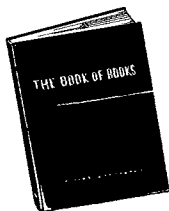


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Highlights of Dawn

Earth's Coming Morning of Joy

"Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5

THE long period of time from the fall of man into sin and death, until the "Sun of Righteousness" arises with the establishment of the kingdom of Christ, is a dark night of sin, suffering, and death. But as our text assures us, this nighttime of human suffering is not to last forever—for a morning is coming, with that morning the darkness will be turned into light, and the suffering into joy. The Scriptures have not yet revealed the exact time when earth's dark night of sin and death will end, but Paul did say in his letter to the church at Rome that "the night is far spent," and "the day is at hand."—Rom. 13:12

When Paul wrote these words, approximately four thousand years of earth's night of sin and death were in the past, and he observed that the night was then "far spent." One reading Paul's letter shortly after he wrote it might justifiably conclude that the morning of joy was very close at hand even then; but nearly two thousand years have passed since then, so our perspective of the time involved in this prophecy is of necessity changed. There is every reason to believe that now the rising of the "Sun of right-

eousness" is very near at hand indeed, and in this we greatly rejoice.—Mal. 4:2

Constant Darkness

In all the more than six thousand years which have passed since man transgressed divine law and brought upon himself and upon his children the condemnation of death there has been essentially no lifting of the shroud of darkness which has covered the earth. Many noble efforts have been made by man to improve his condition, but these have met with failure; but God, in conformity with his plan, will in his own due time usher in the longed-for morning of joy.

The manifestations of darkness have been those abnormal human experiences which, in one way or another, have contributed to the suffering and dying of the human race. From the cradle to the grave man has been a dying creature. Imperfect food has contributed to this, and oftentimes shortage of food. Wars—tribal, national, and international have also added to the suffering, and hastened the dying of millions; and the human race has seldom been free from war.

Today, probably a larger percentage of the human race are existing on starvation rations than ever before, despite the fact that technologically certain areas of the earth have never been so advanced in knowing how to do things—everything, that is, except to feed the countless millions who go to bed hungry every night, in the backward countries, and ten million of them right in the United States. The "night" is indeed dark for these millions throughout the world.

The Prospects for 1973

At the turn of the year some progress seemed in the offing in certain areas of world experience. The more powerful nations of earth seem inclined to co-operate with

one another to a greater extent than for many years past. Business prospects seemed hopeful, and prices on the stock markets had risen to their highest levels in history; and perhaps most important of all, a temporary truce in the Vietnam War seemed about to materialize.

But most of the old and distressing problems are still with us. Nothing has been accomplished toward solving the hunger problem. Mankind is gradually smothering in the pollution created by its own scientific achievements. Oil and gas supplies for heat and light are rapidly dwindling. The devastation left behind by the ravages of war in Indo-China are causing untold suffering for the hapless people in that area of the earth. The use of drugs is rapidly increasing, and the crime rate continues to rise.

Besides, the reign of sin and death continues unabated. Medical science has been able to increase to some extent the average length of human life. This has been done by cutting down the mortality of infants, and by increasing the longevity of the aged, but they have not increased the happiness of senior citizens to any great extent, and in most cases not at all, but have lengthened the suffering of those who inevitably must sooner or later die. Only divine power can solve the problem of sin and death, and this the Lord has promised to do.—Rev. 21:4

The Day at Hand

As we have already quoted, Paul declared that the long night of sin and death was far spent in his day, and that the day of life and happiness was at hand; and it is still at hand, and much nearer than in Paul's day. Indeed, there are now many signs of the approaching morning of that glad new day of happiness. These signs are outlined in the Word of God which the apostle speaks of as a "sure word of prophecy; whereunto ye do well that ye take heed, as

unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts.”—II Pet. 1:19

Those who are carefully studying the signs of the Lord's presence as set forth in the “sure word of prophecy” can discern the Day Star, which is the Lord Jesus at his second presence, and he has risen in their hearts. The day, or morning star, appears in the heavens shortly before the rising of the sun, and therefore is a sure harbinger of the day. The day star itself does not dispel the darkness of the night, but it is a sure token that the sun is about to rise and usher in the new day. So now, with the Day Star of prophecy visible, we know that the Sun of Righteousness will soon rise “with healing in his wings,” and then the night will change to day, and the world will rejoice.

