

The Dawn

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Highlights of Dawn

Report from Italy

(By Brother Diego Cacioppo,
Agrigento, Italy)

DEAR brothers and sisters in Christ, may the grace and peace of God be multiplied unto you! In his love and goodness may he continually lead you, and give you added strength to further labor in his vineyard and to fight the good fight of faith!

I cannot find proper words to express my appreciation for all the blessed experiences I have enjoyed at this convention, and for the great privilege our Heavenly Father has granted me to meet all of you for the first time, and to fellowship with you. I am very much impressed with the zeal and high spiritual tone of all you brethren, and your devotion for the care of the church, and assistance to all who desire to share in the joys of the truth and to engage in spiritual fellowship.

The Lord's people, as they walk in the truth, always rejoice to learn the manner in which others of like precious faith are blessed by the Lord in their endeavors to serve him. Today there is a rich fellowship of kindred minds in many countries, although many are unknown to us according to the flesh. Yet we dearly love one another, and rejoice to learn that the Lord's people are still walking in the truth, and laying down their lives in sacrifice, in the interest of the truth and the brethren.

There is no greater privilege in the world today than to be a servant of the truth. Some sow the seed, some water it, and some are reapers. But whether our part is small or great in the Lord's work, we are nevertheless his servants. The main

objective of the Lord's people in this life is to spend as much time as possible in his service and to his glory, and to grow in grace and in the likeness of our Redeemer. While we realize that you brethren live in a land that offers more than ours, the Lord's work which you are doing throughout the world is not because you are wealthy. It is because of your love and your sense of responsibility to the Lord to make known the message of the kingdom, and the privilege of running for the prize of the high calling in Christ Jesus. It is made possible because you are individually prepared to make the sacrifices required for this purpose. The brethren here have always been very generous in helping to bring the message of the truth to brethren in other countries around the world including my country, Italy.

We are very grateful to The Dawn brethren for printing and distributing the Italian Dawn, and for the increased quantities of printed matter. As the Italian Dawn and the numerous tracts and booklets make their monthly journey to Italy, we are thankful to the Lord for the privilege we share in being able to have a part in this work. We very much appreciate the labor of Brother Panucci, who prepares the Italian Dawn each month, and Brother Nail who coordinates the work at The Dawn.

The brethren in Italy enjoy a measure of religious liberty such as never enjoyed before and how long this situation will continue we do not know. For many centuries the country was under bondage to the Babylonish system, which persecuted many who were not of their following. Today, that system fears the ascendancy of communism more than it fears Protestantism. In the past, many of the Lord's people in Italy went through some form of persecution.

Now there are numbers of brethren in Italy who are laying down their lives in the service of the Lord. They zealously spread the glad tidings by speaking to others about it, and by distributing tracts and booklets. When Brother Panucci approached me in 1977 to serve as a pilgrim in Italy, I hesitated to undertake that task—not because I did not want to

serve the Lord, but because I felt incapable of doing so. But he convinced me by saying that with the Lord nothing is impossible. He told me that he represented The Dawn, and that their whole desire was to help the Italian brethren. I felt that this was a Christian approach.

And so I became a full-time pilgrim, and I began to work in the island of Sicily. But I must confess, my dear brethren, that at times as I traveled to different places my heart was filled with sorrow when I learned that those who once walked with us had lost their vision of the truth. In the years from 1950 to 1962 there were twenty classes of Bible students in Sicily. But after that, due to the influence of outside brethren, much confusion was created in Italy, and many went in different directions.

We must realize that the message of truth in Italy was brought into that country after the Second World War. This meant that the brethren there were all new in the truth, without any elders to guide and instruct them. Now, since 1977, when The Dawn asked me to serve as pilgrim, it has been my mission to find and reorganize classes wherever there are brethren. And so I am visiting and spending time with all the brethren I can find, and encouraging them to have study meetings. In Sicily I visit the classes twice each month; on the main land once every two months. As I make these trips throughout Italy I also stop to visit newly found friends and those who receive The Dawn.

Last year a major radio station from Agrigento invited the different religious denominations to present their beliefs, alive on radio, and before a group of newspaper reporters. The different denominations were: Pentecostal, Valdese Adventists, Mormons, Catholics, Jehovah Witnesses, and we Bible Students. All these denominations gave messages of fear, eternal torment, and destruction of the Planet Earth, and presented a God that will destroy all people with the exception of the members of their specific religions. Even the newspaper reporters, who served as judges of the discussions, reprimanded the others for presenting such a God of fear.

Then when it was our turn to speak, we presented a message of comfort, and a God of love, and told about the blessings of the coming kingdom when all the families of the earth will be blessed. All the judges appreciated this message, and one of them, the chief editor of an influential magazine in Italy, expressed the desire to know more about our beliefs, and said he wished to write an article about us in his magazine. Later another contact was made on the mainland, as a result of which the name of our association was printed in the official Italian encyclopedia, with which great numbers of young Italian students will come in contact. It was also recorded that Brother Charles T. Russell was the founder of the Bible Students movement.

The pilgrim service has helped the brethren in Italy immensely, especially in binding them closer to one another. This important work has been increased during the past two years, but the need remains greater than is within our ability to fill.

Brother and Sister Nail's pilgrimage to Sicily in 1978 was very richly blessed by the Lord, and their loving fellowship and ministry brought much joy and blessing to the Italian brethren.

Last year, in September, the first convention in many years was held in Agrigento. This happy occasion was arranged by the local brethren with the cooperation of The Dawn. An encouraging number of brethren from America crossed the ocean to partake of the spiritual blessings of this fellowship and it was, indeed, with grateful hearts and abounding joy that all the brethren gathered together. The whole assembly was also delighted and much blessed in having Brother Panucci with us. He not only served on the program, but also interpreted for us for four days in both English and Italian.

In closing, dear friends, I bring to all of you the greetings of love from all the Italian brethren. And may the dear Lord richly bless you! □

Bible Study

LESSON FOR OCTOBER 5

God's Covenant and David

MEMORY SELECTION: "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Samuel 7:16

SELECTED SCRIPTURE: II Samuel 7:8-16

THE Apostle Paul, in describing David and his relationship to the Lord said: "He raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." (Acts 13:22) Because of David's complete honesty of heart and his sincere desire to serve and please the Lord, he was made an important link in the chain of faithful servants whose offspring were to produce the long-promised Seed that was to bless all the families of the earth.

David's predecessor was Saul, and because of his unfaithfulness the kingdom was taken

from him. David was then anointed king, and with the Lord's help and overruling providence the kingdom grew and prospered. When most of the nation's enemies were subdued, David turned his thoughts to the Lord. It was of concern to him that the Tabernacle—the Lord's house—was simply a tent. He desired to build a great temple for the Lord. The Lord spoke to David through the prophet Nathan and instructed him not to build an earthly temple but said that in due time David's seed would build a temple that would have the Lord's blessing.

The prophet's words from the Lord were: "And when thy days

be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. . . . But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Sam. 7:12-16

This wonderful covenant with David established beyond any doubt that the promised Seed—the Messiah—would come through David's line of descendants. The statement that God's mercy would not depart from David, as he had taken it away from Saul, became known as "the sure mercies of David." (See Psalm 89.)

In some of the Messianic prophecies, attention is focused on God's kingdom covenant with David. One such prophecy is found in Isaiah 11:1-9: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [reverence] of the Lord; and shall make him of quick understanding in the fear [reverence] of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

At the time of the birth of John the Baptist, the privilege of announcing the forthcoming birth of Jesus was given to Zacharias, the father of John the Baptist. The prophecy reads, in part: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; . . . to perform the mercy promised to our fathers, and to remember his holy covenant." —Luke 1:68-72 □

God's Covenant and Israel's Sin

MEMORY SELECTION: "Thou shalt have no other gods before me."—Exodus 20:3

SELECTED SCRIPTURE: I Kings 11:4-13

WHEN Solomon was anointed king he was humble and he honestly desired to emulate his father David in faithfulness to the Lord. In I Kings 3:3 we read, "And Solomon loved the Lord, walking in the statutes of David his father." Then in verse 5 we are told that the Lord came to Solomon and asked what the king would have. Solomon's answer revealed a heart completely dedicated to the service of the Lord and his people.

The request that Solomon made of the Lord is recorded in verses 6-9: "And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to

sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

The honesty and humility of Solomon's request pleased the Lord, and he granted it, saying, "Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." (vs. 12) Then, also, because of Solomon's selfless request, the Lord granted him those material things he did not ask for—both

riches and honor. And the Lord concluded his promise to Solomon with these words, "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—vs. 14

For many years Solomon was faithful and obedient to the Lord and his covenant. He ruled wisely and his fame spread far and wide. (I Kings 10:23,24) He built the Temple, using the materials David had collected during his reign. The beautiful prayer that Solomon offered to the Lord at the time of the dedication of the Temple is recorded in I Kings 8:12-61.

But in time the power and glory of Solomon's office began to have an adverse effect upon his heart and mind. In I Kings 11:1,2 we read: "But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love." In verses 10 and 11 we read: "And [God] commanded him concerning this

thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

Solomon's experience was illustrative of the sin that so easily beset the nation of Israel. They became involved in idol worship in the same way that Solomon did—by association with their idolatrous neighbors. The Apostle Paul, in I Corinthians 10:6, tells us that the experience of the nation of Israel was an ensample to us, and he admonishes us that we should flee from idols. In I Cor. 10:6,7,14 we read, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Wherefore, my dearly beloved, flee from idolatry." Not that we would worship idols of wood or stone, but anything that takes the place of God in our hearts becomes an idol and a stumbling block in our Christian walk. □

God's Covenant and Jeremiah

MEMORY SELECTION: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31:33

SELECTED SCRIPTURE: Jeremiah 31:1-3, 29-34

BECAUSE of Israel's long history of disobedience and, finally, their rejection of Jesus as their Messiah, they were cast off as a nation. They lost the opportunity of being the prospective seed of promise. Jesus, in Matthew 23:37, 38, said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

The Apostle Paul states: "But Israel, which followed after the Law of righteousness hath not attained to the Law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law.

For they stumbled at that stumblingstone." (Rom. 9:31, 32) Because of this, the Lord turned to the Gentiles to take from them a people for his name.—Acts 13:46-48; 15:14; Rom. 11:22

But this did not mean that the nation was to be lost, for the Apostle Paul states in Romans 11:28: "As concerning the Gospel, they [the Jews] are enemies for your [the Gentiles'] sakes: but as touching the election, they [the Jews] are beloved for the fathers' sakes." This meant that the call to become part of the seed of blessing was to go to both Jews and Gentiles, with no discrimination. The acceptance was to be based on faith in the shed blood of Christ rather than on nationality.

