one which brings generosity, benevolence, self-control, instead of selfishness; one which brings joy and peace instead of discontent and bitterness of spirit.

Then let the sincere enquiry of every consecrated child of God be, "What lack I yet?" It may be that a truly deep love for the Lord and for his precious truth are lacking; perhaps there is a need for a larger measure of self-denial, self-control, cheerful patient endurance. It may be we are wanting in humility and contrition; possibly we should be manifesting more growth as new creatures, more

growth in brotherly love and the other rich fruits of the holy influence.

Surely there is none so perfect that he lacks nothing. And when in answer to our prayerful enquiry the Lord applies some test to prove our standing before him, let us bravely determine to be faithful footstep followers of the Master. Then, having daily examined ourselves (II Cor. 13: 5), may our earnest desire and prayer be, "Examine me, O Lord; and prove me." (Ps. 26: 2) Grant that we shall finish our earthly pilgrimage with joy, and be pleasing to the Heavenly Father, through him (the Lord Jesus) who loved us, and gave himself for us, that he might redeem (set free) us, from all iniquity, and purify unto himself a peculiar people (beyond the ordinary), zealous of good works.—Eph. 5:2; Titus 2:14 □



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# ***Talking Things Over***

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## **The Gift of Understanding**

**"And the disciples came, and said unto Him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."**

**—Matthew 13:10, 11**

THIS is the season of the year when the minds of many are turned toward the bestowing of gifts. Those who understand the plan of God present their gifts in memory of God's "unspeakable Gift" to us and to all mankind; namely, his own beloved Son to be the Redeemer and Savior of the world. Others confer gifts because they enjoy doing it, while others do so simply because it is the customary thing to do. No doubt blessings accrue to all who in the spirit of unselfishness present gifts to their friends and relatives; especially those gifts which help to impart a measure of joy to children in hospitals, and to others who are in special need of encouragement.

The spirit of unselfish love which was manifested by our Heavenly Father in giving his Son that we might have life should be ours the whole year around, and doubtless is, in the case of those who truly appreciate the divine plan of redemption through Christ. And if we do understand this plan it is an evidence that our Heavenly Father has

bestowed another of his precious gifts upon us; that is, the gift of his truth, referred to in our text as "the mysteries of the kingdom of heaven."

Perhaps those of us who are rejoicing in a knowledge of the truth do not consider as fully as we should that we know the truth not because of our own wisdom or brilliance. We did not get the truth as a result of sitting under the instruction of a college professor; nor does a Ph.D. add anything to the clearness with which we grasp the great truths of the divine plan. Some have been called into the truth who have been well-educated. Luke was one of these; Saul of Tarsus was another. But not "many" such have been called. So far as education is concerned, it has been chiefly the unlearned who have responded to the message of the truth.

This was true of most of the apostles to whom Jesus said it had been given to know the mysteries of the kingdom of heaven. But whether educated or uneducated, one of the qualifications for receiving a knowledge of God's mysteries is meekness; that is, a willingness to be taught. Those who are willing to be taught are glad to listen to their teachers, and in the supreme sense God is our Teacher, and he will teach us if we are willing to listen to what he says to us.

### **God Begins the Work**

Paul, from prison in Rome, wrote to the brethren at Philippi, and said that he was confident "that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6) Although it was Paul whom the Lord used to take the message of truth to the brethren in Philippi, he knew that it was God who had begun the good work of grace in their hearts. Of Lydia, one of the sisters in that church, the historian wrote that it was she "whose heart the Lord opened, that she attended unto the

things which were spoken of Paul." (Acts 16:14) Paul could have talked all day and all night, but if the Lord had not opened the heart of Lydia, she would not have heard Paul in the sense of really understanding what he was talking about.

Yes, Paul knew that it was the Lord who had begun the good work in the hearts of the Philippian brethren; and he knew that even if he remained in prison until his execution, and never saw them again in the flesh, the Lord would be able to continue that work. There is a saying that "the Lord buries his servants, but carries on his work," and Paul knew that this would be true in his case. He knew that the brethren in Philippi would continue to be guided and spiritually strengthened; that they would grow in grace and knowledge, not because he was the one who first gave them the message, but because the Lord had opened their hearts to know and appreciate the mysteries of the kingdom of heaven.