Joy in the Morning

The first clause of our text (Ps. 30:5) states that God's anger endureth but for “a moment,” and that “in his favor is life.” God's favor was withdrawn from his human creation because of original sin, and throughout the ages his anger has been manifested in human experience. We see evidences of it all around us—every graveyard; every doctor's sign; every hospital; every funeral service; every deathbed scene; every ache and pain, and the weeping of those who have lost their loved ones in death—all of these are reminders that God's condemnation to death is constantly leading to the tomb.

But while this unhappy experience of the human race has already lasted for more than six thousand years, the psalmist declares that it is “but for a moment”—this, of course by comparison with the endless ages of joy which will come in the “morning.” The marginal translation of this expression reads that “singing” will come in the morning. And what a beautiful contrast this is with the “weeping” that endures throughout the “night.”

In that morning of song, pain and dying will be destroyed by divine power, and in addition to this, those who have fallen asleep in death will be awakened to life. This is described in Isaiah 35:10 as "the ransomed of the Lord" returning from death. They are properly described as "the ransomed of the Lord" because they have been redeemed by the precious blood of Jesus Christ. The full text reads, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"And Come to Zion"

This precious promise of coming resurrection blessings explains that the resurrected ones will "come to Zion." Zion, or Mount Zion, is used in the Scriptures as a symbol of Christ's millennial kingdom. Jesus will be the chief One in that exalted position of rulership, and his faithful followers of the present age, raised from the dead in the "first resurrection," will live and reign with him "a thousand years."—Rev. 20:6

This Zion symbolism is mentioned in verse 21 of the one-chapter prophecy of Obadiah, which reads, in part, "Saviors shall come up on mount Zion, . . . and the kingdom shall be the Lord's." What a happy day that will be when Jesus, and his worthy followers, shall be ruling in mount Zion! They will be "saviors" to the people, lifting them up from sin and death and sorrow, and causing the earth to be filled with gladness.

The Day of Vengeance

The Bible reveals that in addition to the long night of suffering through which mankind has been passing since sin entered into the world, there would be a period of upheaval and chaos at the end of the present age, and just before the establishment of the long-promised kingdom of

Christ. This period of world-wide distress is described in the prophecies as the day of God's vengeance. It is referred to in verse 4 of Isaiah 35. We read, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

This "time of trouble," as it is described in Daniel 12:1, is now upon the world, and it is causing the hearts of the people to be filled with fear as they look ahead to what to them appears to be greater trouble. But in this situation the Lord is saying to his enlightened people—enlightened, that is, by the sure word of prophecy—"Say to them that are of a fearful heart, Be strong, fear not." It is true that the manifestation of God's vengeance is all around us in this sinful world, but the purpose is not to cause suffering for suffering's sake, but to prepare the way for the messianic kingdom which will give life and joy to the people—"He will come and save you."

What a message this is to take to those who will listen! The next verse reads, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—vss. 5-7

"An Highway Shall Be There"

Verse 8 of this wonderful chapter reads, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." Jesus spoke of a "broad" road which leads to destruction. (Matt. 7:13) He also spoke of a "narrow

way" which leads to life. Jesus said that only a few would find this narrow way. It is the way in which the Christian walks, and those who are successful in walking all the way over it will attain to immortality, and to joint-heirship with Jesus in his kingdom.

The "broad" road which Jesus said leads to destruction was opened by original sin, and the majority of mankind have preferred to travel on this broad road because it offers freedom to sin, and it offers no restrictions, and is therefore appealing to mankind.