When the fullness of the Gentiles is completed, it is God's purpose to turn again to the Jewish people to bless them. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer [the promised seed of blessing], and shall turn away ungodliness from Jacob. **For this is my covenant unto them, when I shall take away their sins.**"—Rom. 11:25-27

The covenant under which the nation of Israel is to be blessed is the New Covenant, which was prophesied by the Prophet Jeremiah. The Apostle Paul, in Hebrews 8:6-13, tells us why a New Covenant was needed, and then he recounts the promise and tells how Israel, and for that matter all the families of the earth, will be blessed under this New Covenant arrangement. Speaking of Jesus, he says: "By how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."—vss. 6, 7

As Moses was the mediator of the Law Covenant, which things were typical, so Jesus, in the fulfillment of the type, is the Mediator of the New Covenant. (Deut. 18:15; Acts 3:22,23) Jesus is a better Mediator because the New Covenant is ratified by better sacrifices and Jesus has the authority and the commission to write God's law in the hearts of the people. This will be done by providing experiences and giving instruction through the visible representatives of the kingdom, the ancient worthies.—Jer. 31:33; Isa. 1:25,26; Matt. 8:11

The Law Covenant was a measure of a perfect man's ability to keep it. It required perfect performance. The Apostle James states, "For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." (James 2:10) Therefore, imperfect men could not keep it. (Rom. 3:19,20) But the New Covenant is a better covenant in the sense that it has provision for the weaknesses and imperfections of humanity. The Prophet Jeremiah indicates that through knowledge will grow an appreciation and love for God and his arrangement. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:33 □

God's Covenant and Ezra

MEMORY SELECTION: "They read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8:8

SELECTED SCRIPTURE: Nehemiah 8:3; 9:32-38

WHEN the wall was completed "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the Book of the Law of Moses, which the Lord had commanded to Israel." (Neh. 8:1) The Israelites had drifted so far away from the observance of the Law that they had even forgotten its terms. "So they read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading." (vs. 8) Apparently, during the reading Ezra stopped and explained certain portions and probably gave examples, so that the essence, or terms, of the Law were well understood by everyone.

On the second day of reading they discovered that they should be celebrating the festival of booths, and so the people went forth and built booths and celebrated the feast for seven days, and the eighth day was a solemn assembly.

This was a very meaningful celebration for the Jews, for it marked the end of the harvest. It was therefore a time of rejoicing and thanksgiving for all the blessings God had given in the fruitage of all their crops. The Day of Atonement should have been observed just five days earlier. Realizing this, the people were at peace with God. Dwelling in booths together—rich and poor alike—was to

make them realize that it was only because of God's care over them that they had a measure of prosperity. They were to think deeply on this for fear that their hearts might indeed be lifted up and they would forget God, who brought them out of the land of Egypt, out of the house of slaves. Moses stated this: "But you shall (earnestly) remember the Lord your God; for it is He Who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as at this day. And if you forget the Lord your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish. Like the nations which the Lord makes perish before you, so shall you perish, because you would not obey the voice of the Lord your God."—Deut. 8:18-20 (Amplified Version)

The eighth day was a day of solemn assembly, and the children of Israel were assembled with fasting and with sackclothes and earth upon them. This was the means that the Lord had used to bring them back into harmony with himself under the covenant.

The festival of booths was used by Jesus to illustrate the fulfillment of a part of the

typical picture of the festival. Apparently a part of the ritual in Jesus' day was to pour water from the pool of Siloam upon the altar as an offering of thanksgiving, and Jesus made the spiritual application. He said: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37,38) The text then continues in explanation: "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." —vs. 39

In the Bible, truth is very often pictured by water, and therefore what Jesus was saying was that those who believed on him through the Word would be filled with the Holy Spirit. This, in a special way, would continue down through the Gospel Age. This too was to be a gift of God. Those so filled with the Spirit are to be a source of life to all the willing and obedient in the kingdom. Jesus, in speaking to the woman at the well, stated: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN

PART 12

Hell Gives Up Its Dead

IN REVELATION 20:13 we read that "death and hell delivered up the dead which were in them." This is one of the ways in which the Bible describes the resurrection of the dead. The Apostle Paul, quoting an Old Testament prophecy concerning the resurrection of Jesus, wrote that he had "led a multitude of captives." (Eph. 4:8, margin) Here we have the dead described as captives, and their awakening as a release from captivity. Daniel 12:2 describes the dead as sleeping in the dust of the earth, and their coming forth as an awakening from sleep. Moses describes the awakening of the dead as a returning from destruction.—Ps. 90:3

According to the traditions of the Dark Ages, hell was a place from which there would be no return, an abode in which, moreover, there would be eternal suffering. But this is not in agreement with the Bible. As the Apostle John wrote, hell will deliver up its dead. (Rev. 20:13) This is a flat contradiction of the tradition that hell is a place of eternal torment. But to appreciate the full beauty of the Bible's teachings on this subject it is essential that we examine more of its testimony on the topic of hell.

Just what is the hell that is taught in the Bible? To answer this question satisfactorily it is important to know that the English word "hell" as used in the Bible is a translation of the Hebrew in the Old Testament and of the Greek in the New Testament. In the Old Testament, the Hebrew word from which hell is translated is **sheol**. This word appears sixty-five times in the Old Testament. Thirty-one times it is translated

“grave,” thirty-one times “hell,” and three times “pit.” This variation of translation has resulted in concealing what the Bible hell really is.

In Genesis 37:35 the word **sheol** appears for the first time in the Bible. It is used by the faithful patriarch Jacob. His son Joseph had been sold into slavery in Egypt, and Jacob's other sons had deceived their father into believing that Joseph was dead. Mourning over the supposed death of Joseph, Jacob said, “I will go down into the grave unto my son mourning.” Here **sheol** is translated “grave.” Had it been translated “hell,” as it is thirty-one times in the Old Testament, the reader would have known that Jacob, a faithful servant of God, expected to go to hell when he died, and from this it would also be known that hell is not a place of torment for sinners, or for anyone else.

No Knowledge in Hell

In Ecclesiastes 9:10 this same Hebrew word **sheol** is again used and is translated “grave,” which in reality is the Bible hell. The text reads: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**, the Bible hell], whither thou goest.” Here is a definite statement revealing that **sheol** is a state of unconsciousness, agreeing with the 5th verse of the same chapter, which informs us that “the dead know not anything.”

The Prophet Job understood this and, in a period of extreme suffering, asked the Lord to let him die. Job prayed, “O that thou wouldest hide me in the grave [**sheol**, hell], . . . until thy wrath be past.” (Job 14:13) Suffering as he was, Job surely would not ask God to let him go to a place where he would suffer even more and where his torture would last forever. No, Job wanted release from suffering, so he asked God to let him go to **sheol**, to hell.

According to tradition, hell is a place where God visits his wrath upon sinners, but in Job we have a righteous man

asking to go to hell to escape God's wrath. What did he mean? The wrath of God here referred to by Job is the curse of death, which came upon all mankind through original sin. David referred to it as God's "anger" and assured us that it endures but for a moment and added, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Knowing that God's wrath would not continue forever upon the human race, Job prayed for release from it until it was past. Job knew that then he would be restored to life. He said, "If a man die, shall he live again? All the days of my appointed time [in death] will I wait, till my change [from death to life] come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14, 15) Here we have definite assurance that those who go into the Bible hell do not remain there, that a time will come when hell will give up its dead.

Hell Destroyed

Hosea 13:14 reads: "I [the Lord] will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Here "grave" is again a translation of the Hebrew word **sheol**, the Bible hell. In this promise the Lord reveals his intention of destroying **sheol**. He promises to "ransom" the people from the power of hell. This is a reference to God's grand design of redemption through Jesus. The destruction of hell implies the release of its prisoners of death. This is brought about by virtue of the fact that Jesus took the sinner's place in death.

In Psalm 16:10 Jesus' soul is indicated as being in hell, and Jesus' own confidence is expressed that he would not be allowed to remain in hell. In the New Testament the Apostle Peter, speaking on the Day of Pentecost concerning the death and resurrection of Jesus, quotes this promise of Jesus' resurrection and uses the Greek word **hades** to translate the Hebrew word **sheol**. Thus we know that **hades** in the New

Testament has the same meaning as **sheol** in the Old.—Acts 2:27-31

Jesus' soul, his being, went into hell (death, the grave) when he died. He went to hell to take the sinner's place in hell. Isaiah describes this as a pouring out of his soul unto death. (Isa. 53:12) Thus he provided redemption, or a ransom from the power of death; and in God's due time this leads to a release of all mankind from death, or hell. Confirming this, Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) Jesus will use "the keys of hell" to unlock its doors and set its prisoners free.

Jesus forecast the opening of the gates of hell in a statement to Peter. He said to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) The "church," as we have seen, is a company of faithful followers of the Master who are called out from the world to be associated with him in the future work of blessing the world. These are, together with Jesus their Head, the "seed" of Abraham, which will be God's instrument in blessing all the families of the earth.—Gal. 3:8, 16, 27-29

But the vast majority of the people to be blessed through Christ and the church are asleep in death. They are in the Bible hell. In order to receive the promised blessing of life, they must be awakened from death. "The gates of hell" must be opened for them. Jesus has "the keys of hell," and he, together with his church, will open the gates of hell and set its captives free. The "gates" will not prevail against the accomplishment of the divine purpose through the church. Hell will give up its dead.

We are not here attempting a complete study of the hell subject as set forth in the Bible. For this we refer the reader to the booklet "The Truth About Hell," which examines every text in the Bible in which the word "hell" appears, including The Parable of the Rich Man and Lazarus. In this

discussion we are merely calling attention to the fact that, according to the Bible, hell is the condition or state of death, and that the dead are to be restored to life, as clearly stated in Revelation 20:13.

The Resurrection

It is this great feature of the divine plan that is described in the Bible as the resurrection of the dead. Paul said that there would be a resurrection of the dead, "both of the just and unjust." (Acts 24:15) He explains in I Corinthians, chapter 15, that Jesus was the "firstfruits" of the resurrection and that, as a result of his resurrection, all mankind are to be brought forth from death. He said: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at his coming."—vss. 20-23

While Jesus is **THE** firstfruits of the resurrection, those who will be associated with him in the kingdom will also be a firstfruits class. In Revelation 20:4,6 these are shown as coming forth in "the first resurrection" to live and reign with Christ a thousand years. Like Jesus, these also will be highly exalted to the divine nature, and to immortality. Herein is the hope of immortality as set forth in the Word of God. Man is not inherently immortal, but those who qualify to live and reign with Christ will be given immortality in the resurrection.

Paul mentions this in I Corinthians 15:53, saying, "This corruptible must put on incorruption, and this mortal must put on immortality." Obviously, if we possess immortality now, it could not be given to us as a reward in the resurrection. The promise of immortality is not made to all mankind but only to those who follow faithfully in the footsteps of Jesus—those who "by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Rom. 2:7

Those who come forth in "the first resurrection" are among "the just" referred to by Paul in Acts 24:15. Another group of "the just" will be those faithful servants of God who lived and died prior to our Lord's first advent. These are often referred to as the ancient worthies. Paul mentions a number of them in the 11th chapter of Hebrews and shows that they will be made perfect in what he describes as "a better resurrection." (vss. 35,40) These, as we have seen, will be the human representatives of the divine Christ, which is to be made up of Jesus and his church.

The General Resurrection

Finally, in the outworking of God's grand design, when all the rulers and servants who will participate in Christ's kingdom are brought forth from death, including "a great multitude" referred to in Revelation 7:9,10, and when the messianic kingdom is established and operative, the awakening of the remainder of the dead world of mankind will begin. This we might refer to as "the general resurrection." The great work of the general resurrection will occupy much of the thousand years of Christ's kingdom.

One of the promises of the general resurrection is found in Isaiah 35:10. This text reads: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "The ransomed of the Lord" includes all mankind, for, as Paul wrote, Jesus gave himself "a ransom for all." (I Tim. 2:3-6) These will "return" from death, the Bible hell.

