

The DAWN

VOLUME NO. LXIV, NUMBER 9
(USPS 149-380), SEPTEMBER 1996

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$3.00 a year: Great Britain £2. Write to foreign addresses for other prices.

CANADA: P.O. Box 175, Elmwood Postal Outlet, Winnipeg, Man. R2L 1M0

BRITISH ISLES: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

AUSTRALIA: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

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

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Eisenstrasse 9, 91231 Neunkirchen am Sand

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ARGENTINA: Padre Bruzzone 1166, Espeleta 1882, Buenos Aires, Argentina

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THE ERADICATION OF POVERTY

“The LORD maketh poor, and maketh rich.”

I Samuel 2:7

ON DECEMBER 18TH, 1995, the United Nations announced that 1996 would be the International Year for the Eradication of Poverty. Secretary-General Boutros Boutros-Ghali launched this International Year with a major address on that date before the Trusteeship Council Chamber.

It would appear from this announcement that the United Nations was undertaking a goal that belongs in the province of God alone to accomplish. The announcement was reminiscent of the task undertaken by President Lyndon B. Johnson when he was elected to the office of President of the United States in 1964, and declared an all-out war on poverty. He hoped to make the United States a “Great Society” and wanted to extend the same opportunity for greatness to all the world.

Of course, poverty was not eradicated in the United States, whose resources for doing so are much greater than those of the United Nations.

So the question asked is, "How can the United Nations achieve what the United States in the last thirty years was not able to do? What is so different about their plans and methods that would assure success in the light of U.S. failures?"

This is not a new program. The leaders of the world met in Copenhagen in March of 1995, where they committed themselves to eradicating poverty on our planet. They also pledged decisive national actions and international cooperation.

The Secretary-General's address before the Trusteeship Council Chamber said in part: "The facts about poverty are now well known. But too often they are ignored. More than 1.3 billion people are struggling to survive on less than one single dollar each day." He then cited statistics that definitely show that the rich are getting richer, and the poor are getting poorer. He continued his address:

"More than one billion persons lack access to basic needs—safe water and sanitation. Over three million people die each year from preventable diseases like tuberculosis and malaria.

"More than 130 million children, mostly girls, do not go to school. In the one hour that we are dedicating to this ceremony, 1,400 children below five years of age will die from malnutrition and preventable childhood diseases.

"How can we allow this to go on?"

"An ethical progression of humanity takes place when moral ideals lead to specific legal obligations. The next step in this progression must be to accept that persisting poverty is not only inconsistent with social harmony and a durable political order, but morally wrong.

“It is a major cause of violent crime, ethnic clashes and social disarray. How can one expect the poor to feel any real sense of commitment to social structures when they appear to nourish poverty? Small wonder that heads of state and government, at the fiftieth anniversary session of the United Nations General Assembly, unanimously recognized that action to secure global peace, security, and stability will be futile unless the economic and social needs of people are addressed.”

The statistics expressed by the Secretary-General concerning the poverty in third-world countries is shocking, and the recognition that all should do something about it is most noble and laudable. Poverty in the United States was defined in the 1980's by the federal government to be an income level of \$8,500 per year for a non-farm family of four. With inflation that figure has increased. Those receiving below this amount were classified as impoverished. The latest figures released by the US Census Bureau in June 1996, indicate that the gap between the most affluent Americans and everyone else was wider than it has been since the end of World War II. From 1968 to 1994 the share of the nation's aggregate income going to the top 20% of its households, increased to 46.9% from 40.5%. Even in the USA, the rich are getting richer, and the poor are getting poorer.

Similar conditions to the above have existed for centuries. An incident involving Jesus led to a statement by him which confirms that we should expect such conditions of poverty in the world. This occurred about one week before his crucifix-

ion, and is recorded in John 12:1-8: "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

It might appear from Judas Iscariot's question, 'Why was not this ointment sold for three hundred pence and given to the poor?' that Judas was more concerned about the poor than was Jesus. But this was not so. John, in writing about this incident, makes it plain that Judas was not concerned about the poor, but rather that he tried to use the poor as a means of getting more money for his own selfish ends. Judas Iscariot never escaped the influence of greed and selfishness that is so prevalent in this present evil world. He was the treasurer for the little band of disciples, and the small amount of money they possessed was entrusted to him. This responsibility became a temptation for Judas to steal from the treasury. Jesus was aware of Judas' failings. Therefore, in reply-

ing to Judas, he made the observation that the poor would not be able to change their lot in this life, and that there would be many opportunities to do them good. This has been so. The greed and selfishness of this present evil world has made poverty a continual condition for great numbers of the people in the world.

Jesus could have said that as long as you tolerate selfishness, the poor you will always have with you—or, unless selfishness is abolished poverty will persist. As we look at the UN program for eradication of poverty we note that it does not include the elimination of selfishness. In 1996 each nation is to make proposals and establish policies for programs that will eradicate poverty over a ten-year period of time. What are these policies?

The Secretary-General of the UN outlined these in his speech. He said, “We need specific policies. Policies which will increase the access of the poor to productive resources. Policies that will improve and widen opportunities to use their skills. Policies that will not underestimate the willingness or the capacity of the poor to work for their own advancement. Policies that acknowledge that poor families will readily make sacrifices to put a child through school, to improve a small plot of land, to set up some small business. Policies that do not talk down to people or assume that they have to be provided with prepackaged schemes. Policies that are guided by the priorities of people, their perception of opportunities and their willingness to work for their own advancement.

“Policies that encourage localized community-based initiatives where participation is effective

and meaningful. Policies which supplement income-generating measures and skill enhancement with action to reduce discrimination, exclusion, and marginalization. Policies that focus on the 'feminization of poverty', on the fact that more than two-thirds of the world's poor are female. Policies that integrate specific welfare schemes and measures with the mainstream of economic policy, and that economic dimension with the social and political agenda of a society. And policies that are informed by sensitivity to the truth that sudden situations of crisis, including wars, ethnic conflicts, and natural calamities, hit the poor hardest."

Will such policies be able to reverse the obvious trend mentioned in the Secretary-General's address, which is that the rich have been getting richer, and the poor have been getting poorer, and their disparity has doubled in the last thirty years? A close examination of these policies—if established—reveals that they tend to admit that a problem exists, more than to solve the problem. What can really be done for the poor to alleviate their sufferings? The policy of unselfishness, that of the Golden Rule mentioned by Jesus in Matthew 7:12—"All things whatsoever ye would that men should do to you, do ye even so to them"—is all-important for the successful eradication of poverty. This will be the policy of God's kingdom, which alone can establish such a policy and enforce it.

In the meantime, while praying and waiting for God's kingdom, what should be our attitude toward the poor? We should have genuine love for them, and put into practice the admonition of the

Apostle Paul, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) We know that Jesus loved the poor, and tried to help them when he had the opportunity.

There is no doubt that Jesus taught his disciples to give to the poor in order to alleviate their suffering. At the same time they did not have much in the way of worldly goods to give to the poor. How much money were they likely to have? Not very much. At one time, according to the account in Matthew 17:24-27, it appears that they had almost none. They had come to Capernaum and Peter was approached by the tax collectors concerning paying tribute. Although Jesus reasoned that they were not subject to the tax, he instructed Peter to cast a hook into the sea to catch a fish in whose mouth he would find the tribute money which would be used for payment of tax for both of them. The method used by Jesus to pay the tax indicated that there was not an abundance of funds on hand for this purpose. As always, Jesus depended entirely on his Father to provide things needful.

At an earlier time in Jesus' ministry, a sum of money is mentioned: 200 denarii. This represents about \$120 of today's inflated dollars, which could have represented the full amount of money in their treasury. The occasion is recorded in John 6:1-13. Jesus had gone to a desert place and was sought out by over 5,000 people. When he saw the people, he had compassion upon them and until evening continued to heal their sick. Then his disciples suggested that he send the people away so they could go to the villages and buy food. But

Jesus answered, "Give ye them to eat." (Matt. 14:13-16) In the account given by John, it is recorded that Jesus asked Philip, "Whence shall we buy bread, that these may eat?" Philip's answer was that 200 denarii would not "buy enough bread for each of them to get a little." (John 6:7, RSV) Jesus did not depend on the money to buy bread. Rather, with the assistance of his Father he performed a miracle to provide an abundance of food—not only of bread but of fish also—and fed 5,000 men, besides women and children.