But the "way of holiness," which we will call a highway, will be opened for the people at the beginning of the Messianic Age, and it will be the return road from death. The "unclean" shall not pass over it, but it shall be for them. We think of a highway as a means of progress, and this is a road which leads to holiness. The unclean will not be able to travel all the way over it, but through faith in Christ and an expressed desire to obey the laws of the kingdom they will be permitted to make a start on this "way of holiness," and as they make progress, will reach absolute holiness and perfection at the end.

The text assures us that the way of holiness will be made plain, so plain that the wayfaring man, the ordinary person, and even fools, shall not err therein. How different is this from the straight and narrow way of the Christian! Satan is ever on the alert to deceive these; and there are many pitfalls, trials, and difficulties for those who walk therein. While it leads to the rulership phase of the kingdom, it is through "much tribulation" for all who are overcomers.

Verse 9 reads, "No lion shall be there, nor any ravenous beast shall go up thereon"—that is, on the way of holiness—"it shall not be found there; but the redeemed shall walk there." There are many ravenous beasts of temptation and destruction which plague the way of the

Christian. Peter speaks of Satan as a roaring lion, seeking whom he may devour." (I Pet. 5:8) But Satan will be bound during that kingdom age. (Rev. 20:1, 2) The only means of safety for the Christian is to put his trust in the Lord, and through the Scriptures seek to be guided by him. Peter puts it, "Casting all your care upon him; for he careth for you."—I Pet. 5:7

Satan is described in the Bible as "the prince of darkness," and his evil influence throughout the ages has been a potent contributing factor in making the long night of sin and death so pitch dark. But when he is bound the darkness will be dispelled, and the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Or, to quote Isaiah again, the "veil" of ignorance pertaining to God and his will shall be removed.—Isa. 25:7

The Lord will then "swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people [by Satan, and the Satan-inspired] shall he take away from off all the earth: for the Lord hath spoken it."—vs. 8

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—vs. 9 □

Weekly Prayer Meeting Texts

FEBRUARY 1—"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21 (Z. '95-6 Hymn 242)

FEBRUARY 8—"O thou of little faith, wherefore didst thou doubt?"—Matthew 14:31 (Z. '00-

170 Hymn 197)

FEBRUARY 15—"Whoso keepeth His Word, in him is the love of God perfected."—I John 2:5 (Z. '97-312 Hymn 1)

FEBRUARY 22—"Let your conversation be without covetousness; and be content with such things as ye have."—Hebrews 13:5 (Z. '02-250 Hymn 145)

"**FRANK and ERNEST**"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

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

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Lo Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Miles City KATL 1340 10:15 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

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

Rochester WBBF 950 9:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Cleveland WHK 1420 8:45 a.m.

Columbus WBNS 1460 10:30 a.m.

Radio Broadcast Schedule

Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WAKC 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TENNESSEE

Clinton WYSH 1380 10:30 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

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

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 9:15 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port Aux Basques, Nfld.
CFLW 1230 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
Stephenville, Nfld.
CFGN 910 10:30 a.m.
St. Thomas, Ont.
CHLO 1570 10:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sat.) WSTX 970 9:00 a.m.

MALDIVE ISLANDS

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

AUSTRALIA

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

PANAMA

Panama City HOQ 1250

RADIO TOPICS FOR FEBRUARY

4—"The Three Ways"

18—"God's Remedy for a
Suffering World"

11—"God's Day of Preparation"

25—"God's New Social Order"

Bible Study

LESSON FOR FEBRUARY 4

A New Heart and Spirit

MEMORY VERSE: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

—Ezekiel 36:26

EZEKIEL 36:22-32

THERE are many promises in the Bible assuring us that it has been the purpose of God to restore his ancient people to the land which he gave to their fathers. In today's lesson we have one of these. As a matter of fact, beginning with chapter 36 of Ezekiel and continuing through chapter 39 there is an almost continual unfolding of this important plan of God for his ancient people.

Chapters 38 and 39 in this presentation reveal that in connection with the return of the Israelites to their land there would be much suffering and destruction; that Israel would be attacked by powerful enemies; that in this crucial time God would deliver them. This deliverance, the prophecy shows, would result in the opening of the eyes of Israel's enemies to

behold the glory of the Lord as seen in this display of his power in the protection of his ancient people.