As the ransomed of the Lord return from death, they will, as the text states, "come to Zion." Zion is one of the symbols of the kingdom of Christ that is used in the Bible, representing particularly the spiritual phase of the kingdom. In Revelation 14:1 Jesus and his faithful followers who will reign with him are shown together on Mount Zion. So, the ransomed of the Lord coming to Zion will mean their

recognition of the messianic kingdom authority in the earth. It will be through their obedience to the laws of this kingdom that they will "obtain joy and gladness, and sorrow and sighing shall flee away."

Ezekiel 16:53 sets forth another assurance pertaining to the general resurrection. This promise mentions the people of Sodom and of Samaria, as well as those Israelites who did not qualify for "the better resurrection." We quote: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity o' thy captives in the midst of them." Here is one of the many instances in which the awakening of the dead is likened to the freeing of captives from a prison. In this case the great prison is the condition of death, which is the Bible hell.

In Jeremiah 48:47 the Moabites are assured that "in the latter days" they will be brought forth from their captivity in death. In the last verse of the next chapter a similar promise is made to the Elamites. Both the Moabites and the Elamites were ungodly people and are among the "unjust" spoken of by Paul who are to be resurrected from the dead.—Acts 24:15

"The Latter Days"

In the two promises just mentioned, we are informed that the resurrection is to take place in "the latter days." The reference here is to the time when the grand design of the Creator for the restoration of the human race to life is being brought to a consummation. In the New Testament, Martha, the sister of Mary, used a similar expression when referring to the time of the resurrection. Her brother Lazarus had died, and Jesus said to her that he would live again. Martha replied, "I know that he shall rise again in the resurrection at the last day."—John 11:24

In John 5:28, 29 Jesus gives us another promise of the resurrection: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall

come forth; they that have done good [the just], unto the resurrection of life; and they that have done evil [the unjust], unto the resurrection of judgment.” (Revised Version) Here it is indicated that in the resurrection the unjust will be judged. Note that those who have done “evil” are not awakened from death to be tormented.

Our Only Hope

No other religion in the world except the religion of the Bible holds out the hope of the resurrection of the dead. One very good reason for this is that all other religions teach that death is not a reality. If, as the claim is, there is no death, then there could be no resurrection of the dead, for no one is dead. The Bible, on the other hand, presents the truth that death is a reality and that mankind is dying because of sin.

“The wages of sin is death,” wrote Paul, “but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23) This “gift” of life through Christ reaches the people through a resurrection, and except for this resurrection, all the dead would remain in death. Paul stated it very emphatically when he wrote: “If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”—I Cor. 15:16-18

We are thankful for the many assurances of the Bible that there will be a resurrection of the dead, that hell will give up its prisoners of death, that those held in captivity to death are to be released. These assurances should be of great comfort to all who have lost loved ones in death—and who has not been bereaved in this way?

Think of the mothers who have lost their children in death. The Bible gives us a special promise concerning these. We quote: “Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from

weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.”
—Jer. 31:15-17

Here the condition of death, the Bible hell, is described as “the land of the enemy.” Paul refers to death as an “enemy,” an enemy which is to be destroyed by the reign of Christ. (I Cor. 15:25, 26) How good to realize that all the prisoners of death will no longer be incarcerated behind its darkened and gloomy walls, that the children, and all mankind, will “return” from this “land of the enemy”!

“There is hope in thine end,” the Lord said to mothers whose children have died. While our beloved dead are now missed and lamented, this is not the “end” for them, for we are given a hope that they shall “come again to their own border.” They will cross over the border from the land of death to the land of the living, which, as far as mankind in general is concerned—the young and old—will be here on the earth as humans. The young will then mature, and the old will renew their youth. Eventually the willing and obedient of all mankind will be restored to the original perfection lost through the sin of our first parents, with pain and death no longer afflicting them. This is the glorious prospect held out to us in the Bible concerning the sin-sick and suffering world. And what a glorious prospect it is:

“Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of

human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—"The Divine Plan of the Ages." (See Revelation 21:4.)

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5—Jehovah, Creator and Father
12—A Worldwide Religion

19—Hope for a Fear-Filled World
26—The Times of the Gentiles

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Christian Life and Doctrine

Our “Iron Gates”

“They came unto the iron gate that leadeth unto the city; which opened to them of his own accord.”—Acts 12:10

WHEN Jesus, in Gethsemane, faced the mob that had come out from Jerusalem to arrest him, Peter drew his sword and, in an effort to rescue Jesus from his enemies, cut off the ear of a servant of the high priest. Jesus commanded Peter to put up his sword; he healed the injured man's ear and then indicated that he had merely to ask the Father and twelve legions of angels would be sent to protect and deliver him.—Matt. 26:51-53; Luke 22:50, 51

Later, when Jesus was before Pilate, charged with claiming to be a king, this Roman governor was somewhat irritated because the Master was so uncommunicative. He asked Jesus if he did not realize the authority of his position and what it would mean to get a favorable decision from him. But Jesus answered, “Thou couldest have no power at all against me, except it were given thee from above.”—John 19:11

These two statements, by which Jesus affirmed his complete confidence in his Heavenly Father's overruling providence in his life, should be a great source of confidence to us who are following in his steps. While Jesus did not expect that his Heavenly Father would deliver him from all trouble, he had no doubt of divine ability to do this. He knew that he was to die for the sins of the world. If he should be spared from suffering and death, how then, as he himself asked, would “the Scriptures be fulfilled, that thus it must be”?—Matt. 26:54

Shortly after Jesus began his ministry, the religious rulers of Israel began to show their opposition. They would have liked to do away with him long before they did. Jesus knew this and avoided situations that would give them their coveted opportunity. His Heavenly Father cooperated with him in this, and we may be sure that all the powers of the Roman Empire enlisted on the side of the Master's jealous enemies could not have touched so much as a hair of his head until the "due time" came.

But there was in God's plan a due time for the Redeemer to give his life for the sins of the world. Jesus knew when that time had come. He told his disciples, even before he went to Jerusalem to celebrate the Passover with them for the last time, that he would there be arrested and put to death. He knew that this was God's will for him.

True, twelve legions of angels were ready to protect him from harm. These were more powerful than all the legions of Rome. Pilate would have been helpless to do anything against the Master had it not been permitted by God. But Jesus knew that it was the Father's will that he should die, so he did not ask for the twelve legions of angels to protect him from his enemies. His only way of escape from trial, now that his hour had come, was through death.

We Walk in His Steps

As Jesus was, so are we in this world. We have covenanted to walk in his steps, to be "crucified" with him. That is a hard word! We know what it meant for Jesus to be crucified, and we freely use the word to describe our own experiences as we endeavor to walk in his steps; yet at the same time we may wonder why we have such severe trials, why the Lord does not deliver us from fiery-furnace experiences and allow us to enjoy the apparent joy and peace that seemingly fill the lives of other Christians.

There are many promises to assure us of God's ability and of his willingness to protect us from harm. "He that dwelleth

in the secret place of the Most High," says David, "shall abide under the shadow of the Almighty." (Ps. 91:1) Yes, the Almighty is just as capable today of sending those twelve legions of angels to protect us as he was when Jesus was delivered into the hands of his enemies.

But with us, as with Jesus, there is a due time, as well as a due way of deliverance. So the lesson we need to learn is simple trust in our God and humble submission to his will. Jesus said, "If it be possible, let this cup pass from me." (Matt. 26:39) Nevertheless, Jesus desired that his Heavenly Father's will be done more than he desired release from suffering. This should be our attitude in every trial, in every hardship, in every perplexity, in every disappointment, in every faith-trying experience with which we are confronted.

God's Will for Peter

Our text brings before us a marvelous providence of God in the life of the Apostle Peter. The miraculous power of God was employed through an angel to deliver the apostle from prison and from death at the hands of Herod. This deliverance was accomplished, not because it was the general plan of God at that time to protect all his consecrated people from bodily harm, but because he had further service for Peter to perform and further lessons for him to learn.

In the beginning of the chapter, we are informed that Herod "stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." (Acts 12:1, 2) No angel was sent to prevent this killing. We cannot believe that this was because James was not faithful to the Lord. It was simply that God had another way for him to "escape." God's providential care for his people is not always manifested in the same way.

As Herod "stretched forth his hands" further, Peter was caught and imprisoned. In doing this, Herod was seeking to please the Jews, over whom he ruled as the representative of Caesar. It was the Passover season, and he was sufficiently

acquainted with Jewish customs to realize that until these special days were over the interests of the Jews would be well taken up; so he decided to hold Peter in prison until afterward and then bring him forth and make a public demonstration of his killing.—vss. 3-5

But meanwhile the church prayed. We cannot imagine that these consecrated Christians “demanded” of God that he use his power to protect Peter. They no doubt also prayed on behalf of James, who was “killed . . . with the sword.” Jesus also prayed while in Gethsemane—“If it be possible, let this cup pass from me.” But in Jesus’ case it was not possible; that is, it was not the Lord’s will for him. Nor was it the Lord’s will that James be spared from death at the hands of Herod.

But the disciples did not lose their faith. They prayed for Peter also. It was the Father’s will that Peter should also die as his Master did. Jesus had prophesied this (see John 21: 18, 19). But, as with Jesus, so with Peter, and so with every one of us, there is a due time for all our experiences, and this was not the due time for Peter to finish his course in death.

Peter was “kept in prison,” we read, “but prayer was made without ceasing of the church unto God for him.” What a picture this conjures up in our minds! Peter in prison, the church gathered—in the home of Mary, the mother of Mark—praying. These devoted disciples had no assurance that the hands of Herod would not reach them also, but they prayed for Peter.

Meanwhile Peter, chained between two soldiers, was “sleeping.” What an example of faith! Chained between two guards, held in prison with a threat of execution hanging over him, yet Peter slept. He had such confidence in the Lord that he was able to leave everything completely in his hands, knowing that whatever his will might be for him, it would be the best.

Peter, who was so greatly disturbed when Jesus was arrested, and who attempted to use his sword to deliver the

Master from his enemies, had learned his lesson. He had learned it so completely that now, when similarly held in custody and threatened with death, he could lie down and sleep, leaving the outcome of his experience wholly with the Lord. This circumstance reminds us of David's attitude. When his enemies were pressing hard against him, he wrote: "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."—Ps. 3:1-5

So it was also with Peter. He knew that the Lord was his shield and his salvation, so he "slept." Peter also "awaked" because the Lord sustained him. An angel of the Lord appeared before him "and smote Peter on the side." The angel raised Peter up and said to him, "Arise up quickly."—Acts 12:7

What a startling, and at the same time, happy awakening this must have been! When, in faith, Peter fell asleep chained between the two guards, there may have been a fleeting thought pass through his mind that possibly he would be smitten by them, awakened, and hurried to his execution; but little did he realize that he would be awakened by an angel. And not only was he awakened, but his chains also fell off, and he was bidden to arise. He was told to gird himself, put on his sandals, and follow the angel. Peter obeyed. (vss. 8,9) This indicated that he was to leave the prison. But how? True, he was no longer bound to his guards by chains, but he was still locked up within the prison. How was he to escape? Would he not be apprehended by other guards, and could he hope to get through the doors of the prison to freedom on the outside?

These questions may have occurred to Peter, but the account does not record them. We know only that Peter

“followed the angel,” being unaware of just what was happening. He was not sure that he was actually awake. Perhaps, thought he, I am only having a dream or seeing a vision. But the important thing is that he “followed.”