Jesus was especially solicitous of the poor. There may have been many times when he and his disciples used the small amount of their earthly goods to give to the poor. This seems evident from the record by John of the conversation between Jesus and Judas at the Last Supper (John 13:21-30), which was followed by John's comment, "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." (vss. 28,29) Judging by this comment, Judas may often have been sent on missions to give to the poor.

It had been prophesied in Isaiah 61:1 that the ministry of Jesus would include preaching good tidings unto the poor. Although the *King James Version* translates this verse "preaching good tidings to the meek," the particular Hebrew word means 'humble' and would include those who have been humbled by the adversities of life. Jesus did fulfill this prophecy. At the beginning of his ministry, as was his custom, he went to the syna-

gogue in Nazareth and read from this prophecy of Isaiah. After reading, Jesus sat down and said, "This day is this scripture fulfilled in your ears." (Luke 4:18-21) Wherever Jesus went he preached about the kingdom of God. When he was ministering in Capernaum and in the other cities in Galilee, the inhabitants besought Jesus that he should not depart from them, "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4:43

Later, when John the Baptist was imprisoned, he sent two of his disciples to Jesus to ask him, "Art thou he that should come? or look we for another?" (Luke 7:20) The answer Jesus sent back to John was, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." (vs. 22) We note that one of the signs sent to John was that the Gospel was being preached to the poor.

For centuries, all that the poor had to look forward to was a life of hardship, probably ending in a pauper's grave. Jesus brought them real hope by preaching the coming of God's kingdom. He taught them to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9,10) Through the miracles Jesus performed, many were convinced that Jesus was "that prophet that should come into the world." (John 6:14) They endeavored to take him by force, and to make him a king, but he eluded them. They did not know that he had first to give his life for them as a ransom. Then he would have to select his church—a task which would take about two thou-

sand years. These things had to be completed before the promised blessings could come. Those who were invited to be of the church would have to be willing to lay down their lives in sacrifice, following in the footsteps of Jesus. This requirement is forcibly called to our attention in the incident of the rich young ruler who came to Jesus, and which is recorded in the Gospels of Matthew, Mark, and Luke. The account in Matthew 19:16-22 reads as follows:

“Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Jesus then told his disciples that it would be difficult for a rich man to enter the kingdom of heaven, and followed with an illustration that has often been misunderstood: “And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” (Matt. 19:24) This illustration

was intended to show the necessity on the part of those who were rich to subject their interest in material things to the things of the LORD. It was not intended to indicate that it was impossible for a rich man to enter the kingdom. Those who would be willing to give first place in their hearts to the things of God would be able to enter the kingdom.

The Needle's Eye referred to a small gate within a larger gate for entering the city. In olden times cities had walls for protection from their enemies, and at sundown the gates were closed and anyone desiring to enter the city at night could only do so through a small guarded door within the large gate. This door was known as the Needle's Eye. A latecomer to the city could come to this small door; after identifying himself and being granted permission to enter, he could bring in his camel, if the camel were unloaded. Even then, the camel had to crawl on its knees to enter inside. In using this picture Jesus was emphasizing the necessity for the rich to be willing to unburden themselves of material ambitions, and to be humble, in order to enter the kingdom.

Why did Jesus seem to favor the poor of this world, and speak disparagingly of the rich? It is not because the rich man has wealth, but rather that in most cases he has not acknowledged God and given him the first place in his heart. The LORD used Hannah to utter a great truth in prayer, which was recorded in I Samuel 2:7-9: "The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and

to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." The latter part of this prophecy refers to those who are "the poor of this world rich in faith, and heirs of the kingdom," or the footstep followers of Jesus.—James 2:5

However, a basic principle is cited at the beginning of the prophecy, which applies to everyone. God has the power to direct the affairs of men, even though he has permitted Satan to have a measure of power during this time when evil is permitted. God can and will intervene at any time that is necessary to further his interest.

In this present evil world, Satan has been able to create great differences in our society. Many have amassed great riches, often through oppression of their fellowmen. For centuries, the poor and oppressed accepted their lot, until the increase of knowledge and learning of the latter days woke them to awareness of their rights. Changes in government occurred, but none of the new experiments in government were able to appreciably change the lot of the poor. With World War I, the Marxist philosophy of communism was placed into practice by Russia and eventually spread to include one-third of mankind, or those behind the 'Iron Curtain'. The governments of these lands professed to be communistic, and ostensibly were the champions of the needy and the poor.

It was difficult to obtain much information about the plight of the poor, or how well they

might be doing with regard to health, nutrition, and economic conditions under communism. Yet it was possible to get enough information to make comparisons with non-communistic countries' conditions, and in such analyses it was found that neighboring non-communist countries were shown to be faring better than the communistic nations.

One analyst summarized the study by saying, "While every long-standing communist regime appeared to have reduced both the extent and the severity of poverty in the society under its direction, available evidence did not suggest that Marxist-Leninist states have been particularly successful in accelerating the alleviation of material want." Again, the failure of man-made solutions to economic inequities in the world led to the recent demise of communism. Inequities will continue as long as selfishness and greed—tools of Satan—are permitted to flourish.

Will Satan's success in using selfishness and greed play havoc with the UN program to eradicate poverty? We anticipate that it will. Yet the UN program is significant. It is yet another sign of the proximity of God's kingdom. More than ever will the united efforts of nations demonstrate man's futility in solving his problems apart from God. The expression, "Man's extremity will become God's opportunity," will be confirmed.

When Satan suggested that Job revered God only because the LORD had granted him great riches, God permitted Satan to afflict Job to show the real condition of his heart. "The LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine

hand.” (Job 1:12) But when Job lost all his possessions, his response was, “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”—vs. 21

The experiences of Job are intended to teach us the lesson of the permission of evil. How well we learn to put our complete trust in the LORD while in this environment of evil, will have a direct effect on our final reward. At the end of Job’s trial, his wealth was restored twofold, which is a picture of how God will restore to mankind the wealth they had in the Garden of Eden. After Job’s restoration from affliction, Satan was not permitted to buffet Job. So, also, Satan will be bound during Christ’s Millennial reign, and not be permitted to adversely influence mankind.

The condition of poverty has been used by some as an illustration of man’s life during this present evil world under the penalty of death. On the other hand, we have the various loyal angelic orders of beings created by God. These can be regarded as rich. Such was also the rich condition of our Lord Jesus in his prehuman existence as the *Logos*, described by the Apostle Paul: “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”—II Cor. 8:9

The various degrees of wealth or poverty among the people of the world are really but minor differences when we consider that all are under the same penalty of death. Many who are rich but have poor health cannot buy health or an extension of life. Death is the great equalizer of all men. A passage in the Book of Job shows how death—

pictured by sleep—brings all people on the various levels of society to the same condition. After Job had been afflicted with boils over his entire body, he cursed the day of his birth and stated that it would have been better if he had died at birth, saying: “Why did I not die at birth, come forth from the womb and expire? Why did the knees receive me? or why the breasts, that I should suck? For then I should have lain down and been quiet; I should have slept; then I should have been at rest, with kings and counselors of the earth who rebuilt ruins for themselves, or with princes who had gold, who filled their houses with silver. Or why was I not as a hidden untimely birth, as infants that never see the light? There the wicked cease from troubling, and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there, and the slave is free from his master.”—Job 3:11-19, *RSV*

But Jesus, who was rich, became poor, taking upon himself the form of a servant. “Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.” (Phil. 2:8,9) Jesus was willing to die on the cross as man’s ransom so that we through his poverty might be rich. Through this ransom, God will make rich all the world of mankind by restoring them to life and happiness in his kingdom of righteousness. In that kingdom Satan will be bound, and obstacles and hindrances to a prosperous and great society will be removed. It is then that social and economic inequalities will be re-

moved, as the Prophet Isaiah has prophesied, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65:21-23 ■



WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 5—"Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."—Canticles 8:6 (Z. '03-330 Hymn 130)

SEPTEMBER 12—"In your patience possess ye your souls."—Luke 21:19 (Z. '03-361 Hymn 220)

SEPTEMBER 19—"Sanctify them through Thy Truth: Thy Word is Truth."—John 17:17 (Z. '03-377 Hymn 49)

SEPTEMBER 26—"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:20-22 (Z. '03-443 Hymn 281)

INTERNATIONAL BIBLE STUDIES

LESSON FOR SEPTEMBER 1

STEADFAST FAITH

KEY VERSE: *“He [Hezekiah] clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.”— II Kings 18:6*

SELECTED SCRIPTURE: *II Kings 18:1-20; 20:16-21*

THE HISTORY OF the kings of Israel and of Judah was turbulent. After the division of the kingdom following the death of Solomon, and the rebellion of Jeroboam against Solomon's son, Rehoboam, the ten-tribe kingdom had many kings. All of them led the people into idolatry. The two-tribe kingdom of Judah also had wicked kings, but from time-to-time a good king would come upon the scene. About two hundred years after the division of these two kingdoms and during the time that the ten-tribe kingdom was carried away captive by Assyria, King Hezekiah ruled over Judah.