### **The Mysteries**

Some of the mysteries of the divine plan are specifically identified for us. There is the mystery of "Christ in you, the hope of glory." (Col. 1:27) There is the mystery that believing Gentiles should be fellow heirs of the kingdom with believing Jews; that they are partakers of the "commonwealth" of Israel, even the exceeding great and precious promises of joint-heirship with Jesus in the messianic kingdom.—Eph. 3:4-6; 2:13-19

Then there is another mystery mentioned by Paul. It pertains to the resurrection of the last members of the body of Christ who make their calling and election sure. Paul wrote, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible,

and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”  
—I Cor. 15:51-53

Then Paul follows with another great truth which to the denominational world is also a great mystery—indeed they do not even know that it is in the Bible. It is the fact that following the resurrection of the last members of the body of Christ to immortality there will come the destruction of death and the grave. Paul wrote, “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then [not before] shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”—I Cor. 15:54,55

Here are two of the “restitution” promises mentioned by Peter in his sermon on the “times of restitution of all things,” and in setting forth the orderly progression of the divine plan of salvation Paul says that the fulfilment of the restitution promises will take place after the last members of the body have, in the twinkling of an eye, been exalted to immortality. How thankful we are that Paul has thus rightly divided the Word of truth for us, and that God has used Paul’s writings to reveal this mystery of the kingdom of heaven to us!

### **Other Mysteries of the Kingdom**

The mysteries of the kingdom of heaven are not mysteries because they are complex and difficult to understand. They are mysteries to unbelievers because God has not opened their hearts to understand them, and this is true whether they are college professors or the unlearned. To those whom the Father has not drawn and enlightened every feature, or doctrine, of the divine plan is a mystery.

Take, for example, the subject of creation as revealed in the opening chapters of Genesis. How clear it is made

that God created the earth as a home for man; that he planted a garden "eastward in Eden" for man—not in heaven—yet this is incomprehensible to most church people.

The same thing is true with respect to the punishment for sin. "In the day that thou eatest thereof thou shalt surely die," God said to Adam, which Paul properly interpreted as "The wages of sin is death." (Gen. 2:17; Rom. 6:23) But this seems an impossible thought to millions of people. It is easier for most of them to believe that there is something within man that does not die when the body dies, than it is to believe that death is real, and that the hope of life after death is based upon the promises of God to restore the dead to life in the resurrection. The only ones to know this and truly rejoice in it are those to whom the Heavenly Father has revealed the mysteries of the kingdom of heaven.

### **The Covenant with Abraham**

Following the Flood God made a wonderful promise to his friend Abraham. Abraham was God's friend because he believed God. This is the basis of our friendship with God. He has revealed his mysteries to us because he knew that we had believing hearts, just as he revealed to Abraham his wonderful purpose to bless all the families of the earth because he knew that Abraham would believe him. God did not open Abraham's heart to grasp all the details of this wonderful purpose, but he invited his friend to leave his own people and his father's house and go into a land that he would be shown, and God would make him a great nation, and through his "seed" would bless all the families of the earth.

An important principle comes to light in connection with God's dealings with Abraham, which is that it is to those who are willing to obey his Word that God reveals his

mysteries. If Abraham had not been willing to leave his own country and his kindred and to go into the land which the Lord promised to show him, the matter would have gone no further so far as Abraham was concerned. So with us; when the Lord begins to open to us the mysteries of the kingdom of heaven, if we obey his words that revelation will become daily clearer, for the promise is that the path of the just is as a shining light that shineth more and more unto the perfect day.—Prov. 4:18

But God's covenant with Abraham is a mystery to the world. Indeed, they know nothing about it at all. Yet how precious this knowledge is to us! God continued to test Abraham, finally asking him to offer his beloved son Isaac as a burnt offering. Abraham demonstrated his willingness to do this, and then God bound his covenant with an oath. Paul refers to this in the New Testament. He refers to God's promise and God's oath confirming that promise, and speaks of them as "two immutable things," adding "in which it was impossible for God to lie, [that] we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Heb. 6:18-20