Yes, Peter followed the angel of the Lord and did exactly as he was instructed. There is a lesson in this for all the Lord’s people when they are passing through their severe trials. The Lord always sends an angel to conduct us through those trials. As “ministering spirits,” they are always near to help and direct us. Happy are we if we follow their leadings!

These angels do not now speak to us audibly, nor do they appear in visible form, but they are able to overrule in our experiences in such a manner as to be a positive and directing influence in our lives. We often speak of the providences of God, but do we realize that our ministering spirits are shaping those providences? They may not always lead in the direction of lighter burdens or less fiery trials; but if we follow them, they are sure to lead us finally to victory and glory.

“His Own Accord”

Peter followed the angel “past the first and the second ward.” Thus far there was no interference. Who or what could interfere with the angel of the Lord? Then they came to the iron gate that led to the city. This apparently was the last barrier, but it was a formidable one. Probably Peter was thoroughly awake by now and fully understood what was taking place. Did he wonder how, or by whom, that iron gate would be opened? We do not know.

The account simply tells us that the gate opened of “his own accord.” In this enlightened day of modern inventions, gates and doors are opened by means of “electric eyes.” The person approaching the door passes through a magnetic circuit, thus breaking it. This sets an electrical mechanism into motion, which opens the door.

No such man-made device opened the iron gate of that Roman prison in which Peter was incarcerated. The Lord had his own "electric eye," which, as the angel and Peter approached the iron gate, went into action and swung it wide open. Yes, it was a miracle, but only by a miracle could the Lord deliver his servant and make him available to render further service to his people.

Peter and the angel passed through the iron gate into freedom, and then the angel departed (vs. 10), leaving Peter to find his way to the home of Mary, and to his friends and brethren who were praying for him. The direct services of the angel were no longer needed, reminding us that the Lord gives us help only to the extent actually necessary. He furnishes us with our "daily bread" a day at a time, not for a year in advance.

Past the iron gate and out of prison, the angel no longer with him, Peter meditated on the meaning of what had happened. He came to the definite conclusion that there was no other explanation than that the Lord had sent an angel to deliver him. Fortified by this knowledge, he sought out the house of Mary, the mother of Mark. It was here that the brethren were praying for him.

Peter knocked at the gate, attracting the attention at first of only a "damsel," a girl probably too young to be taking a serious interest in the prayers of the brethren. She recognized Peter and quickly reported to the others that he was at "the door of the gate," but she was too excited even to think of opening the gate to permit him to enter. When she told the brethren that Peter was outside, they said to her, "Thou art mad." (vss. 12-15) This does not necessarily indicate that these brethren lacked faith in the efficacy of their prayers. One of their number had already been killed by Herod. Perhaps they had concluded from this that Peter would also be killed.

Probably their prayers were more in the nature of the one offered by Jesus, "If it be possible, let this cup pass" from Peter. The main burden of their prayers was probably that Peter be given grace and strength to meet this severe test. And how wonderfully these prayers were answered! It may well have been because of such prayers that Peter was able to lie down and sleep while chained to the two guards.

God's providences are not always the same for all his people. James was killed by Herod, but Peter was saved from death at that time—saved for further service; saved to continue feeding the Lord's sheep, as he had been commissioned by Jesus; saved in order that through his continued faithful ministry he might further "strengthen the brethren," as Jesus had also told him he would have the special privilege of doing.

Our "Iron Gates"

We look back upon the experiences of Jesus and the apostles, noting the miraculous manner in which God dealt with and blessed them, and we almost wish we could have been there and shared in some of those thrilling episodes. Sometimes our walking with the Lord may seem void of many outstanding evidences that he is actually by our side, that his angels are encamped round about us, that every detail of our lives is being supervised by his wisdom, that we are protected by his power and spiritually enriched by the abundance of his grace and love.

But has it occurred to us that it requires greater faith to trust in the Lord when the outward manifestations of his keeping power are difficult to discover? Peter could always look back upon his experience of being delivered from Herod's prison as a proof of God's overruling providences in his life. It was so definite, so outstanding, that there could be no mistaking its blessed and reassuring implications. The opening of his iron gate was a lasting memorial of God's power to deliver him from evil.

(Continued on page 38)

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La Salle	WLPO 1220	9:45	a.m.	OHIO			
Rockford	WRRR 1330	6:15	a.m.	Columbus	WTVN 610	6:00	a.m.
West Frankfort	WFRX 1300	9:15	a.m.	Dayton	WAVI	10:45	p.m.
INDIANA				Toledo	WGOR 1520	9:30	a.m.
Evansville	WIKY	7:15	a.m.	Zanesville	WHIZ 1240	6:40	a.m.
Gary	WWCA			OKLAHOMA			
Hammond	WJOB 1230	8:30	a.m.	Norman	KNOR 1400	7:30	a.m.
Muncie	WLBC 1340	7:00	a.m.	Pawhuska	KOKN 1500	8:00	a.m.
KENTUCKY				OREGON			
Bowling Green	WLBK 1410	8:00	a.m.	Portland	KYXI 1330	10:30	p.m.
Corbin	WYGO-AM/FM	8:30	a.m.	PENNSYLVANIA			
Newport	WNOP	8:00	a.m.	Allentown	WHOL 1600	10:30	a.m.
Winchester	WWKY 1380	10:30	a.m.	Pottstown	WPAZ 1370	12:45	p.m.

Radio Broadcast Schedule

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

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

SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
October 5	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
October 12	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
October 19	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
October 26	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL	MOUNTAIN HOME, AR	REDLANDS, CA
HALEYVILLE, AL	AZUSA, CA	RIALTO, CA
HUNTSVILLE, AL	BORON, CA	RICHMOND, CA
MADISON, AL	CAMARILLO, CA	RIVERSIDE, CA
OPP, AL	CARLSBAD, CA	SAN ANDREAS, CA
PHENIX CITY, AL	COALINGA, CA	SAN BERNARDINO, CA
CORDOVA, AK	CORONADO, CA	SAN BRUNO, CA
EIELSON AFB, AK	EAGLE MOUNTAIN, CA	SAN CARLOS, CA
JUNEAU, AK	EL GRANADA, CA	SAN DIEGO, CA
KETCHIKAN, AK	EUREKA, CA	SANTA CRUZ, CA
SITKA, AK	FORTUNA, CA	SANTA MARIA, CA
VALDEZ, AK	FOSTER CITY, CA	THE SEA RANCH, CA
BISBEE, AZ	FREMONT, CA	SOUTH LAKE TAHOE, CA
CASA GRANDE, AZ	FRESNO, CA	SPRING VALLEY, CA
COTTONWOOD, AZ	GILROY, CA	STOCKTON, CA
HOLBROOK, AZ	HANFORD, CA	SUNNYMEAD, CA
LAKE HAVASU CITY, AZ	HAYWARD, CA	SUNNYVALE, CA
MESA, AZ	HUNTINGTON BEACH, CA	TAHOE CITY, CA
MIAMI, AZ	JEFFREY CITY, CA	TAHOE PARADISE, CA
MORENCI, AZ	LOMPOC, CA	THOUSAND OAKS, CA
NOGALES, AZ	LOS BANOS, CA	TUJUNGA, CA
PAGE, AZ	MARTINEZ, CA	WEAVERVILLE, CA
PAYSON, AZ	MERCED, CA	YUCCA VALLEY, CA
PHOENIX, AZ	MODESTO, CA	DURANGO, CO
RIO RICO, AZ	MOUNT SHASTA, CA	ENGLEWOOD, CO
SAFFORD, AZ	OCEANSIDE, CA	FORT COLLINS, CO
SHOW LOW, AZ	PASADENA, CA	FRISCO, CO
WINSLOW, AZ	PORTERVILLE, CA	HOLYOKE, CO
FT. SMITH, AR		

Television Schedule

LAKEWOOD, CO	GREENVILLE, MI	HOOD RIVER, OR
PUEBLO, CO	LaPEER, MI	LA GRANDE, OR
STERLING, CO	MUSKOGEE, MI	MADRAS, OR
BRANFORD, CT	NEGAUNEE, MI	MEDFORD, OR
CLINTON, CT	NILES, MI	PORTLAND, OR
MANCHESTER, CT	NORTH LANSING, MI	PRINEVILLE, OR
MIDDLETOWN, CT	ST. CLAIR SHORES, MI	REEDSPORT, OR
PLAINVILLE, CT	MANKATO, MN	SILETZ, OR
TORRINGTON, CT	MARSHALL, MN	WALDPOR, OR
ALTAMONTE SPRINGS, FL	MONTEVIDEO, MN	ERIE, PA
BONITA SPRINGS, FL	RED WING, MN	MASONTOWN, PA
CAPE CORAL, FL	ST. LOUIS PARK, MN	PAIMERTON, PA
DUNEDIN, FL	STEPHEN, MN	READING, PA
FERNANDINA BEACH, FL	WILLMAR, MN	MYRTLE BEACH, SC
FT. WALTON BEACH, FL	LONG BEACH, MS	SUMTER, SC
LAKELAND, FL	HAZELWOOD, MO	RAPID CITY, SD
NAPLES, FL	INDEPENDENCE, MO	JEFFERSON CITY, TN
ST. PETERSBURG, FL	BAKER, MT	MEMPHIS, TN
SARASOTA, FL	DEER LODGE, MT	NASHVILLE, TN
VALPARAISO, FL	FORSYTH, MT	AUSTIN, TX
CLAYTON, GA	LAUREL, MT	BELLAIRE, TX
DOUGLASVILLE, GA	LaVISTA, NE	CLUTE, TX
FORT BENNING, GA	CARSON CITY, NV	CORPUS CHRISTI, TX
JONESBORO, GA	ELKO, NV	DALLAS, TX
MABLETON, GA	PT. PLEASANT BEACH, NJ	DENTON, TX
MONROE, GA	WASHINGTON, NJ	EL PASO, TX
SMYRNA, GA	WOODBURY, NJ	GORGENTOWN, TX
VALDOSTA, GA	ALAMOGORDO, NM	HOUSTON, TX
WEST POINT, GA	ALBUQUEPUE, NM	LONGVIEW, TX
HILO, HI	BAYARD, NM	MARFA, TX
WAILUKU, HI	DEMING, NM	MULESHOE, TX
BLACKFOOT, ID	ESPAÑOLA, NM	OZONA, TX
BOISE, ID	FARMINGTON, NM	PASADENA, TX
BURLEY, ID	LAS CRUCES, NM	PORT ISABEL, TX
COEUR D'ALENE, ID	LORDSBURG, NM	ROCKSPRINGS, TX
IDAHO FALLS, ID	LOS ALAMOS, NM	SAN ANGELO, TX
MOUNTAIN HOME, ID	LONGVING, NM	SAN ANTONIO, TX
OROFINO, ID	ROSWELL, NM	SONORA, TX
PINEHURST, ID	SILVER CITY, NM	SWEETWATER, TX
TWIN FALLS, ID	SOCORRO, NM	WACO, TX
ALTON, IL	TRUTH OR CONSEQUENCES, NM	THE WOODLANDS, TX
CARBONDALE, IL	TUCUMCARI, NM	OGDEN, UT
EFFINGHAM, IL	TULAROSA, NM	SALT LAKE CITY, UT
MCHENRY, IL	ALBANY, NY	SERIAL, UT
MOLINE, IL	LOCKPORT, NY	BARRE, VT
OAK PARK, IL	NORTH TONAWANDA, NY	NEWPORT NEWS, VA
ORLAND PARK, IL	PORT JEFFERSON, NY	RICHMOND, VA
CLINTON, IN	ROCHESTER, NY	ROANOKE, VA
JEFFERSONVILLE, IN	SYRACUSE, NY	WINCHESTER, VA
NEW HAVEN, IN	TARRYTOWN, NY	ABERDEEN, VA
SEYMOUR, IN	WEST SENECA, NY	ANACORTES, VA
AMES, IA	CHAPEL HILL, NC	BURLINGTON, VA
BURLINGTON, IA	WILSON, NC	BREMERTON, VA
CEDAR RAPIDS, IA	DICKENSON, ND	ELLENSBURG, VA
DES MOINES, IA	GRAND FORKS, ND	FORKS, WA
FT. MADISON, IA	GRAND FORKS AFB, ND	LONGVIEW, WA
GUTTENBERG, IA	STANLEY, ND	METALINE FALLS, WA
MARSHALLTOWN, IA	ALLIANCE, OH	MORTON, WA
MASON CITY, IA	ASHTABULA, OH	OLYMPIA, WA
OSKALOOSA, IA	BELLAIRE, OH	PORT ANGELES, WA
SIOUX CITY, IA	CANTON, OH	QUINCY, WA
WASHINGTON, IA	CINCINNATI, OH	SEATTLE, WA
WATERLOO, IA	COLUMBUS, OH	SPOKANE, WA
CONCORDIA, KS	FOREST PARK, OH	YAKIMA, WA
DODGE CITY, KS	LIMA, OH	CLARKSBURG, WV
FORT SCOTT, KS	MARION, OH	FARMONT, WV
NEWTON, KS	MIDDLETOWN, OH	KINGWOOD, WV
ULYSSES, KS	MINGO JUNCTION, OH	MILTON, WV
HARLAN, KY	NILES, OH	MORGANTOWN, WV
HENDERSON, KY	NORWOOD, OH	APPLETON, WI
NICHOLASVILLE, KY	PARMA, OH	ONALASKA, WI
OWENSBORO, KY	PORTSMOUTH, OH	PLATEVILLE, WI
PADUCAH, KY	STEBENVILLE, OH	WHITETWATER, WI
KENNER, LA	URBANA, OH	BUFFALO, WY
SHREVEPORT, LA	YOUNGSTOWN, OH	CODY, WY
SLIDELL, LA	ALVA, OK	DUBOIS, WY
BALTIMORE, MD	CARNEGIE, OK	EVANSTON, WY
CUMBERLAND, MD	ENID, OK	GILLETTE, WY
PASADENA, MD	MEDFORD, OK	GREYBULL, WY
FALL RIVER, MA	MIDWEST CITY, OK	JACKSON, WY
LEE, MA	MUSKOGEE, OK	KEMMERER, WY
ORLEANS, MA	OKLAHOMA CITY, OK	LANDER, WY
COLDWATER, MI	BROOKINGS, OR	NEWCASTLE, WY
ESSEXVILLE, MI	CASCADE LOCKS, OR	RIVERTON, WY
GRAND HAVEN, MI	COOS BAY, OR	ROCK SPRINGS, WY