He was a good king and, as our Key Verse says, he followed closely the commandments given to Moses by God.

Hezekiah instituted nationwide reforms. As II Kings 18:4 tells us, “He removed the high places, and brake the images, and cut down the groves.” All the altars, groves, and images erected for worshiping the deities of the Canaanites were torn down, as was the brazen serpent which Moses placed on a pole, used to save Israel from a plague of serpent bites. See Numbers 21:5-9. The good thing done by Moses as commanded by the LORD had become an

idol, and an important part of Baal worship. It no longer had an association with the true God.—II Kings 18:4

The Assyrians who had carried away the inhabitants of the northern kingdom into captivity were determined to do the same to Judah. Sennacherib, King of Assyria, invaded Judah, capturing forty-six towns, and was on his way to lay siege upon Jerusalem. Hezekiah sent a message of submission, and a huge sum of silver and gold, to Sennacherib, who was thirty miles southwest of Jerusalem. This gift did not appease Sennacherib, who sent envoys with a large army to persuade the people of Jerusalem not to listen to Hezekiah, who trusted in God to save Judah.

It was said of Hezekiah that "he trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." (II Kings 18:5) This testimony, that was truly so, displayed a steadfast, sure faith held by King Hezekiah, as well as a complete reliance up-

on God. We learn this from the many glimpses into his character given to us in II Kings 18th to 20th chapters, and in Isaiah 36th to 39th chapters. Hezekiah put on sackcloth, and went into the house of the LORD to place the matter before him; and he sent officials and priests to consult with the Prophet Isaiah. Isaiah answered, saying, "Be not afraid of the words which thou hast heard." —II Kings 19:6

Sennacherib sent a letter to Hezekiah—one of defiance. When Hezekiah received the letter he took it to the Temple and spread it before the LORD, praying that God would save them. (vss. 14-19) God answered the king's prayer. That night an angel of the LORD smote the army of Sennacherib and slew 185,000 Assyrian soldiers encamped outside Jerusalem. Sennacherib then went home to Nineveh, where he was assassinated by his sons.

Those who have the steadfast faith in God of Hezekiah, will receive God's blessings, and the deliverance promised. ■

BEGINNING AGAIN

KEY VERSE: *"The king stood by the pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, regulations and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant."—II Kings 23:3, New International Version*

SELECTED SCRIPTURE: II Kings 22:1-23:20

THE NORTHERN KINGDOM of Israel had been carried away to Assyria because of their idolatry. Judah had witnessed a remarkable reformation and deliverance when Hezekiah was on the throne. But even in Hezekiah's time God prophesied that Judah would be carried away captive by Babylon.—II Kings 20:14-18

Little wonder that this should be prophesied. No sooner had Hezekiah "slept with his fathers" (vs. 21) and his son, Manasseh, begun his reign, than he caused Judah to revert to the idolatry of

the wicked kings of the past. Manasseh's son, Amon, perpetuated this evil rule, and was assassinated by conspirators after a two-year reign. The people of Israel prevented further action by the conspirators, slaying them, and placing Josiah on the throne.

Josiah, as a young king, inherited the characterlikeness of his great-grandfather, Hezekiah. We are told "he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the

right hand or to the left.”—
II Kings 22:2

Josiah wanted to repair the Temple and knew that money had been donated by the people, but no action had been taken. He sent instructions for doing this work to the priests. In his search for the donated money, Hilkiyah, the High Priest, revealed that he had found the Book of the Law in the House of the LORD. This was brought to Josiah and read to him by the scribe, Shaphan. Josiah's reaction was very emotional—tearing his clothes as a sign of repentance and mourning—for he knew that the people were not following the commandments as written on the scroll.

He asked Hilkiyah, Shaphan, and others given to the service of the LORD, to inquire of God on behalf of the people. The Prophetess Huldah reiterated the prophecy Isaiah had pronounced before—that Judah would be taken captive because of their idolatry. (Is. 39:6,7; II Kings 22:16,17) Josiah's reaction to Huldah's prophecy was immediate. In the words of

our Key Verse, he assembled the priests and the people to rededicate them to follow God's commandments. After reading the Book of the Law to the people, Josiah instructed the priests to cleanse the Temple of all defiling vessels of Baal. He tore down all the places of worship to Baal and other gods. These were destroyed by fire, and the priests of these idolatrous practices were slain. This, again, was another new beginning of worship of the true God of Israel by the people, when Josiah followed in the steps of his great-grandfather Hezekiah, and cleansed Judah.

Reading of Josiah's efforts to cleanse the land, and of Hezekiah's work of reformation, we are appalled at the extent of idolatry in Judah. We note how quickly the people of Judah—who had known the true God—reverted to the idolatrous practices of their neighbors. The LORD's people, who have the privilege of knowing the true God, also must pay heed to his Word, and take great care to avoid the idolatry that surrounds them. ■

RESPONDING TO GOD'S CALL

KEY VERSE: *"The word of the LORD came to me, saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.'"—Jeremiah 1:4,5, New International Version*

SELECTED SCRIPTURE: *Jeremiah 1:1-17*

JEREMIAH WAS BORN into a religious family—the priests of the city of Anathoth. He was probably descended from Ithamar, the youngest son of Aaron, and Abiathar, who served David as priest, but was banished by Solomon to Anathoth. Nevertheless, Jeremiah's birth was special and unusual, and was intended to prefigure the selection of a people for God's name.—Acts 15:14

The sins of Judah in idolatry had reached their peak. In spite of two reformations in recent years, the first by Hezekiah, and the second by Josiah, idolatry persisted and Jeremiah

was called to deliver messages of doom and captivity to the nation. He performed his duties faithfully and undauntingly. For doing so he was branded a traitor, imprisoned, and placed in a cistern to die by King Zedekiah's officials. He was rescued by a eunuch of the king's court later. Everything Jeremiah prophesied was fulfilled.

When Jeremiah was chosen by God as a prophet, he replied that he was 'only a child', and could not speak. His appointment was accompanied by several outward demonstrations. First, the LORD said: "Say not, I am a child:

for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jer. 1:7) The LORD put forth his hand and touched his mouth, saying, "Behold, I have put my words in thy mouth."—Jer. 1:9

Then two visions were given to Jeremiah. The first was the rod of an almond tree. The second was that of a seething pot, tilted toward the north. The rod of the almond tree reminds us of Korah's rebellion recorded in Numbers 16th and 17th chapters. Korah, who was of the tribe of Levi, believed that Moses and Aaron had taken too much authority over the people of Israel, and that Korah and others were just as capable of leading Israel as were Moses and Aaron. Korah incited the people against Moses and Aaron, causing God to open up the earth to swallow them all. Then each head of a tribe was instructed to take a rod for his tribe and to put his name on the rod. These rods were placed in the Tabernacle overnight; only Aaron's rod budded

with the buds of the almond tree. The rod that budded indicated God's selection of Aaron to be High Priest of Israel.