Thus our hope is based upon the surety of God's promise and his oath—his promise to bless all the families of the earth through the seed of Abraham, and his oath binding that promise. This hope is our "anchor" which is fastened securely beyond the veil, even in heaven itself. Christ was the first to attain the realization of this hope, for he was pre-eminently the "Seed of promise; but all who are truly in Christ Jesus share this hope, for they, also, are a part of the promised seed and "heirs according to the promise."—Gal. 3:8, 16, 27-29

## **The Law Covenant**

The Law played an important part in the plan of God. It served, for one thing, as a "schoolmaster" to point out the necessity of Christ and his work of redemption. With the coming of Jesus the plan of God took a giant step forward, for then one of its great mysteries began to unfold. An angel announced the birth of Jesus, saying, "Unto you is born this day in the city of David a Savior, which is Christ the Lord."

The emphasis here seems to be on the word "born." Up to this point God had continued to make promises concerning the great One who was to come, but now he was born. Thirty years after that he entered his earthly ministry, which lasted for only three and one-half years, and then he was crucified by his enemies.

The disciples had accepted Jesus as the promised Messiah, and they expected that he would deliver Israel from Roman bondage and exalt the nation to a place of prominence in the world—indeed, that he would take over the rulership of the whole world. Not until later did they grasp the fulness of the mystery that first of all mankind had to be redeemed from sin and death through the death of Jesus.

## **The Ransom**

Jesus' death as the Redeemer of the world is at the very center of all the mysteries of the kingdom. Without this there could be no kingdom, for no blessings of health and life would be available to dispense to the people. Jesus was made flesh for the very purpose of giving that flesh for the life of the world, and it is important in the understanding of this mystery to realize that Jesus did not merely assume a human body, but that he actually became a man—"holy, harmless, undefiled, separate from sinners"—that in death he might be a corresponding price, a ran-

som for Adam, and thus for the sins of the whole world.  
—Heb. 7:26

This is a gloriously simple mystery because our Heavenly Father has revealed it to us, but how many of our neighbors understand it, regardless of how brilliant or well-educated they might be? Millions believe that Jesus died for them, but few have any idea what that really means. It is an expression which they have learned to repeat as occasion indicates, but if asked to explain it, that would be another matter. How grateful indeed we should be that it has been given to us to know this mystery of the kingdom of heaven!

### **Jesus' Resurrection**

When Jesus died he was not left in the tomb. It was essential for the carrying forward of the Creator's grand design that he be raised from the dead, and in his resurrection on "the third day" he was highly exalted to the divine nature. Later he returned to his Father and "shed forth" the Holy Spirit upon the waiting disciples. This was at Pentecost; and by the coming of the Holy Spirit the work of the Gospel Age was launched.

This work has been the calling and preparation of a class to be associated with Jesus in his kingdom. To begin with, most of these were Jews, but at the due time the Gentiles began to accept, and the work of God broadened to include them. These partake of what the Scriptures refer to as a "heavenly calling," and they "run" for "the prize of the high calling of God in Christ Jesus." (Phil. 3:14) In the resurrection these also partake of the divine nature. These, together with the exalted Jesus, will be the dispensers of the blessings which God promised Abraham would reach all families of the earth through his seed.

It is necessary for these to suffer and to die with Jesus if they hope to live and reign with him. This is described

in the Bible as being "beheaded for the witness of Jesus, and for the Word of God," (Rev. 20:4) and we are informed that those who are thus beheaded, will live and reign with Christ a thousand years. Paul informs us that Christ must reign until all things are put under his feet, and that the last enemy to be destroyed is Death. Adding to this Paul wrote, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."— I Cor. 15:25-28

### **Only a Brief Summary**

We have presented this brief summary of a number of the mysteries of the kingdom of heaven just in order that we might be reminded how wonderful they are, and how directly related they are to our glorious hope in Christ Jesus. May we never lost sight of the beauty, the simplicity, and the value of these precious teachings of the Word of God, for this is indeed what they are!

All the precious truths which are given to us by God reach us through his written Word, hence the importance of his Word in our understanding of God's mysteries. If a certain text or texts of the Bible do not harmonize with preconceived ideas of our own, let us not ignore those texts, but examine our own ideas to discover wherein they might be out of line with the mysteries of the kingdom of God.