However, we all have our iron gates to pass. And if we are following the Lord's leadings, putting our trust fully in him, our iron gates may also open as we approach them—and when they do, they will seemingly open of their own accord. We do not need to force the opening of these gates in an attempt to escape from trials which the Lord in his wisdom sees that we need.

“In Pleasant Places”

Of Jesus it was prophetically written, “Lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” (Ps. 16:6) The thought here is of prescribed limitations of action or experience. Jesus had a measured course in which to walk; and to be pleasing to his Heavenly Father, it was necessary for him to keep within those boundaries.

So it was with Peter, and so it is with us. This is well illustrated by the manner in which Peter was led out of the prison. He followed the angel, who led him past the first and second wards, and then to the iron gate, which opened of its own accord. Had Peter decided that he knew a better way out of that prison and had he not followed the angel, he would not have been delivered. Let us suppose that Peter knew the location of the iron gate and, realizing that the angel was leading directly to it, decided to take another route, hoping to find an exit not so firmly closed. We know what the result would have been.

That short journey from the prison dungeon, past the wards, and through the iron gate to freedom, might well illustrate our entire walk in the narrow way. In this “way” our “lines” of direction and limitations have “fallen.” They are the “lines” contained in our covenant by sacrifice. With Jesus, these lines had “fallen in pleasant places,” because he delighted to do his Father’s will. The Father’s will was not in itself always pleasant. On one occasion Jesus prayed, “If it be possible, let this cup pass from me.” But even that cup

became pleasant in the certain knowledge that it was what the Father had outlined for him.

And so it should be with us. We start our consecrated life with the determination that we want only the Lord's will to be done. The lines which mark out his will are clearly traceable in his Word. We claim his promises to lead us and to give strength for every time of need. We are conscious of the fact that his angel is by our side, so we have no need to fear.

But how often we wonder about the experiences that loom up before us! Is it not true that frequently when we awaken in the morning we wonder, perhaps almost fear, how we will get through certain experiences which we know we will have to face that day? They are sometimes only little things, yet nevertheless, they are our iron gates. But if we follow the "angel" and do not attempt to go in some other direction, which for the time may seem better to us, those gates will frequently open of their "own accord" as we approach them.

If we are noting well all the little experiences of our lives, we will find that many iron gates open for us every day. Every Christian should be able each night to look back and praise the way the Lord has led him that day. He should be able to discern the opening of the iron gates and should give thanks for the abundance of the Lord's strength, wisdom, mercy, and love.

In the case of Peter, the iron gate stood between him and freedom. But even more important, it also stood between him and service to the Lord and the brethren. We, also, have this type of iron gate. No consecrated follower of the Master is contented when not doing everything possible in the service of the Lord. But with all of us there are hindrances, iron gates, that keep us back from doing as much as we would like.

With some it may be family ties, which the Lord in his wisdom does not deem best to change. You may try, as it were, to peer beyond this iron gate and think how wonderful it would be if it would only open and permit you to go out into

the service of the Lord as Peter did. But evidently the Lord's "lines" have not thus fallen for you—not yet, at least.

Perhaps there is a service you can render within the confines kept closed by your iron gate. Remember the case of Paul. From the time he was taken into protective custody in Jerusalem by the Romans, throughout his long and tedious experiences en route to Rome, and then for years as a prisoner in Rome, he was inside his iron gate. The angel of the Lord did not lead him immediately to freedom as was the case with Peter.

But Paul found service nevertheless. He witnessed to princes and to rulers, to prison guards, and to many who called on him. From behind the iron gate in Rome he sent letters to the brethren to comfort and strengthen them. So whatever the iron gate may be that is preventing you from serving as freely as you would like—whether it be family ties, illness, lack of opportunity, or other circumstances over which you have no control—leave the matter in the Lord's hands.

Peter did. Chained between the two guards, he fell asleep. We can "sleep" also, that is, rest in the Lord, even though we may feel that we are chained and restrained. It would have done Peter no good that night to lie awake and worry about the chains that were binding him or about the iron gate that stood between him and freedom.

When Paul and Silas were in prison in Philippi, they sang hymns. In his own way the Lord delivered them; and in connection with their incarceration, the jailer received the truth. So let us endeavor to rest in faith and to rejoice in the Lord, no matter on which side of the iron gate our lines may have fallen.

We may be striving for victory over some imperfection of the flesh, a weakness that may be keeping us bound or held back in our progress in the narrow way. The Lord can open this iron gate for us also, if and when it is his will. The lesson

he wants us to learn in all these experiences is that he knows what is best for us as new creatures in Christ Jesus. Happy are we if we learn this lesson and never try to force open our iron gates by our own strength.

As Peter looked back upon his deliverance from prison, one of the blessed assurances he had that it was by the Lord's overruling providence was the fact that the iron gate opened of its own accord. May we look for similar providences of the Lord in our lives. Whether the Lord opens our iron gates or keeps them closed, let us so delight in his will that we will never be tempted to tamper with the gates ourselves.

We might, presumably, force open an iron gate that is standing between us and what we would like to do. But if we did, how could we know that it was of the Lord? This does not mean that we should go through life in a spiritually listless manner, taking little or no interest in the Lord's providences. If we are fully consecrated to the Lord, watching and praying for his guidance and blessing, we will want to be serving him. If an iron gate is standing between us and his service, we will sincerely want to be on the other side of it, but only if it be his will. If it opens of its own accord, then we will rejoice and with diligence will enter into the wider field of service thus made possible. But if the gate remains closed, we will gladly do what we can on the "inside."

There is an iron gate that stands between all the Lord's people and that glorious liberty of the sons of God beyond the veil. While we are this side of that gate, we are all bound and hindered by the flesh and other circumstances from doing the things that we would. But in the Lord's due time, this last iron gate also will open of its own accord. Then we will be truly free and will also be in the presence of our God, where there are pleasures forevermore!



Christian Life and Doctrine

The Risen Lord

“Now is Christ risen from the dead, and become the firstfruits of them that slept.”—I Corinthians 15:20

THAT Jesus was raised from the dead by the power of his Heavenly Father is one of the essential fundamentals of true Christianity. On this fact depends the hope of life beyond the grave for all mankind. The Apostle Paul argues that if Christ be not risen our faith and preaching are vain and we are yet in our sins. But Christ is risen, the apostle declares, and is “become the firstfruits of them that slept.” His church will be raised and joined with him in the “first resurrection,” and later all mankind will hear his voice and thus be awakened from the sleep of death. If this is not so, Paul writes, “then they also which are fallen asleep in Christ are perished.”—I Cor. 15:18

The modernistic trend of thought in many church circles today is away from belief in the literal resurrection of Jesus. Attempts are made to explain this miracle away, yet those who do this still call themselves Christians. But to those who have faith in the Scriptures, Christ's resurrection is the wellspring of their hope. Peter writes that God hath “begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (I Pet. 1:3) Because he died and lives again, all will have the opportunity of living. Concerning this Jesus himself said, “I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell and of death.”—Rev. 1:18

Jesus was put to death in the flesh, the Scriptures declare, and made alive in the Spirit. (I Pet. 3:18) Previous to his death he explained to his disciples that he would give his flesh, his humanity, for the life of the world. (John 6:51) He was not, therefore, raised from the dead as a human being,

but as a divine, immortal being. Paul explains that he was “raised . . . far above all principality, and power, and might, and dominion, and every name that is named.” (Eph. 1:20, 21) When, as the Logos, he was “made flesh,” he became a “little lower than the angels” (Heb. 2:9); but, as we have seen, in his resurrection he was exalted high above them.

The fact that Jesus appeared in the upper room and showed nail prints in his hands and a wound in his side does not mean that this was his resurrection body. The explanation of what occurred in that room, where he appeared when the doors were closed, is found in the 30th verse of the 20th chapter of John, where we read, “And many other signs truly did Jesus in the presence of his disciples.” Here John, referring to the miraculous appearance of Jesus recorded in the previous verses, speaks of it as a “sign.”