Jeremiah also saw a seething pot, which indicated the destructive forces that would be unleashed against Judah in accordance with the prophecies Jeremiah was to pronounce against that nation. Just as Jeremiah was called to be God's spokesman, so also God is calling out of this world a class to be footstep followers of Jesus. In the words of Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, . . . ; that ye should show forth the praises of him who hath called you . . . into his marvelous light." —I Pet. 2:9

What a great privilege is ours to be called as Jeremiah was called! Our message also is not popular, because it tells of the destruction of the present social order upon earth to make way for God's kingdom. It is a message based upon the LORD's Word—a message that has been placed in our mouths by the LORD. ■

CONFRONTING HYPOCRISY

KEY VERSE: *“Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.”—Jeremiah 7:3*

SELECTED SCRIPTURE: *Jeremiah 7:1-17*

JEREMIAH'S MISSION TO Judah was to tell them of their failings and to direct them back to worshipping God in sincerity and truth. In this 7th chapter of his book, God directs Jeremiah to stand in the gate of the LORD's house and to proclaim the words of the LORD, as stated in our Key Verse, to all who entered to worship God. The people of Judah believed that they could do anything they wanted during the week, and would be safe from God's wrath if they went to worship on the Sabbath Day. God saw great hypocrisy in their actions.

It was not sufficient for the people to go to the Temple to worship. Jeremiah reminded them that “if you really change your ways and your actions and deal with each other justly, if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your forefathers for ever and ever.” (Jer. 7:5-7, *New International Version*) They were not to steal and murder, commit offerings to Baal or go after other gods, and then go to the Temple and

say, "We are safe," because this would be hypocritical. (vss. 8-10, *NIV*) This reformation was not to happen, however, and instead, Jeremiah's words would be fulfilled: "I [will] cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate." (vs. 34) The reason why this prophecy was fulfilled is outlined clearly in verses 17-33.

This was also a prophecy against spiritual Israel and Judah. In Jeremiah's day, the captivity of Judah to Babylon was imminent. The desolation of their land was to be even more severe after they rejected Jesus as their Messiah, and when he rejected them. Again in Jesus' day, as in Jeremiah's day, hypocrisy would be the reason for their rejection. Their false religion would be the reason for the LORD leaving them as in Shiloh, when the Ark of the Covenant fell into the hands of the Philistines, and "the glory [of

God] departed from Israel."—I Sam. 4:21,22; Jer. 7:12-14

When the Early Christian church—spiritual Israel—came under the control of ambitious leaders, it was led astray by their leaders. Hypocrisy entered the church, and sincere people were led to believe that they were 'safe' if they attended church on Sunday, and did as they pleased throughout the week. But God will not tolerate false religion of any kind. As Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (See Matthew 7:21-23.) Earlier in this sermon on the mount Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees [known for their hypocrisy] ye shall in no case enter into the kingdom of heaven."—Matt. 5:20

When the present social order comes to an end, and God's kingdom of righteousness prevails in the earth, fulfilling Jeremiah 7:3. ■

CONTINUING TO TRUST

KEY VERSE: *“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.”—Habakkuk 3:17,18*

SELECTED SCRIPTURE: *Habakkuk, Chapters 1-3*

THE PROPHET HABAKKUK was a prophet of Judah in a period prior to the invasion of that land by the Babylonians, although the exact time is not certain. God had prophesied of this invasion for some time through Isaiah's and Jeremiah's prophecies in particular. Habakkuk was utilized to write his prophecy for our day and time. His complaint, as recorded in Habakkuk 1:1-4, is typical of all sincere people in this present evil world who cry to God for an end to the violence and strife around them. God's answer to Habakkuk was strange. He told Habakkuk that Judah

would suffer even more violence by the invasion of the Chaldeans under Nebuchadnezzar, causing Habakkuk to respond that he knew this was painful to God, also. He said: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. 1: 13

Habakkuk was given a glimpse of God's righteous kingdom. This vision is mentioned in Habakkuk 2: 2,3, and is clearly defined in the 14th verse where he says: "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." This was the prophecy that Habakkuk wanted to see

fulfilled, and he was told by the LORD that this vision would surely come. Even if it might not come when expected, it was sure to be realized. So, Habakkuk pronounced a series of 'woes' directed against the evils of this world. These are recorded in the second chapter of his prophecy.

The third chapter of Habakkuk is a record of his final prayer. As all God's work was unfolded before this righteous man, from the violence of the present evil world to the judgments pronounced against it, he expressed a recognition of God's great and mighty power that will, indeed, accomplish everything he has promised. Thus, this prayer recounts the Day of Vengeance of our God, which brings this present evil world to an end.

We are reminded that the most important feature of God's plan—a vision of the kingdom—is the salvation of the people. We read: "Thou hast come forth to the salvation of thy people, to salvation with thine Anointed One."—Hab. 3: 13, *Rotherham's Emphasized Bible*

The 'Anointed One' is the Messiah, Jesus, "who gave himself a ransom for all, to be testified in due time." (I Tim. 2:6) The ransom sacrifice of Jesus was forecast as making possible God's judgments against all evil, and especially against the Evil One. Habakkuk 3:13, *Rotherham's Emphasized Bible*, continues: "Thou hast crushed the head out of the house of the Lawless One, baring the foundation up to the neck" God had prophesied to the serpent, in mother Eve's presence, that the 'seed' of the woman "shall bruise thy [Satan's] head," (Gen. 3:15) and this verse speaks of its fulfillment.

As the LORD's people wait for God's kingdom, they are likely to suffer disappointments and discouragements—pictured by the failure of crops and agriculture listed in our Key Verse. Their reactions should be similar to Habakkuk's, who expressed complete trust in the promises of God, saying: "Yet I will rejoice in the LORD, I will joy in the God of my salvation."—vs. 18 ■

THE JUDGMENT, THE KINGDOM, THE COVENANT

“The times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

Acts 17:30,31

THE WORK TO be accomplished in the final age of the divine plan is described in the Bible in various ways. It is a work of judgment in which the people on trial—or probation—are given an opportunity to prove themselves worthy of everlasting life. It is a kingdom work in which the people, under the authority of the Messianic Kingdom, learn to become loyal subjects of the King of kings, and to enter into that ultimate kingdom of God in which the divine will is done in earth as it is in heaven.

(Rev. 17:14; 19:16; Matt. 6:10) It is also a covenant work in which, under the great Mediator, a New Covenant of reconciliation is established between God and men.

Paul mentioned all three of these in his letter to the Hebrews. Of the kingdom he said: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." He also wrote that we are "receiving a kingdom." He mentions the New Covenant, saying, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:22,24,28) Paul also reminds us of the judgment work by stating that God is "the Judge of all."—vs. 23

This is in keeping with Paul's statement on Mars' hill, as set forth in our text, in which he refers to God as having appointed a day in which he will judge the world in righteousness. However, while Paul emphasizes that God is the Judge of all, and that he will judge the world in righteousness, he will do it through Jesus whom he has raised from the dead. To the brethren at Corinth the apostle wrote, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I Cor. 8:6

The faithful followers of Jesus will be associated with him in the future work of judging the world in righteousness. Paul wrote, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) The Scriptures reveal that the followers of Jesus will also be associated with him as co-rulers in his kingdom. (II Tim. 2:11,12) This association of the Father, and his Son, and followers, is presented in

the 7th chapter of Daniel's prophecy, which reads: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."—vss. 9,10

Verses 13 and 14 read: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And then, concerning the association of the 'saints', the followers of the Master, in this prophecy of the judgment and the kingdom, we read: "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (vss. 22-27) Here we see that the Ancient of days—Jehovah—is first in the kingdom/judgment arrangement, then the Son of man enters the picture, and finally the saints.

The association of the kingdom and the judgment is again brought to our attention in the prophecy of Obadiah. The last verse reads: "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's." (vs. 21) The fact that 'saviours' is used here in the plural, denotes that the complete Christ, Head and body, is referred to as the ones who, through rendering righteous judgment, will be the dispensers of salvation when the kingdom is the LORD's.

The kingdom and the judgment are also brought together in Micah 4:1-2. Verse 1 declares that in the last days, the mountain, or kingdom, of the LORD shall be established, and that people shall flow unto it. According to verse 2, the Law shall then go forth from Zion, and the Word of the LORD from Jerusalem. Verse 3 reads: "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

NEW TESTAMENT AGREES

The New Testament also associates the kingdom and judgment work. Jesus said to his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) Here the idea of the kingdom is symbolized by thrones—the Son of man sits upon the throne of his glory, and his faithful followers sit upon thrones. In this instance the rulership and judging are indicated to be over the twelve tribes

(Continued on page 37)

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"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

—Psalm 43:3

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of Israel, but the testimony of the Scriptures is explicit that this eventually will be extended to include all mankind.