This brief summary of God's plan can be proved over and over again in the Word of God, as our growth in grace and knowledge will attest. It is these simple truths of the divine plan which have become so meaningful to us in this time of the Lord's second presence, when the "light" is shining more brightly than it ever did before. What a precious "gift" this has been to all whose hearts the Lord has opened during these closing days of the Gospel Age.

## **The Dawn's Ministry**

The ministry of The Dawn, from its inception in 1932, has been, and will continue to be based upon these glorious fundamental doctrines of present truth. So far as the prophetic aspects of the truth are concerned, particularly those relating to this end of the age, we try as best we can, and without indulging in speculation, to keep them in line with developing world events. In this we will endeavor to look at things as they are, not what we think they will be some time in the future. And we will earnestly endeavor to follow the advice of "that faithful and wise servant" not to allow our expectations to weigh anything as against the facts.

The main development of the future is the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) We know that we can predict the coming of restitution with a full assurance of faith. We know that the time will come when there will be no more sickness, sorrow, pain, and death, and when God will make all things new. These blessed developments are all sure.

But even of these great events of the kingdom we do not know, and therefore cannot predict, the time. When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel," the Master replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) While God has since released some information concerning the times and seasons of his plan, he is still holding in his own power the information concerning when the messianic kingdom of blessing and life will begin to operate for the blessing of all the families of the earth. Then there will be "new heavens and a new earth, wherein dwelleth righteousness." —II Pet. 3:13

When the disciples asked that question of Jesus, instead of giving them a full answer he told them to tarry at Jerusalem until they were endued with power from on high, referring to the coming of the Holy Spirit. And then, he said, they were to be his witnesses, beginning at Jerusalem, and reaching to the uttermost parts of the earth.

Is it not the same with us? At the time of our consecration, we received the begetting and anointing of the Holy Spirit, and thus we are empowered to witness for Jesus. Indeed, if we are living up to our privileges we are being "beheaded for the witness of Jesus and for the Word of God." So, while we wait and pray for the kingdom, may we continue faithfully to bear witness to the truth, the kingdom truth.

What higher privilege and honor could anyone have while still in the flesh than to be an ambassador for Christ, and as such to proclaim the glorious "Gospel of the kingdom"? It is to this that your brethren of The Dawn are committed. We believe that the kingdom is near, but until the Lord says it is enough we will continue to proclaim the truth, the mysteries of the kingdom of heaven, knowing that if it be the Lord's will he will open the hearts of some to receive and act upon it. What grace the Father has indeed bestowed upon his people! □



### PEOPLE ARE WAKING UP

**"The ominous signs of the times are waking people up, and many are now inquiring [concerning the meaning of world conditions]. So the Lord's people should be very diligent, doing with their might what their hands find to do."—Reprints**

# *Vineyard Echoes*

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## **Special Telecast for Christmas Season**

THE following is a partial list of television stations that will carry our special film "Unto Us a Child Is Born." Additional stations will also carry the program, but details are not available as we go to press.

Please contact the station for day and time of telecast.