This harmonizes perfectly with the full account. Jesus had appeared to the disciples when Thomas was absent. When Thomas was told later about this appearance, he declared that he would not believe unless he could see the nail prints in Jesus’ hands and the wound in his side. Jesus, invisibly present with them, heard this, and he appeared again eight days later in similar form to that which he had when he was crucified, in order that Thomas might be convinced. If this had been Jesus’ actual resurrection body, John would not have referred to it as “a sign.” Jesus had appeared to his disciples a number of other times, but only on these two occasions did his body resemble the one that had been crucified. The Apostle Paul, years later, caught a glimpse of Jesus as he actually is since his resurrection, and the brightness was so dazzling that Paul was blinded by it.—Acts 9:3-9; 26:13-16

The conversation with Peter, when Jesus appeared on the shore of the lake as a fisherman, is both touching and instructive. Peter had denied the Lord and was quite willing, when asked, to affirm his love for the Master; and Jesus was willing to forgive Peter and to commission him to serve him. But

when Jesus asked essentially the same question the third time, Peter was grieved. He wondered and said to his Lord, "Thou knowest all things; thou knowest that I love thee."—John 21:15-18

In the upper room, just before Jesus was crucified, Peter had affirmed his loyalty to his Master, but Jesus had told him of the coming denial. From this Peter had learned that Jesus could read his heart, hence the expression now, "Thou knowest all things." Peter knew that his heart was loyal to Jesus and, realizing that Jesus could read his heart, wondered why the question should be asked so many times. Jesus knew, however, that Peter would be strengthened by repeating his declaration of love and loyalty and that the other disciples would thereby learn that Peter was now in full fellowship with his Master. And what a wonderful commission was given to Peter!



Weekly Prayer Meeting Texts

OCTOBER 2—Forgetting those things which are behind.—Philippians 3:13 (Z. '04-23 Hymn 256)

OCTOBER 9—Why are ye fearful, O ye of little faith?—Matthew 8:26 (Z. '04-60 Hymn 305)

OCTOBER 16—He maketh the storm a calm.—Psalm 107:29 (Z. '04-60 Hymn 327-A)

OCTOBER 23—Whosoever will be chief among you, let him be your servant.—Matthew 20:27 (Z. '04-140 Hymn 312-A)

OCTOBER 30—No man can serve two masters.—Matthew 6:24 (Z. '01-61 Hymn 4)

Encouraging Letters

Reads to Others

Dear Sirs: I truly appreciate getting The Dawn. I recommend it to my friends and to those to whom I have opportunity to read. I love the Bible and am a Bible reader of many years, and I find this magazine very enlightening. I thank God for the time I began getting it. I pray for its success, and I encourage those whom I can to read it. Thank you very much.
—WV

Bible Group to Use Dawn

Dear Sirs: For some years now, my friends, whose names you will find at the end of this letter, and I, have formed a Bible group. In our study of the Bible we are guided by a gentleman from The Hague. We come together every three or four weeks, but sometime ago we all expressed the feeling that we should work harder and do some thinking and examination on our own in order to be better prepared at the meetings. It was then that our leader mentioned The Dawn. He told us that many things he had made clear to us about the Bible are to be found in your periodical. He himself is

one of your registered readers. So he advised us to subscribe to The Dawn, and we all agreed. All of us, as listed below, want to subscribe to The Dawn, English edition. Hoping you will be so kind as to help us, I remain, Yours faithfully.
—HOLLAND

Help for Minister

Dear "Frank and Ernest": I listen to your program on WFLA on Sundays and think it is very helpful and encouraging. Keep up the good work. Please send me the booklet "God and Reason." Yours in Christ.—FL

Bible Interests Student

Dear Sirs: I will appreciate it if you can send me and my daddy copies of your "Three Keys to the Bible," especially to my dad, who is in Nigeria, W. Africa. I am a foreign student and a Christian also. I hope this will help us to learn the Bible. Shall also be grateful for any other religious publications from you for my studies. Dad's address is below. I thank you in anticipation. Yours faithfully.
—TX

Wants More Understanding

Dear Sirs: Will you please send me "The Creator" series. I would like to understand more about our God and his words. I've watched some of your programs on "The Bible Answers" and from them I have learned and now understand more about my God and his purpose for us. With much sincerity and love. —GA

Aided Spiritual Growth

Dear Sirs: Please send me a copy of your booklet entitled "God's Plan." I listen to the "Frank and Ernest" program every Sunday morning on CKLW, and am ever so thankful for the knowledge I have gained, as it has helped to strengthen my faith and aided in my spiritual growth. Thank you, and I pray that your program will continue to help others as it has me. Your friend in Christ. —MI

"Comforting Information"

Gentlemen: Sometime ago I received from you a little booklet of Bible truths which I enjoyed very much and for which please accept my sincere thanks. You also asked if I would be interested in "The Divine Plan of the Ages." I am pleased to report that I secured this wonder-

ful book several months ago and have read it through a number of times, each time receiving something new, as well as a great blessing. I wouldn't be without this book and the comforting information it contains. Please send me the following booklets, which I have marked on the attached sheet and for which I enclose the amount necessary. Kindest regards. Very truly yours.—CA

Needs "Solid Backing"

Dear Sirs: I wish to thank you for your radio broadcast. I listened to your program on Sunday and would like the booklet on "Creation." I am in need of some solid backing on this subject, as I am trying to cope with a blind young man on the Darwin theory. Thanking you, I am sincerely yours.—CA

Volumes Wanted

Dear Sirs: I have just finished the last book I received from you. It is "The Divine Plan of the Ages," and enough cannot be said for it, as I have been helped an awful lot through reading it. Now I am sending for the six volumes of "Keys to the Scriptures." In the meantime, I will be reading this book over again. Thanks for the help. I remain.—OH

Radio Monitor Heard Us

Dear Sirs: I heard your broadcast on shortwave over an unknown station (probably Luxembourg) this evening and found it very interesting indeed. Although I am an ardent listener to the shortwave ministry, this is the first time I have heard one of your broadcasts. I am a key monitor for Station WYFR and write frequently to other international broadcasters. I was very much interested in your booklet "The Truth About Hell" and wonder if you could send

me a copy. I look forward to hearing from you and listening to your programmes. May God be with you.—ENGLAND

Early Listeners

Gentlemen: My husband and I are up at 6 a.m. on Sundays to enjoy your program on KTTV, "The Bible Answers." We wouldn't miss it for anything! We also receive The Dawn magazine. I am requesting the 11 publications I have listed below. We both thank you very much. Sincerely.—CA



THE DAWN SUFFERS FIRE LOSS

AT ABOUT 2:30 a.m. on Sunday, September 7, a neighbor discovered that the large separate garage building at the Dawn home on Passaic Avenue in Rutherford was on fire. The building contained two cars and other costly equipment. In spite of the fast and efficient work of the fire department, the building was heavily damaged and much of the contents, including the two cars, were destroyed. The Rutherford Fire Department said the fire was clearly a case of malicious mischief. How serious our loss will be is not yet known.

It is not the policy of The Dawn to broadcast happenings here at headquarters, but we thought the many friends of The Dawn who are so very interested in its work should be informed. There will, of course, be no interruption to any phase of the work. □

Your Questions

The Source of Salvation

Jesus said to the Samaritan woman at the well of Jacob, "We know what we worship; for salvation is of the Jews." What did Jesus mean? Is it not true that Jesus is the Savior, the source of salvation?—John 4:22

YES, it is true that Jesus is the Savior. We read in Acts 4:12 concerning Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." However, Jesus' statement to the Samaritan woman is not out of harmony with this, for the Greek word here translated "Jews" means those of the tribe of Judah. Jesus did not say that the Jews would provide salvation, but that salvation was "of," or from, the Jews, that is the tribe of Judah.

One of the first promises of salvation was made to Abraham when God said to him that through his "seed" all the families of the earth would be blessed. In Galatians 3:16 the Apostle Paul explains that this "Seed" of promise is Jesus. When Jacob, the grandson of

Abraham, was on his deathbed, he gave a prophecy revealing that the great One of promise, the Deliverer and Savior, would come from the tribe of Judah. (Gen. 49:8-10) That is why "the Lamb of God that taketh away the sin of the world" is described in Revelation 5:5, 6 as the "Lion of the tribe of Judah."

It is Jesus, of the tribe of Judah, who, through the redeeming power of his blood, provides salvation—first for the church during the present age, and then for all the willing and obedient of mankind during the Millennial Age. Galatians 3:27-29 shows that the true followers of Jesus, those who are baptized into his death, are also part of the faith "seed" of Abraham, and "heirs according to the promise." This means that in the kingdom they will be associated with Jesus in dispensing the blessings of salvation to the world of mankind.

Those whom we often refer to as the "ancient worthies"—the faithful servants of God from Abel to John the Baptist—will, in the resurrection, be constituted "princes in all the earth." (Ps. 45:16) In this exalted

position as representatives of the spiritual seed of Abraham, they will have much to do also in dispensing the blessings of the kingdom. Most of these were of the natural seed of Abraham; and it is very fitting that, having proved their fidelity to God and to his righteous laws, they should be channels of blessing to mankind, even as God promised to Abraham.

Revelation 22:17 relates that not only will the "Spirit and the bride say, Come," but that all who hear and obey will also say, "Come," that all may "take of the water of life freely." Both Jew and Gentile will rejoice as they "hear" of God's wonderful provisions for all in his kingdom. Blessings will begin to flow to the willing and obedient as they come into harmony with the arrangements of the bright new day. Each, in turn, will enthusiastically cooperate to encourage his fellowman also to come to the water of life, then freely available.

But it is important to keep in mind the distinction between providing salvation and sharing in the work of offering salvation to those who believe. Jesus is the Redeemer, the Savior, the great provider of life and salvation. There is no salvation apart from him. Others merely

have the privilege of dispensing the blessings of the salvation provided by Jesus. The extent to which they share and the manner depend upon the age in the divine plan during which they prove their worthiness of this high privilege—those who were faithful in the ages before the first advent of Jesus sharing as "princes in all the earth" and the faithful of this Gospel Age reigning as "kings and priests." —Ps. 45:16; Rev. 20:6

From "House to House"

In Paul's sermon to the elders of Ephesus he speaks of teaching them "publicly" and from "house to house." Does this mean that we have to witness from house to house, offering literature, in order to escape Armageddon?—Acts 20:20

OF ONE thing we may be sure —Paul did not have religious literature to take from house to house. In this text the apostle is simply explaining that he taught the brethren at Ephesus publicly, and privately in their homes. There is nothing in the text to indicate that he went up and down the streets of Ephesus, knocking at every door and witnessing to whoever might appear. To interpret the text in this manner is a distortion of the Scriptures. Certainly there is

nothing in the Bible to warrant the belief that to engage in such a door-to-door witness work now will save anyone from death in Armageddon.