In Matthew 25:31, Jesus again refers to the throne of his glory. We quote: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." This introduces the parable of the sheep and the goats, which is a lesson concerning the work of the Judgment Day. This judgment work will be conducted by Jesus from the throne of his glory, and with him on that throne will be his faithful followers, the 'saints' of Daniel, chapter 7.

In the last book of the Bible—Revelation—this same arrangement for blessing the people is presented. The opening verses of Revelation 20 tell of the binding of Satan, and then we read, "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The idea of the kingdom, and of our hope of joint-heirship in that kingdom is again presented in verse 6, which reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here the priestly work of establishing the New Covenant is included. This is

the glorious kingdom-priestly hope of all the over-comers.

Turning to verses 11 and 12 of this beautiful kingdom and judgment chapter, we read, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God [the Ancient of days]; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

HARMONIOUS TESTIMONY

We see that the general testimony of the Scriptures concerning the kingdom, judgment, and reconciliation work is wonderfully harmonious. It presents the Ancient of days, the great Jehovah, as the supreme Judge of all, and declares that he has appointed his beloved Son to carry out the work of judging the world in righteousness. And we are assured that those found worthy to live and reign with Christ will also share with him in the work of judging, and will be "able ministers" of the New Covenant.—II Cor. 3:6

This kingdom-judgment day is ushered in during a "time of trouble, such as never was since there was a nation." (Dan. 12:1) The prophecy of the 7th chapter of Daniel presents the four great empires of earth—Babylon, Medo-Persia, Greece, and Rome—as four beasts, and calls attention particularly to a "little horn" that develops on the fourth beast which speaks "great words against the Most High," of its making war with, and of wearing out the saints of the Most High. This was

to continue “until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”—vss. 21-27

It is believed by many students of prophecy that this “little horn” symbolizes the Papacy, which in the heyday of its power was the greatest persecutor of Christians the world has ever known. While this system lost its temporal power in 1799, it has nevertheless continued ever since, and is still very much alive. Daniel’s prophecy shows that it will not be fully consumed until “the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”—vs. 26

Other institutions of earth, civil and religious, will be due for destruction at that time. This does not mean that everything is to be peaceful in the earth until the due time for the saints to possess the kingdom. We are already living in the Day of Jehovah, which is described as “the day of his preparation.” (Nahum 2:2-4) In this Day of Jehovah, the Ancient of days, when he sets up a kingdom, much chaos and distress occurs, and there is the overthrow and replacing of governments.

Jehovah and the returned Lord are presented to us in the Scriptures as being responsible for this state of revolution and anarchy. However, we are not to expect that the work of overthrowing Satan’s social order is to be accomplished by outstanding miracles displaying divine power and authority. The prophecies indicate how this will be accomplished. Isaiah 42:13,14 reads: “The LORD [Jehovah] shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I

have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.”

Another prophecy reveals that “every man’s sword shall be against his brother.” This, the LORD explains, is due to the fact that he “will call for a sword against him [Gog] throughout all my mountains.” (Ezek. 38:21) This particular prophecy pertains to a final attack against regathered Israel in the Holy Land. The LORD said that he would plead against Gog “with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” (vs. 22) While we do not rule out the possibility that this will have at least in part a literal fulfillment, the testimony of the prophecies generally is that the LORD destroys Satan’s social order by pitting army against army, class against class, and by stirring up jealousy among them, even as Isaiah declares.

COMPLETE DESTRUCTION LATER

There seems little doubt that we are even now living in this foretold Day of Jehovah—a period of tribulation in which, as a preparatory work, the bulwarks of Satan’s world are being shaken. On the other hand, there are various prophecies which indicate that not until all the saints are with the Lord in glory will the kingdoms of this world be fully destroyed. “To consume and to destroy unto the end,” is an expression used in Daniel’s prophecy concerning the dominant religious element of Satan’s social order.—Dan. 7:26

The overthrow of Satan’s social order is described in Revelation 20:11 as a fleeing away of

the heaven and the earth from before the face of him that sitteth upon the "great white throne." It is in the next verse that we see the dead, small and great, stand before God, and the books opened. This, in other words, is a Judgment Day scene, and it harmonizes with Peter's prophecy in which he informs that "the heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) Then Peter explains that this Day of Judgment is a thousand years in length.—vs. 8

And note that the symbolic heavens and earth are reserved 'against' the Day of Judgment. In other words, remnants of the old order will still be functioning when the Day of Judgment begins. As we have seen, this is shown in Micah 4:1-3, where we are told that in the kingdom, the LORD will rebuke strong nations afar off, and that he will then be judging among the people.

Prior to this, the severity of the time of great tribulation will increase, and will threaten the destruction of the human race—the possibility of "no flesh" being saved, as explained by Jesus. (Matt 24:21,22) But then, as the Master revealed, this tribulation will be cut short by the elect Christ having been completed before this ultimate destruction is permitted. The elect Christ will have proved their worthiness by faithfulness even unto death, and will then be given power over the nations to break them to pieces like a potter's vessel, "even as I received of my Father," Jesus explains.—Rev. 2:26,27

The Father's promise to Jesus in this connection reads: "Ask of me, and I shall give thee the

heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:8) During the Day of Jehovah's preparation, while kings and governments are being overthrown in a great worldwide upheaval which daily increases in intensity, powerful governments and rulers still remain. Since we do not know the exact time for the establishment of the kingdom, many of these might pass away and others take their places, for seemingly there will be rulers and governments remaining which will be dashed to pieces by the complete Christ, the "elect" of Matthew 24:21,22.

Meanwhile, in this Day of the LORD's wrath, when the Son of man is given the authority to reign, the nations become angry. (Rev. 11:17,18) We see the LORD's anger now, and it will continue through the transition into the full exercise of kingdom authority which will result in dashing the nations completely to pieces. It is to those who overcome that this promise is made. Meanwhile the LORD's people this side the veil, suffering and dying with Jesus, are inspired by the hope of living and reigning with him, and of participating in the work of judging and blessing all mankind.

THE NEW COVENANT

Isaiah 49:8 reads, "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." In II Corinthians 6:2 the Apostle Paul quotes this promise, and applies it to the followers of Jesus, those to whom he said had been

given "the ministry of reconciliation."—II Cor. 5:18

It means that when the promise of the New Covenant, recorded in Jeremiah 31:31-34 is fulfilled, the church will be associated with Jesus in the mediating of that covenant. The making of this covenant will involve the writing of God's law in the "inward parts" of the people. This complete covenant relationship of the people with God means a restoration to that which was lost on account of sin, and the work of bringing about this blessed relationship of at-one-ment with the Creator will be accomplished during the period of the Judgment Day and the kingdom reign.

Power to subdue its enemies is implicit in the thought of a kingdom—in this case, power to subdue the enemies of God and of righteousness—the last enemy to be destroyed by the reign of Christ being death. (I Cor. 15:25,26) The word 'kingdom' also suggests the obedience of subjects. Christ's kingdom will result in the restored world of mankind being wholly obedient to the Creator's will. Then the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fully answered, and God will be "all in all."—Matt. 6:10; I Cor. 15:28

The judgment work will call for the education and discipline of the people—their instruction in righteousness. That is why 'books' will be opened. That is why, when the judgments of the LORD are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9) That is why we are informed that the LORD will "judge the world with righteousness, and the people with his truth."—Ps. 96:13

The making of a covenant with the people means their reconciliation to God on the basis of their heart loyalty to him, and their restoration to perfection. The aspects of the threefold work entailed in the thought of the kingdom, the judgment, and in the making of the New Covenant, are closely related. It takes all three to give us a full picture of all that will be accomplished during that thousand years of the kingdom and of judgment.