### **ALABAMA**

Huntsville WAAY-TV Channel 31  
Mobile WALA-TV Channel 10

### **CALIFORNIA**

Eureka KVIQ-TV Channel 6  
Santa Barbara KEYT-TV Channel 3

### **FLORIDA**

Pensacola WEAR-TV Channel 3

### **GEORGIA**

Augusta WJBF-TV Channel 6

### **ILLINOIS**

Quincy WGEM-TV Channel 10  
Rockford WREX-TV Channel 13

Springfield WICS-TV Channel 20

### **INDIANA**

Indianapolis WLWI-TV Channel 13

### **IOWA**

Mason City KGLO-TV Channel 3

### **MAINE**

Portland WGAN-TV Channel 13

### **MICHIGAN**

Detroit WTVS  
Marquette WLVC-TV Channel 6

### **MINNESOTA**

Mankato KEYC-TV Channel 12

### **MISSISSIPPI**

Jackson WJTV Channel 12

### **MONTANA**

Great Falls KRTV Channel 3

### **NEBRASKA**

North Platte KNOP-TV Channel 2

### **NEVADA**

Las Vegas KSHO-TV Channel 13

### **NEW MEXICO**

Albuquerque KOB-TV Channel 4

### **NORTH CAROLINA**

High Point WGHP-TV Channel 8

Washington WITN-TV

### **PENNSYLVANIA**

Johnstown WARD-TV Channel 56

### **SOUTH CAROLINA**

Anderson WAIM-TV Channel 40

Greenville WEBC-TV Channel 4

### **TEXAS**

Ft. Worth WBAP-TV  
Richardson KRET-TV

Tyler KLTV Channel 7

Weslaco KRGV-TV Channel 5

### **UTAH**

Salt Lake City KCPX-TV Channel 4

### **VIRGINIA**

Portsmouth WYAH-TV Channel 27

### **WASHINGTON**

Spokane KXLY-TV

Tacoma KTVW Channel 13

### **WISCONSIN**

Green Bay WBAY-TV Channel 2

# ***Encouraging Letters***

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## **From West Africa**

Dear Friends: Christian greetings! I thank you all very much for your love in sending me your booklets, also *The Dawn* magazine throughout the year. My sincerest thanks, also, for your prayers. And I thank our Heavenly Father for bringing me into fellowship with you and your publications, through which special spiritual blessings have come, meeting my personal needs and aspirations beyond all my human thinking. I have received immeasurable help through your literature. May the gracious Lord continue to bless you richly, and all your labours of love in his noble service.—Ghana

## **Greatly Comforted**

Dear Sirs: Many thanks for sending me copies of your *Dawn* magazine from time to time. They have answered my various questions regarding the Christian way of life. Your literature is written in such a straightforward manner and is so easily understood that I am greatly comforted and enlightened by your scriptural teachings. I am an elderly widow, and have lost also my only son, and I

have often wondered why. Your publications have helped me very considerably. To further assist, kindly send me your booklet, "The Truth About Hell." Yours sincerely.—England

## **Wanted New Hope**

Dear Friends in Christ: I set my alarm clock every Sunday morning in time to have my devotions, then listen to your program. I feel that I just can't miss it. May God bless all of you richly! My husband passed away three years ago, and I'm afraid that I backslid after that, because I wanted to go where he was—and he died not being a Christian. Then one morning I turned on my TV, and there was your grand program. I'm sure that God directed me to it. That morning you told about hope beyond the grave, and I sent for the booklet, as I wanted new hope so badly. Since then I have received many more books from you, and have studied them and the Bible together. Your books with their references make it understandable. One of the things that I do not yet understand is Armageddon, about

which you offered a booklet this morning. I wonder if you would send it to me, as I surely would appreciate it.—California

### **Most Wonderful News**

Dear Friends: Thank you so much for the very helpful literature you have sent me at various times. I already had "The Divine Plan of the Ages," which explains the Bible very fully. It is really helpful and comforting. I am a pensioner, and have always been interested in religion since my school days. To me now, it is all most wonderful news, and a glorious experience, to switch over from a religion I never understood (and which no minister seemed

able to explain) to a full realization of all that Jesus Christ has done for us all—not merely me, but for all the families of the earth. It is the marvelous "plan of the ages." Thank you again and again for all your help. I get your Dawn magazine, and I circulate your various publications to others for their help and guidance. God bless you all richly! Yours also in the Master's service.—England

### **Believes Message**

Dear Sirs: I have received your book, "Hope Beyond the Grave," and have read it several times. I am so happy to find that it teaches what I have believed for six years—the coming kingdom on the earth.

## ***Weekly Prayer Meeting Texts***

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**DECEMBER 2**—"And now, why tarriest thou? Arise and be baptized."—Acts 22:16 (Z. '01-186 Hymn 279)

**DECEMBER 9**—"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12 (Z. '98-41 Hymn 20)

**DECEMBER 16**—"How long halt ye between two opinions? If

the Lord be God, follow him: but if Baal, follow him."—I Kings 18:21 (Z. '02-42 Hymn 108)

**DECEMBER 23**—"A word in season, how good it is! A word fitly spoken is like apples of gold in pictures of silver."—Proverbs 15:23; 25:11 (Z. '02-381 Hymn 312 A)