The Armageddon of the prophecies is the final phase of what Daniel describes as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this "trouble" as a "great tribulation" which would come upon the earth in the early years of his second presence. He said that this tribulation would be so severe that unless it was cut short no flesh would be saved.—Matt. 24:21, 22

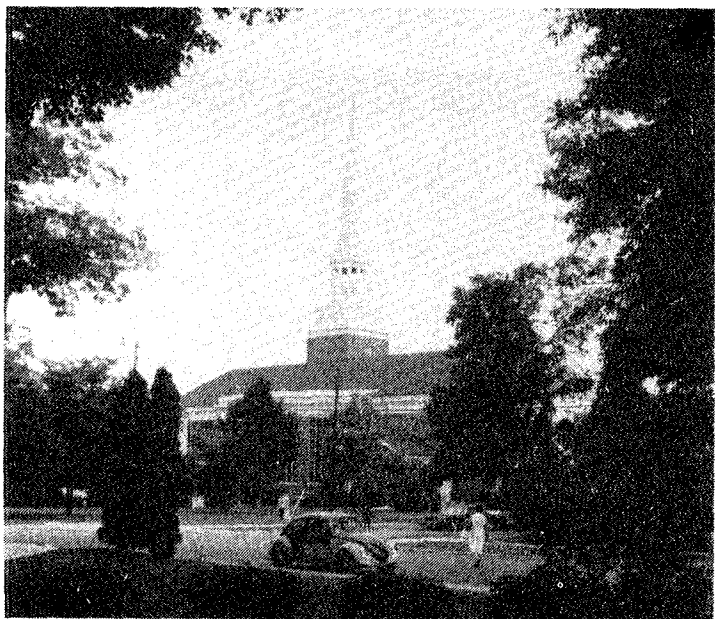
Jesus added, however, that by the elect this time of tribulation would be shortened, which assures us that all flesh will not be destroyed. (Matt. 24:22) However, various other prophecies reveal that wicked people, as well as righteous, will go through Armageddon without being destroyed. Zephaniah 3:9 speaks of these and explains that after the great "time of trouble" the Lord will turn to them "a pure language," or message, and that then, being enlightened, they will call upon the name of the Lord and serve him.

In Psalm 46, verse 10, we read that after the present social

order is destroyed in the great Armageddon of the Bible the Lord will say to the raging sinful nations, "Be still, and know that I am God."

In Zephaniah 2:3 we read: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Notice, this says, "It may be ye shall be hid." This is not a definite promise, although it implies that the righteously inclined will be dealt with more favorably during Armageddon than the sinful and utterly selfish, for these latter are more likely to take an active part in the struggle.

As for the footstep followers of the Master, they will be delivered, not from death, but through death to exaltation with Jesus, to live and reign with him. These are the ones who "shall all die like men, and fall like one of the princes." (Ps. 82:7) As the world sees them they will die as others, but actually they will fall in death as Prince Jesus did; that is, they will die a sacrificial death. And, having entered into a covenant with the Lord based upon sacrifice, these will need to be faithful even unto death in order to prove worthy of "glory and honor and immortality."—Ps. 50:5; Rom. 2:7; Rev. 2:10 □



General Convention Report-1980

THE large letters which were displayed across the front of the convention hall read, "Ye are all the children of light." (I Thess. 5:5) As we pondered the meaning of this text, we realized it was the light of truth that had drawn us together in convention at Albion, Michigan. The meeting hall was well filled with a peak attendance of somewhat over 600, and as we rejoiced again to be in the company of so many old, familiar faces, and new ones too, our thoughts went out to our brethren throughout the world and we realized how few

indeed are the children of light in the dark world of today. We also realized the inexpressible privilege of knowing the plan of God, and of being His children, dedicated to His purpose.

While dealing with many different subjects, the thirty-one discourses, which made up a large part of the six-day program, were all based on the Scriptures and served to prove that the Bible as a source of light is harmonious in its many teachings. As natural light is composed of the many parts of the spectrum, so God, as the author, composed His Word in such a way that its manifold features of truth blend harmoniously to give us a clearer vision of our Heavenly Father, the Father of lights, and what His will is for us who are the children of light. The Bible is unique, however, in that its meaning is hidden except to those to whom its mysteries have been especially revealed. "The light shineth in darkness; and the darkness comprehended it not," (John 1:5) because "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) Many features of this spectrum of Biblical light were brought to our attention as the convention progressed. In a discussion of the theme text, we were reminded that light is a symbol associated with our Heavenly Father. We were informed that "God is light, and in Him is no darkness at all." (I John 1:5) In I Timothy 6:16 it is stated concerning God, "Who only hath immortality, dwelling in the light which no man can approach unto." While the immortal glory of our God is unapproachable in a physical sense, He has, nevertheless, revealed Himself to us. The Apostle John in his gospel expresses the fact that Jesus was sent into the world to bear witness of God, "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared Him."—John 1:18

This declaration of God through Jesus preaching the gospel of the kingdom, showed the great love, justice, wisdom, and power of God revealed through his plan of salvation. We see God's glory revealed through Jesus' ministry of sacrifice. As

the Apostle Paul later wrote, "He was the express image of the Father's person." He showed God to be "the Father of lights with whom is no variableness, neither shadow of turning." He is the source of life to all His creation through the laws of truth and righteousness, which are constant and unvariable throughout all creation and all time.

As children of light, begotten of God through the Spirit of Truth, it is our privilege now to show forth the praises of Him who hath called us out of darkness into His marvelous light; (I Pet. 2:9) to let our light so shine among men that they may see our good works and glorify our Father in Heaven. (Matt. 5:16) As we endeavor to do this, the light of God's character is more and more reflected in our lives, changing our image from glory to glory, into His likeness, children of light indeed.

One of the topics focused upon in this year's program was a study of the covenants. As each speaker dealt with his part of this study, we realized that, through the covenants, God has expressed almost every feature of His plan of salvation for mankind. The Sarah feature of the Abrahamic Covenant was the first discussed. It was pointed out that the epitome of God's plan to "bless all the families of the earth" was stated by Him in the covenant He made with Abraham, and that this would be accomplished by Abraham's "seed." The long wait for a son to be born of Sarah seemed hopeless and so Abraham took Hagar for a wife and begat a son, Ishmael, and hoped that God would accept him as the seed of promise. This was not God's plan, and in Genesis 17:19 it is stated, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Paul tells us in Galatians 4:24 that the wives and children of Abraham were an allegory which served to picture the covenants. Earlier he explained that Isaac, who was miraculously born to Sarah, pictured Jesus, and those associated with him by faith are to be the Christ or the Anointed. "If ye be Christ's then are ye Abraham's seed, and

heirs according to the promise." (Gal. 3:29) These are to inherit the heavenly promises. In Galatians 4:26 the fulfillment of the Sarah feature of the Abrahamic Covenant is referred to as the "Jerusalem which is above . . . the mother of us all," and there follows a quotation from Isaiah 54:1 which shows that Sarah, the barren wife, would have many children: "Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she that hath an husband. Now, we, brethren, as Isaac was, are the children of promise."—Gal. 4:27, 28

God's original statement to Abraham in speaking of Sarah stated, "And I will bless her, and give thee a son also of her: yea, I will bless her and she shall be a mother of nations; kings of people shall be of her." (Gen. 17:16) In Revelation 21, the fulfillment of the Sarah feature of the Abrahamic Covenant is pictured again as the Jerusalem which is above coming down to earth, having been previously prepared during this Gospel Age as a bride adorned for her husband. This reminds us of Isaac's later betrothal and marriage to Rebecca, resulting in a prophetic blessing upon Rebecca which stated, "Be thou the mother of thousands of millions." (Gen. 24:60) All the people of the earth, the dead and the living, still wait for this blessing as children of those who are heirs of the Abrahamic promise—waiting for the seed of blessing, the Christ, to be completed.

To supplement this phase of the covenant study were several discourses which were inspiring and helpful to all who share this hope. On Saturday evening we considered what it means to be "partakers of the divine nature." Our thoughts were directed to II Peter 1:4, which reads, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." This promise is almost inconceivable to our minds. The divine nature belongs to God, and yet He offers it to creatures of a fallen race, and not even the best specimens of

humankind at that. "Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (I Cor. 1:26,27) Jesus is established as the pattern for all who would attain to this hope. Concerning him, the Scriptures say, "He made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God hath highly exalted him."—Phil. 2:7-9

Again we are told that his earthly experience prepared him for the future work of blessing, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17) Jesus received the divine nature because he was faithful in preparing himself to be the Abrahamic "Seed" of promise which is to bless the world. If we are to share with him in this future work of blessing, we too, with His help, must be faithful in preparing ourselves.

Another convention discourse on the subject, "Hope," pointed out, as Paul does in Hebrews 6:13-20, that our hope is pictured in the Most Holy of the Tabernacle of Israel. In the 14th verse of this text Paul declares that our hope in God's promise to Abraham can be strengthened by the fact that he confirmed it by an oath. The oath was spoken at the time that Abraham offered up Isaac in sacrifice, thus correlating this picture to the fact that God, represented by Abraham, did not withhold his son, his only son, (Gen. 22:16) but offered him up in sacrifice to be a ransom, making the Word of his promise a sure thing. Jesus, as a ransom for the world, became the very personification of God's oath given centuries before to Abraham. This oath Paul refers to in the 18th verse of Hebrews 6, as an immutable thing. He says there were two immutable things which confirm our hope in the

Abrahamic Covenant. In the 7th chapter and 21st verse, Paul mentions a second oath. This oath God made concerning Jesus when He stated that he (Jesus) would be a priest forever after the order of Melchisedec. This Melchisedec priesthood, he infers, would be a spiritual priesthood and the instrument used to bring the promised blessing to all the families of the earth. Paul says, that because of this priesthood and its surety of a better covenant, Jesus was “made higher than the heavens.” (vss 22,26) The resurrection of Jesus to the power and great glory of the Melchisedec priesthood was in essence God’s second oath confirming what He had promised to Abraham so many centuries before. This, he writes, gives strong consolation to us “to lay hold upon the hope set before us, which hope we have as an anchor to 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

Another speaker pointed out that this hope is not easily obtained, that it must be striven for in many ways. The life of one following in the footsteps of Jesus is scripturally pictured as a warfare. We have many enemies, including Satan himself, who uses every means at his disposal to destroy our faith in God and the truth. We are assured, however, that He that is for us is greater. “The weapons of our warfare are not carnal, but mighty through God.” (II Cor. 10:4) This scripture goes on to infer that these weapons are the power of the truth in our lives. Its sanctifying influence will enable us to rise above our own inbred propensities which are contrary to God—the spirit of the world and the devices of the adversary—and to live our lives dedicated to the purposes of God.

Another illustration in the Scriptures pictures us as running a race. We are admonished to forget those things that are behind, and reach forward to those things that are before, and press down upon the mark for the prize of the high

calling. (Phil. 3:13, 14) This scripture was quoted by another speaker, who was particularly addressing eleven special brethren sitting in the front row of the auditorium. The subject was baptism. The speaker pointed out how this scripture expresses the dedication that is necessary to fulfill the symbol of baptism in our lives. We were reminded of Paul's words in Romans 6:3-11. There we learned that Jesus died as a sacrifice for sin. And for this same purpose he was, "raised up from the dead by the glory of the Father." (vs. 4) When we are immersed, the text indicates that we are buried with him by baptism into his death and that we also become an offering for sin. As we are raised out of the water it symbolizes our hope of sharing in the glory of his resurrection. This hope is an influence in each consecrated life to help us renovate our minds and to zealously do God's will. The immersing of these eleven newly consecrated ones was ample evidence that the hope of the high calling is still offered, and that the full development of the antitypical seed of Abraham is still progressing.