And let us rejoice in the blessed hope of joint-heirship with Jesus in all the aspects of that glorious work of reconciliation which eventually will see all the willing and obedient of mankind rejoicing in the sunshine of God's love. God promised that through the seed of Abraham he would bless all the families of the earth. Jesus is that seed, and if we are faithful, even unto death, we will be glorified with him and share in the promised work of blessing. It is a magnificent prospect! We know the fruition of our hopes is nigh at hand, for the king is present, and his kingdom near. ■

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

- Brother Stanley Michael, Bedford, OH—May 24. Age, 90.
Sister Helen Lalim, New York, NY—May 28. Age, 95.
Sister Dorothy Brown, Phoenix, AZ—June 20. Age, 94.
Brother Dee Boyd Campbell, Louisville, AL—June 22.
Age, 90.
Brother Milos Cundic, Tuscon, AZ—June 23. Age, 89.
Sister Theophila Elwart, Detroit, MI—June 28. Age, 79.
Sister Angeline Majka, Chicago, IL—June 26. Age, 86.
Sister Mary Norby, Pinellas Park, FL—July 14. Age, 103.

THE ANOINTING OF THE SPIRIT

“The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the Day of Vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

Isaiah 61:1-3

IN OUR TEXT, the word anointing is used in the sense of ordination. This symbolism is based upon the ancient custom of installing kings, priests, and others into office through the use of anointing oil which was ceremonially poured upon the head of

the candidate—this being the official symbol of induction or designation to office.

The title translated 'Messiah' from the Hebrew language, and 'Christ' from the Greek, literally means 'Anointed', or 'the Anointed One'. This title, applied to Jesus, conveys the thought that he was the one whom the Heavenly Father specially anointed or commissioned to carry out the divine plan for the redemption and restoration of the lost world. This commission includes not only the work of making known the glad tidings of salvation, which Jesus so effectively did, but also the actual and blessed work of executing all God's life-giving provisions for humanity—a work that will not be completed until the close of Christ's Millennial reign, but which, nevertheless, has its beginning now, through the church.

In John 7:38,39, we read "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)" The Old Testament scripture to which Jesus evidently referred is that of Isaiah 12:3, which depicts the world of mankind during the Millennial Kingdom period, drawing water from the wells of salvation.

Proverbs 18:4 reads: "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook." By a comparison of these scriptures, the thought is made plain that the indwelling of the Holy Spirit in the Christian life will manifest itself by a pouring out of the message of salvation now, and if faithful in so doing, participating in giving life to mankind during the times of restitution.

The Spirit's anointing, as outlined in our text, came first upon Christ Jesus, the Head of the church, which is his Body. In our Lord's case we know exactly when this prophecy was fulfilled. It was when he went to John at Jordan to be baptized, and there presented himself in sacrifice to God.

The Divine acceptance of this sacrifice and its authorization for use in keeping with the divine plan, was manifested by the impartation of the Holy Spirit. Jesus recognized that he had received a special anointing and unction from the Father. While the record indicates that even at the early age of twelve, Jesus was desirous of being about his Father's business, yet it is not recorded that he actually ministered in the things of God prior to his having received the Holy Spirit at Jordan.

This does not signify that Jesus was not interested in speaking kind words and doing kind acts before that time. As a perfect man he was in the image of God, and possessed the Spirit of God in the full measure possible for such an one. To the extent that the image of God has not been obliterated, even members of the fallen race naturally display a spirit of kindness and love. Certainly this was much more the case with the perfect man, Jesus.

The anointing of the Spirit that was upon Christ Jesus continued with him throughout his entire earthly ministry. The fullness, or completeness, of God's favor rested upon his every word and act. God was manifested in and through his flesh; for he was the perfect human representation of all the qualities of Jehovah's glorious character—his every perfect talent being ener-

gized by the anointing of the Spirit to render the divinely authorized service committed to him.

John the Baptist referred to the divine anointing that came upon Jesus, saying, "What he has seen and heard, this he testifies; and no one receives his testimony. He who receives his testimony has set his seal that God is true. For he whom God has sent speaks the words of God; for he gives not the Spirit by measure." (John 3:32-34, *Wilson's Emphatic Diaglott*)

These words indicate that the anointing of the Spirit is valid only for service that is in harmony with the divine plan—"for he whom God has sent speaks the words of God". How very true this was in the case of Jesus. The anointing of the Spirit which authorized him to speak, at the same time enlightened his mind, enabling him to set forth all the divine truths then due in the proper manner to accomplish God's purpose for that time.

THE CHURCH ALSO ANOINTED

In I Corinthians twelfth chapter, the Apostle Paul points out that all consecrated Christians are baptized by the same Holy Spirit into the one body of Christ, thus becoming a part of the Anointed One. It is clear that the divine authorization for service as outlined in our text applies to the church as well as to Jesus, its Head. A study of Paul's lesson here also reveals that the anointing of the Spirit has to do particularly with the activities of the Christ. The Holy Spirit begets to a new life; it witnesses for our encouragement; it leads in the way of sacrifice; but it anoints to serve—to work the works of God.

With the followers of Jesus, even as with the Master himself, there goes with the anointing of the Spirit not only the divine authorization to speak and act for God, but also the necessary qualifications for such service. This is suggested in the words of the Apostle John, as follows: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—I John 2:27

In the case of Jesus and the apostles, their anointing of the Spirit was accompanied by a miraculous revealing of truth—an ability to understand the Word of God which had been already recorded in the Old Testament. But with the remainder of the body members this illumination of the mind is not instantaneously miraculous, but comes through a study of, and full devotion to the written Word of God. The anointing in our case is not something that takes place apart from the Word of God, but is one of the blessed results of our sincere and unreserved study of that Word, in order that we may know God's will and obey it. It must be a sincerity, a devotion, however, that does not stop short of *full obedience* to the divine will, regardless of what the cost may be.

THE EXAMPLE OF JESUS

Near the beginning of Jesus' ministry, he entered a synagogue in Nazareth on the Sabbath Day. When asked to read the Scriptures, selected the prophecy of Isaiah 61:1-3—our theme text—reading to the point which speaks of the "Day of Vengeance of our God." He then added that the

passage was being fulfilled in their presence, meaning, of course, that he was the one to whom this foretold anointing of the Holy Spirit applied.—Luke 4:16-21

Being perfect to start with, and having his mind miraculously illuminated, the manner in which Jesus obeyed the commission of the Spirit is a perfect example for us, his body members, to follow. He was commissioned to 'preach good tidings unto the meek', and he did this zealously and untiringly. As his body members, energized and authorized by the same anointing, we, too, are to be zealous in proclaiming good tidings to the meek.

We are not to force the message upon the rebellious or the indifferent, for these are to be dealt with by and by. The judgments of the LORD, during the present time of trouble upon all nations, and the individual judgments that will later come to the people when the kingdom is established, will mellow and soften their hearts, and effectively prepare them to receive the blessings of divine grace then due.—Heb. 4:7

For the present, the ambassadors of the Lord are to seek especially all those everywhere who manifest that they are 'feeling after' the Lord, and are not satisfied with the things of the world—but rather, long for better, nobler things. Such will manifest a teachable disposition, and the message of the kingdom will be a genuine blessing to them.

THE BROKENHEARTED

The meek ones of Jesus' day, even as now, were doubtless primarily those whose hearts had been broken and mellowed by the trials through which

they were passing. They who are proud of heart are an abomination, and to attempt to convert such would be like "casting pearls before swine." (Prov. 3:32; 11:20; 16:5; Matt. 7:6) The brokenhearted, on the other hand, are glad to receive the comforting message of the truth. It is not possible, of course, for us to seek out individually those who are brokenhearted, and witness only to such. The divine method is to sow beside all waters, and in God's providences the brokenhearted will hear and respond. (Isa. 32:20) Then it is our happy privilege to assist further in comforting them.

LIBERTY TO THE CAPTIVES

Another phase of the work in which the Christ is commissioned to engage is 'to proclaim liberty to the captives, and the opening of the prison to them that are bound'. The 'captives' referred to are those held in bondage to sin and death. The actual release of all such captives will, of course, be accomplished by the Christ during the thousand years of the kingdom reign. As a matter of fact, the fullness of all the work of God which the Christ is divinely authorized to execute will be reached only during that time. However, the work began with Jesus while he was in the flesh, and the same is true with his church.

Yes, Jesus proclaimed liberty to the captives. He bore witness to the fact that the time was coming when all who are in their graves will hear his voice and come forth, and he accentuated the spoken word by awakening some few dead ones from the sleep of death as an illustration of the glorious liberty yet to come to all mankind.