**DECEMBER 30**—"Thou crownest the year with Thy goodness."—Psalm 65:11 (Z. '00-365 Hymn 89)

Every day I pray for this great blessing. I could not face life if I did not have this faith. My husband died nine years ago, and my life has been hard since I have continued to live alone on our farm. People around here do not believe as I do. When I sent for your literature I did not know what you were teaching, so I was greatly encouraged when I read your book.—Iowa

#### Greatest of All Messages

Dear Friends: Please renew my Dawn subscription. Thank you for this greatest of all reading material. There is nothing else being published

that is so in keeping with the Word of God pertaining to the divine plan of the ages, the greatest of all messages. The only hope of mankind is the kingdom to be established here on earth. May God bless you dear friends in your effort to bring this message to us!—California

#### Receives Ministerial Help

Dear Sirs: I enjoy reading your books, for they surely help me in my ministerial work, and also in my services in rest homes. Please send me the book for which I have enclosed the clipping. Thank you so kindly.—Ohio



### THE LORD IS COME

To be discussed by

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### For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

**JANUARY SPECIAL:** On Sunday, January 16, "Frank and Ernest" will discuss the topic, "The End of the World." With conditions in the world such as they are this subject should attract attention. Special circulars will be available to advertise it, and will be furnished free in whatever quantity they may be desired. Send your request for free circulars to, The Dawn, East Rutherford, New Jersey 07073.

# ***Speakers' Appointments***

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## **Ministering the Glorious Gospel of Christ**

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

O. D. DEIFER		Clarkston, Wash.	Dec. 1, 2
Catowissa, Pa.	Dec. 5	The Dalles, Ore.	3, 4
G. M. JEUCK		Portland, Ore.	5
Paterson, N. J.	Dec. 26	Salem, Ore.	6
A. H. KRUMPOLT		San Francisco, Calif.	8
Sayville, N. Y.	Dec. 12	Sacramento, Calif.	9, 12
New Haven, Conn.	26	Stockton, Calif.	10
R. J. KRUPA		Chico, Calif.	13
Detroit, Mich.	Dec. 26	Portland, Ore.	15
GEORGE PASSIOS		Bremerton, Wash.	16
Baltimore, Md.	Dec. 19	Tacoma, Wash.	17
Philadelphia, Pa.	19	Seattle, Wash.	18, 19
LEO B. POST		H. J. TIEMEYER	
Allentown, Pa.	Dec. 12	Hartford, Conn.	Dec. 12
H. W. PRICE		F. S. WASSMANN	
Seattle, Wash.	Nov. 28	New London, Conn.	Dec. 19
Wenatchee, Wash.	29	C. R. WEIDA	
Spokane, Wash.	30	York, Pa.	Dec. 19

—oOo—

## **BIBLE ANSWERS ON IN WEST INDIES**

**Station ZIZ-TV, Channel 5, in St. Kitts is now carrying our Bible Answers television programs. The cities of Nevis and Anguilla, in the West Indies, are also covered. The station reaches San Juan, Puerto Rico, on a limited basis. The time of the telecasts will be announced. They are on every day.**

# Conventions

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MINNEAPOLIS, MINN., Dec. 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 2601 Fillmore St., N. E.

COLUMBUS, OHIO, Dec. 12—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

CINCINNATI, OHIO, Dec. 19—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind.

CHICAGO, ILL., Dec. 26—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., Dec. 26—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

PALO ALTO, CALIF., Jan. 29, 30—Mid-Peninsula YWCA, 4161 Alma St. Mrs. M. Blichorz, 16171 Jasmine Way, Los Gatos.



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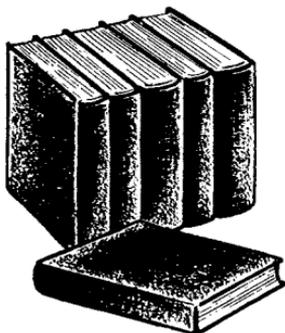
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**That the church is “the temple of the living God”**—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel age—ever since Christ became the world’s Redeemer and the chief corner stone of this temple, through which, when finished, God’s blessings shall come “to all people,” and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

**That meantime the chiseling, shaping, and polishing** of consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

**That the basis of hope for the church and the world** lies in the fact that “Jesus Christ, by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5, 6

**That the hope of the church** is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

**That the present mission of the church** is the perfecting of the saints for the future work of service to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

**That the hope for the world** lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35