A later convention speaker told of the great patience and endurance needed to change the corruptible mind of the flesh possessed by the children of promise, into that which God can raise in power, bearing the image of the heavenly. We were reminded that all things work together for our good—that every experience in life, whether sad or joyous, whether encouraging or discouraging—are all overruled by God for our gradual change to the incorruptible. "It is God which worketh in you both to will and to do of His good pleasure."—Phil. 2:13

An interesting lesson of the convention involved the fact that part of the work which God is accomplishing in His people is the writing of His law in their hearts. In II Corinthians 3:3-9, Paul contrasts this work to the writing of the Law in the tables of stone, which were given to Moses to teach the people. He points out that the writing of the law in our hearts now is for the purpose of making us able ministers

or teachers of His law under a future covenant. This law Jesus summed up as the law of love: "Thou shalt love the Lord thy God with all thy heart, and love thy neighbor as thyself."

The evidences that we are living in a time that will complete the work of developing the new creation, was brought prominently before our minds. Many scriptures that describe the Day of Jehovah were linked to the time of trouble now upon the earth. The present distress of nations, the perplexity of people and leaders, and the return of Israel are all unique to these prophecies. In the 24th chapter of Matthew, Jesus quoted some of these prophecies as signs of his presence. He said that when we see these signs coming to pass, we should rejoice, for our deliverance draweth nigh. And indeed we did rejoice that through these convention lessons we were able to see the mighty hand of God working among His people. Through the exercise of his power, God has accomplished what He formerly promised to Abraham when he made a covenant to raise up through him a seed of promise, that "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe."—Eph. 1:18, 19

The covenant theme of the convention was elaborated upon by another speaker, who dealt with the "Law Covenant." This covenant was also represented in the allegory of Abraham's life. Paul, in Galatians 4:25 wrote, "This Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Just as Abraham had hoped that God would fulfill his covenant through a seed brought forth from Hagar, so the nation of Israel hoped that God would fulfill his promise of blessing through them under the Law Covenant. Paul again, in Romans 9:32, says that this concept of the Law made Jesus a stumbling stone to them, and so they fulfilled that part of the

type when Ishmael mocked Isaac: "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. 4:29

In his earlier elaboration of this subject, Paul wrote that the Law "was added because of transgressions." It was not added to the Abrahamic Covenant, but rather, it was a separate covenant effected with Israel to stem the tide of moral degradation, and to preserve a people through whom the seed could eventually come. It served a further purpose, as expressed by the apostle again in Romans 3:19, "Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God." No matter how hard they tried, not one Israelite was able to keep the Law and gain life. Their failure served to prove the inability of the fallen human race to obtain life by their own righteousness. While the test was made with but one little nation, the results would have been the same with any other nation or people. All are imperfect and sinful. All are dying under adamic condemnation, and need help from God if they are to gain life. When the Law, as a historic demonstration of this fact, is viewed properly, it serves as "our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:24

The parable of the prodigal son was used in another lesson at the convention to illustrate how the Jews generally did not heed this lesson of the Law. Jesus likened Israel of his day to an older son who resented his father's love being shown to a younger brother, who, after a wayward life, returned home to be received with joy. Except for a remnant, the hardness of heart expressed in this parable, kept Israel from appreciating the great love of God for all wayward mankind expressed through Jesus' ministry. The Law written in tables of stone became a commandment of letters, but could not reflect its spirit in their hearts. The Law Covenant served still another purpose. In order for imperfect Israel to remain in that

covenant, the Lord appointed Moses their mediator and established an order of priesthood through which atonement could be made for them through the sacrifice of animals. On a national basis this was done once a year on the Day of Atonement by the offering of a bullock and a goat.—Lev. 16

In Hebrews the 9th chapter we learn that, through this method, the Lord made valuable pictures of how atonement would be carried out in actuality. Paul writes in the 8th and 9th verses of this chapter that the first Tabernacle was “a figure for the time then present,” and again in the 23rd verse, “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Many pictures were made through the Law Covenant which help us to understand reality in the outworking of God’s plan.

In the 12th chapter of Hebrews, the events that transpired at the time the covenant was made are briefly described: Mount Sinai being on fire, blackness and darkness, tempest, the sound of a trumpet and the voice of God speaking the Ten Commandments. (Exod. 26:1-19) This dramatic experience was but an illustrative sample of how the Lord will shake the elements of this present world, both civil and ecclesiastical—“whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heavens. And this word, Yet once more, signifieth the removing of those things that are shaken.” These symbols, fire, darkness, trumpet and a voice, are often used in prophecy to describe the Day of the Lord (Jehovah) at the end of this age.—Joel 2:1; Zeph. 1:14-18

A public meeting panel of three brethren considering the topic of “Bible Prophecy and World Events,” discussed how the world today is experiencing the literal fulfillment of these symbolic descriptions of destructive trouble. This is very frightening to the people now living, but must precede the establishment of a new covenant in Christ’s kingdom. The return of Israel to their historic homeland has been a

focal point, precipitating much of the trouble. Today many Jews believe that favor is returning to them under their old Law Covenant, not realizing that their covenant ended when Jesus died. (Col. 2:14; Eph. 2:14, 15) Their present regathering is preparatory to the making of a new covenant.—Jer. 31:31

When the “New Covenant” was discussed, it was suggested that it too was included in the allegory of Abraham’s life. While Paul did not consider it pertinent to mention Abraham’s third wife, Keturah, in his treatise in Galatians, this does not negate the fact that she fits into the picture very well. After Sarah died, Abraham took Keturah, his former concubine, and made her his wife. Previous to this, while Sarah was still living, Keturah had six sons. (I Chron. 1:32; Gen. 25:6) When Keturah became a wife, her children received special favor from Abraham. (Gen. 25:6) The time during which the world of mankind has been brought forth, not as children of favor, but under condemnation, has included the time of the old Law Covenant with Israel (Hagar), and the Gospel dispensation (Sarah). They have been brought into being but have received no favor or blessing or life from God. The New Covenant under which the world will be blessed must wait for that part of the Abrahamic Covenant which produces the seed to have its fruition. The New Covenant is called “New” because it accomplishes everything which the old one made with Israel could not. Its mediator, the Christ, will be a greater prophet (teacher) than Moses. Its priesthood is “not made after the law of carnal commandment, but after the power of an endless life.” Its ratification is sealed with the blood of sprinkling offered by Christ himself, “who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.” (Heb. 9:14) By one offering he can perfect forever them that are purified, as he prophesied before, “This is the covenant that I will make with them after those days, saith the Lord. I will

put my law into their hearts and in their minds will I write them, and their sins and iniquities will I remember no more.”—Heb. 10:16,17

The ransom providing a resurrection to all who have ever lived and died, going back to and including Adam, will make possible a new opportunity for everlasting life to all who desire to be taught. Life will be obtained by heeding the words of that great prophet of which Moses spoke, (Acts 3:22), and peace will come through the city (government) that Abraham looked for, whose builder and maker was God.

The many testimonies and prayers of the brethren at the Albion convention, spoke of their clear understanding of these truths which solidly anchor our hope. They gave expression of the great desire we all share to be faithful and to have a part in the wonderful work of God soon to be accomplished in bringing light and hope to this poor, dark, frightened earth. “Ye are all the children of light, and the children of the day. . . . Therefore let us not sleep, as do others; but let us watch and be sober. . . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that . . . we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.”—I Thess. 5:5,6,9-11



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Speakers' Appointments

Speakers' services are furnished free upon request to the Dawn.

S. ALLEN		Phoenix, AZ	21
Allentown, PA	Oct. 5	Albuquerque, NM	22
Sayville, NY	26	Oklahoma City, OK	24
G. JEUCK		Dallas, TX	25
New Haven, CT	Oct. 12	Houston, TX	26
Cincinnati, OH	19	New Orleans, LA	27
K. NAIL		Pass Christian, MS	28
Agawam, MA	Oct. 5	Mobile, AL	29
Buffalo, NY	11, 12	Louisville, AL	30
G. PASSIOS		S. ROSKIEWICZ	
Pittsburgh, PA	Oct. 5, 12	Milwaukee	Oct. 4, 5
L. POST		Cincinnati	18, 19
Agawam, MA	Oct. 5	S. SURACI	
Staten Island, NY	19	New York, NY	Oct. 12
Detroit, MI	26	J. TATE	
G. RICE		Philadelphia, PA	Oct. 12
Covina, CA	Oct. 19	F. WASSMANN	
Los Angeles, CA	19	Buffalo, NY	Oct. 11, 12
Tucson, AZ	20	Berwick, PA	Oct. 19

Obituaries

Brother Wm. McLaughlin, Meford, Ontario, Canada—October 22, 1979. Age, 83.

Sister Mary E. Penn, Delta B.C., Canada—July 8. Age, 93.

Sister Eleanor Samuel, Baltimore, MD—July 22. Age, 84.

Brother Walter Lentocha, Detroit, MI (Polish Ecclesia)—July 29.

Brother Walter Smalarz, Detroit, MI—July 29. Age, 68.

Sister Edith James, Brentwood, Essex, England—August 1. Age, 89.

Brother Michal Pasternak, Detroit, MI (Polish Ecclesia)—August 1. Age, 93.

Brother Walfred Stromberg, Chicago, IL—August 20. Age, 87.

Brother Francis A. Williams, Tucson, AZ—August 20. Age, 74.

Brother Domenick Suraci, New Haven, CT—September 7. Age, 93.

Conventions

MILWAUKEE, WI, Oct. 4, 5—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Apt. 3, Milwaukee, WI 53221

AGAWAM, MA, Oct. 5—Agawam Junior High School, 1305 Springfield St. Sophie Zielinski, 21 Silver St., Agawam, MA 01001
Phone: (413) 786-1662

BUFFALO, NY, Oct. 11, 12—Unity Temple, 1940 Niagara St., Buffalo. Mr. Bruce Clark, 905 Willardshire Road, East Aurora, NY 14052

SAN LUIS OBISPO, CA, Oct. 11, 12
—Odd Fellows Hall, 710 Harbor St., Morro Bay. Mrs. J. E. Dunn, 3078 Johnson Ave., San Luis Obispo, CA 93401
Phone: (805) 543-3426

WEST WICKHAM, ENGLAND, Oct. 12—For information write: Mr. D. J. Holliday, 8 Highfield Drive, West Wickham, Kent, United Kingdom

CINCINNATI, OH, Oct. 19—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL, Oct. 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

DETROIT, MI, Oct. 26—Redford YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill, Detroit, MI 48235

CLEVELAND, OH, Oct. 26—Masonic Auditorium, 36 St. at Euclid Ave., Cleveland. Mrs. D. W. Tschapat, 1248 Ridgewood Rd., Wadsworth, OH 44281

PHOENIXVILLE, PA, Oct. 26—Ursinus College, Rt. 422, Collegeville. Mrs. David Hauke, 46 Heather Road, Newark, DE 19702

ORLANDO, FL, Nov. 1, 2—Orlando Garden Club, 710 E. Rollins St. Mrs. Wm. Vrooman, 2507 Shoreham Rd., Orlando, FL 32803
Phone: (305) 896-2094

RICHMOND, VA, Nov. 14-16—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

BUFFALO, NY, Nov. 30—Unity Temple, 1940 Niagara St., Buffalo. Mr. Bruce Clark, 905 Willardshire Rd., East Aurora, NY 14052

PHOENIX, AZ, Jan. 2-4—Valley Garden Center, 1809 N. 15 Ave., Phoenix. Mrs. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041

NEW HAVEN, CT, Nov. 9—University of New Haven (Student Center Bldg.) 300 Orange Ave., West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518
Phone: (203) 248-3793