The miraculous gifts of the Holy Spirit which enabled Jesus and the apostles to heal the sick and

raise the dead no longer operate in the church. We, today, are limited to the use of the spoken and written Word. But if we are faithfully following the example of Jesus, we will delight to make every sacrifice possible in order that the glad tidings of a coming resurrection from the dead may be heralded far and wide.

THE ACCEPTABLE TIME

Jesus was also commissioned to proclaim "the acceptable year of the LORD." This expression denotes God's plan for the Gospel Age, during which the "better sacrifices" of the redemptive program are acceptably offered. (II Cor. 6:2; Heb. 9:23) Jesus was the first to offer acceptable sacrifice—offering himself for the sins of the whole world. His sacrifice provided the ransom, the merit of which makes justification by faith available for the church, and when finally applied on the heavenly Mercy Seat, will make actual restitution to human perfection available for all mankind.

But the sacrificial work of the Christ was not finished in the offering of Jesus, for his body members are also invited to present their bodies "a living sacrifice," with the assurance that through Christ, such sacrifice will be "holy and acceptable" to God.—Rom. 12:1

In II Corinthians 6:1,2, the apostle in referring to our partnership in this Messianic work says concerning it, "Now is the accepted time." The Scriptures show that this entire Gospel Age is the acceptable time here referred to by Paul—that is, the time in which the sacrifices of both Jesus and his body members are acceptable in connection with God's program of reconciling a lost world to himself.

It is still our privilege, in obeying the commission of the Holy Spirit, to proclaim the acceptable year of the LORD. As long as members of the anointed company are in the flesh, this phase of the divine plan continues, and it is the privilege of each one to minister the truths pertaining to the high calling, and the opportunities of sacrifice in connection therewith, to all who have a hearing ear. This phase of the divine plan was definitely inaugurated for the church at Pentecost, and when the divine purpose connected therewith has been fully accomplished, it will be as definitely ended. It is not our prerogative to determine when the church is complete and the privileges of sacrifice are no more available for the consecrated.

THE DAY OF VENGEANCE

The entire message as given in our text is now due to be proclaimed. On the occasion when our Lord read this prophecy in the synagogue at Nazareth, he omitted the part pertaining to the 'Day of Vengeance of our God'. This portion of the commission was not due to be proclaimed in Jesus' day, hence he could not have said concerning it, "This day is this scripture fulfilled in your ears."—Luke 4:21

But today it is due time to proclaim the Day of Vengeance, for the manifestation of God's wrath is already upon a world on fire. It is now our privilege to emphasize the words of the prophet, "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and

thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy:"—Zeph. 1:14-18

We are not commissioned to pronounce vengeance upon mankind, but merely to declare that present events are in fulfillment of Biblical prophecy. The fact that our privilege of comforting all who mourn is so closely associated with the statement pertaining to the Day of Vengeance, implies that our message should primarily be one of comfort to those who are suffering as a result of the present trouble in the world. In Jesus' prophecy pertaining to the time of his Second Presence, he said that all the tribes of the earth would mourn. (Matt. 24:30) We are now witnessing this time of mourning, and it is our privilege to comfort the mourners who have an ear to hear and a heart to accept the glorious message of the kingdom in advance of its inauguration and establishment.

The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the scriptural sense. These have had their own hearts bound up and healed by the Great Physician, and they know where to direct longing hearts needing the balm which only God can give.—II Cor. 1:3,4

MOURNERS IN ZION

Another part of the divine commission omitted by Jesus in his reading of the prophecy is that which speaks of comforting the mourners in Zion. This is a work that the saints of today, who have been enlightened and blessed with the message of present truth, are eminently qualified to do. Many of us were 'mourners in Zion' before this refreshing message came to us—mourning because of the confusion and worldliness and dearth of spiritual food which prevailed in the nominal systems wherein we were bound.

In recent years, particularly, many have been exceedingly distressed by conditions of error and sectarian bondage. Many have been mourners, indeed, but as the refreshing message of the truth once enjoyed is again heard and acted upon, how great is the rejoicing! And what a wondrous privilege is ours today—we who are free—to comfort the remaining mourning ones in Zion.

Our message of comfort to all such mourners should be such as will help them lay hold more firmly upon the exceeding great and precious promises of the LORD. These promises, being ratified by the blood of Christ, assure his consecrated followers who have been "called out of darkness into his marvelous light" that they are indeed "trees of righteousness, the planting of the LORD, that he might be glorified."—Isa. 61:3

QUENCH NOT THE SPIRIT

In I Thessalonians 5:19, Paul exhorts us to "quench not the Spirit." The term 'quench', as applied to the Holy Spirit, is but another figurative way of illustrating still further the work of the Holy Spirit in the life of the Christian. It is a sym-

bol that is associated with the thought of the illuminating power of the Holy Spirit. All down throughout the Gospel Age the church has been the light of the world, because the Holy Spirit has shined through its members. Jesus, knowing that his faithful followers would, like himself, obey the divine commission of the Spirit's anointing, said of such, "Ye are the light of the world."—Matt. 5:14

As there are various ways by which a light may be extinguished, so there are different means by which the Holy Spirit may be quenched in us. A light will go out if the source of energy upon which it depends—oil, other fuels, or electricity—is shut off. In the case of burning fuels, it can also be extinguished if oxygen is limited when something is placed over the light. So it is with us—the light of the Holy Spirit will die out if fuel is not supplied or replenished, or it may be 'quenched' by contact with outside influences like a bushel basket, if it prevents the light from burning as brightly as it should.

In order to have the Holy Spirit in large measure, we must keep near to LORD. This means that if we neglect the privilege of prayer or study of the Scriptures, or of fellowship with others of like precious faith, the illumination of the Spirit will grow dim.

On the other hand, it will become brighter in proportion to our realization of our own imperfections, and to our degree of consecration to the LORD. We manifest our consecration by the zeal with which we study his will, and with which we practice that will in the affairs of life.

The world, the flesh, and the devil are all in opposition to the light of the Holy Spirit. To what-

ever extent they are brought into contact with the light, to that extent they tend to smother it. If the spirit of worldliness comes into our hearts, it could, if left unchecked, extinguish the Holy Spirit. Likewise, the spirit of selfishness or thoughtlessness could cause the light to grow dim, and finally to die out.

Weariness in well-doing could produce the same result. Indulging in selfish pleasures of the flesh will also tend to quench the Spirit. Sinful pleasures, of course, should be shunned by every Christian. But there are pleasures which are not sinful—yet, nevertheless, if permitted to interfere with our service of God, would tend to quench the Spirit if we indulge in them.

The Apostle Paul exhorts the church not to forget the assembling of themselves together. (Heb. 10:25) Where assembling is not possible, the LORD makes up for the lack in some other way, but where it is possible and then neglected, a quenching of the Spirit is sure to be the result. Those who have this opportunity for fellowship and who do not appreciate it are certain, sooner or later, to find themselves in a very unsatisfactory spiritual condition. In such cases, the light is not burning brightly, else that one would delight to be with fellow-pilgrims in the same narrow way.

Let us, dear brethren, avoid all things that in any way may tend to quench the Spirit. A flame might be revived, of course, even after being largely extinguished, but we are not to presume on the LORD's grace along this line. So we should ever be on guard lest we allow anything to dim or extinguish our love for the LORD, for the truth, or

for holiness and Christlikeness, which are the manifestations of the indwelling Spirit of God.

GRIEVE NOT THE SPIRIT

Ephesians 4:30 is an admonition that we "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption [deliverance]." This should not be construed to mean that the Holy Spirit is a person which can be made sorrowful by our lack of faithfulness. The thought is, rather, that the Holy Spirit may not have the full influence in our lives that it should, if we willfully oppose that influence. It is an important exhortation, therefore, symbolically teaching that we should do nothing in violation of our covenant of sacrifice; nothing to cause grief to our new Spirit-begotten minds; nothing to smite our conscience through dereliction of duty.

In plain terms, this admonition means simply that our hearts and minds should be ever alert to the leadings and inspirational influences of God's Spirit as they reach us through the Word of God. We should be quick to hear the instructions of God's Word, and zealous to obey. It is in this way that the mind of God in us will become more and more the dominating influence of our lives, assuring us of our seal of divine sonship.

How wonderful, then, is the work of God's Spirit in the Christian life! Let us all, who have covenanted to lay down our lives in sacrifice as Jesus did, seek daily to be more and more emptied of self, that we may be filled more with God's Spirit, and be like him, and like his beloved Son, in whose footsteps, by his grace, we are endeavoring to walk. ■

“BEHOLD, I STAND AT THE DOOR”

JESUS, IN HIS seven messages to the churches in Revelation 2 and 3, refers to his Second Advent. In his first six messages he refers to his Second Advent as, “coming,” or, as a future event. However, it is only in his last letter to the Laodiceans that he refers to it as his ‘presence’, by using the expression: “Behold, I stand at the door, and knock.”—Rev. 3:20

The message of Jesus to the Laodiceans emphasizes the fact that he is finishing the activity of selecting his Bride. When this activity is completed, then the blessing of all the families of the earth will begin; first, by a resurrection of the dead, and then an educational activity concerning God’s purpose in giving his only begotten Son, so that whosoever would exercise belief in him “should not perish, but have everlasting life.”—John 3:16

Revelation 3:14-21 expresses his message to the Laodiceans. It reads: “Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and the true witness, the beginning of the creation of God; I know your works, that you are neither cold nor hot: I would you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spue

you out of my mouth. Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked." These words were addressed to the church of this period as a group.

Continuing, he is addressing individuals in the church, and it becomes an individual responsibility. "I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eye-salve, that you may see. As many as I love, I rebuke and chasten; be zealous therefore, and repent of your sin." The sin consisted of not believing and trusting in Christ Jesus.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This response results in an understanding of the Bible, God's Word of truth. He continues, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit says unto the churches." (vss. 18-21) Some did not have the proper relationship and belief—or faith—in Jesus, when he knocked on the door of their hearts. The word 'believe', used in John 3:15,16, means 'to entrust one's spiritual well-being to Christ'; 'to believe, commit, put in trust with' Christ Jesus.

During the Gospel Age, Christ has been selecting and preparing members to become his Bride, and the door to this calling has not yet closed. The response to our Lord's 'knock' is an individual

matter, and only those who understand the complete reason why Jesus came into the world are able to respond.

The Apostle John wrote, "As Moses lifted up the serpent in the wilderness, even so must the Son of man [Jesus Christ] be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:14-17

The ransom merit of Jesus is the basis for the church's salvation now, and for the world of mankind in the future. (I Tim. 2:6; I John 2:2) As the Apostle Paul confirms, "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."—I Cor. 15:21,22

All will have an opportunity to live forever, based upon developing a belief and faith in Christ. ■

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ENCOURAGING LETTERS

VERY, VERY INTERESTING

Dear Sir: I have been in contact with a friend who receives your magazine. He gave me a copy, and I promised to read it. I found it very, very interesting and educational. I would like to receive a subscription.—
Ibadan, Nigeria

HERALD'S CHRIST'S PRESENCE

Dear Brethren: Greetings in the dear name of our Lord Jesus Christ. I wish to express my happiness for the years of receiving *The Dawn* magazine, and other religious literature to many people worldwide. It is noteworthy that these books have heralded Christ's presence to many. I am requesting a set of *Studies in the Scriptures*. I am teaching a group of boys and girls, men and women,

the way of salvation. In addition to wisdom given to me by God, I should read books to help me dispense the Gospel truth. May God give you grace to continue.—
Akwa Ibom State, Nigeria

REGULAR READER

Dearly Beloved: Greetings in the name of our Lord Jesus. I am a regular reader of your *Dawn* magazine. I came across it through a Christian brother in our office. You may wish to include my name in your mailing list. I also wish that you assist me with other material that would be of help to me and my service to God. By God's grace I am a district pastor with the Deeper Life Bible Church. I want to be associated with your ministry.—*Ibadan, Nigeria*

■

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

M. Balko		(S. Jones, Continued)	
Pittsburgh, PA	September 22	Wheaton, MN	26
		Chicago, IL	29
S. Jones		Grand Rapids, MI	30
Morehead, MN	September 25		

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

W. Harp		L.B. Post	
Milwaukee, WI	Sept. 28,29	Milwaukee, WI	Sept. 28,29
N. Kasperowicz		J.R. Shahan	
Middletown, NY	Sept. 8		
E.M. Kuenzli		L. Wesol	
St. Petersburg, FL	Sept. 8	Claymont, DE	Sept. 15
F. Nemesh		L. Wesol	
Los Angeles, CA	September 29	Louisville, AL	Sept. 1

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

NEW YORK LABOR DAY CONVENTION, Aug. 30-Sept. 1—Ramada Inn, Two Bridges Rd. & Exit 52, Rte. 80, Fairfield, NJ 07006. Contact: Janet Jeuck, 145 West Passaic Ave., Rutherford, NY 07070 for information and room reservations. Let us know your attendance for meals.
Phone: (201) 438-6421 or (201) 531-8617

JACKSON LABOR DAY CONVENTION, Aug. 31-Sept. 2—Holiday Inn, I-94 at

127 North, Jackson, MI. Contact Mrs. Ray Lumley, 2531 Ashton Rd. 49203
Phone: (517) 782-7252

SEATTLE LABOR DAY CONVENTION, Aug. 31, Sept. 1,2—Best Western Lynnwood Inn, 4300 200th Street S.W., Lynnwood, WA. (Phone: 800-775-0805) Contact: Michael Brann, 20 1/2 East Intercity Ave., Everett, WA 98208, or send by e-mail: brannx@aol.com.
Phone: (206) 353-8983

COLUMBIA FALLS, MT, Sept. 20-22—Flathead Lutheran Bible Camp, Lakeside, MT. Contact Mrs. Joy Thompson.

Phone: (406) 892-2574

BALTIMORE, MD, Sept. 22—Knights of Columbus, 7910 Harford Rd. Contact: Bob Wagner for information: 2753 Pelham Ave., Baltimore, MD 21213

Phone: (410) 483-1394

MILWAUKEE, WI, Sept. 28,29—Lake Lodge, 1235 E. Howard Ave. Contact: Debi Moore, 2176 S. 71 St., West Allis, WI 53219

Phone: (414) 327-5679

DETROIT, MI, Sept. 29—Redford YWCA, 25940 Grand River, Redford Township. Contact Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084

Phone: (810) 649-6588

LOS ANGELES, CA, Sept. 29—Auditorium, 248 E. Olive Ave., Burbank. Contact: Michael Nekora, 1425 Lachman Lane, Pac. Palisades, CA 90272 or send by e-mail: nekora@aol.com.

Phone: (310) 454-5248

HUNTSVILLE, AL, Oct. 4-6—Holiday Inn, Research Park, 5903 University Drive, Huntsville 35806, or phone for reservations at (800) 845-7275, asking for 'HBS' block. Contact Sandy Cothren, 1912 Stevens Dr., Huntsville, AL 35801

Phone: (205) 852-8505 or
(205) 551-0696

FREDRICKSBURG NO., VA, Oct. 12,13—Holiday Inn. *Cutoff date for group rate is Sept. 27.* Contact: Helen Earl, 2613 Hughes Road, Adelphi, MD 20783

Phone: (301) 434-8480

PITTSBURGH AREA, Oct. 19,20—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: C. Martig, 94 S. Harrison Ave., Bellevue, PA 15202

Phone: (412) 872-6418

or (412) 734-9269

NEW ENGLAND CONVENTION, Oct. 18,19,20—Howard Johnson, Crooked St., Plainville, CT 06062. For information, please contact: Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518

Phone: (203) 248-3793

SAN LUIS OBISPO, CA, Oct. 19,20—Masonic Temple, 859 Marsh St. For information or assistance, contact: Lynn Murray.

Phone: (805) 544-3037

ORLANDO, FL, Oct. 26, 27—Garden Club of Sanford, 200 Fairmont Drive and Hwy. 17-92. Contact: Helen Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707

Phone: (407) 699-8303

SAN DIEGO, CA Thanksgiving Convention, Nov. 28-Dec. 1—Radisson Hotel, 1433 Camino del Rio So. More information next month.