We believe we are living in the time when these promises of God are beginning to have a fulfilment. The Israelites already hold an uneasy possession of part of the Promised Land, and a token number of them have gone there from various parts of the earth to build up its resources under the guidance and hoped for protection of the new State of Israel.

At present those most active in this endeavor seem oblivious to the fact that the God of Israel has a part in what is taking place in that ancient land. For the most part, they are virtually unbelievers so far as the God of Israel is concerned, although there are noble excep-

tions. However, as we have said, thus far we see only the beginning of the fulfilment of God's promises on behalf of his ancient people. Before they are completely fulfilled all Israel will be restored. Even the dead will be raised. And of course then the Israelites who enter into these blessings shall have become believers in the true God.

The Lord explained to the Israelites through Ezekiel that he would not restore them to their own land for their sake, "but for mine holy name's sake, which ye have profaned among the heathen whither ye went." (vs. 22) The word "heathen" in the Old Testament simply means non-Jews.

And it is true that just as the Israelites were prone to worship false gods and their idols when in their own land, so when they were scattered among the Gentile nations they frequently profaned the name of their God, Jehovah, by joining in the pagan worship practiced by their captors. So God prophesied that when he restored his own people to their land he would sanctify his own name. We quote: "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I

shall be sanctified in you before their eyes."—vs. 23

The Lord promised that when he gathered his people from among the Gentiles he would sprinkle clean water upon them, and give them a new spirit and a heart of flesh. Through the Prophet Jeremiah the Lord said, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

The Apostle Paul comments on this: "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11:26, 27

QUESTIONS

What does God state as his reason for restoring his typical people to their own land?

When will God take away their sins?

God's House and Yours

MEMORY VERSE: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: . . . my Spirit remaineth among you."—Haggai 2:4, 5

HAGGAI 1:1-8, 12-15

WHILE Jerusalem and all Palestine were still vassal to the Persian Empire, the Persians allowed the Israelites to exercise considerable liberty in the administration of the affairs of the country. Perhaps one reason for this was to curry favor with the Jews and thus win from them their voluntary support. Zerubbabel was of the royal line of the kings of Judah. His grandfather Jehoiachin had been king in Judah just prior to the beginning of the seventy years of their captivity in Babylon.

The Prophet Haggai was commissioned by the Lord to get the people active in rebuilding the temple. Those who were in charge of administering the affairs of Jerusalem were making excuses. They were saying, "The time is not come, the time that the Lord's house should be built." They were saying this, despite the fact that King Cyrus had, years before this, issued a decree granting liberty to the

Israelites to return to Palestine, and giving authority to rebuild the temple. There was really no reason why work on this reconstruction project had not already begun.

In verse 8 the Lord says to the people, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it." This preparation for building the second temple seems quite in contrast to Solomon's preparation for the first temple. Solomon had timber brought from out of the country, and silver and gold. It was probably the most elaborate building of its time.

But for the second temple the people were simply told to go up into the nearby mountain and get trees, and the stone they needed was probably scattered about them in lavish supply. But despite this comparatively modest building which was thus planned the Lord later said, "The glory of this latter house shall be greater than of the former, . . .

and in this place will I give peace, saith the Lord of hosts.”
—Hag. 2:9

The context here may indicate that when the Lord refers to “this latter house” he has in mind the kingdom temple in which Jesus is the chief cornerstone, and his church the living stones who are built up a holy temple in the Lord. The context reads, “Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.”
—Hag. 2:6, 7

This prophecy is referred to in the New Testament. We quote:

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”
—Heb. 12:27, 28

Just as the Lord’s professed people of Haggai’s time had a responsibility in connection with building the temple which was then planned, so we today

have a responsibility to serve God faithfully, that in due time we may become a part of that promised kingdom through which the desire of all people will come.

But there will be much “shaking” of the symbolic heavens and earth ere that kingdom will be established and, through its administrative agencies, make the promised blessings available for all the families of the earth. Upon the basis of faithfulness we may hope to be a part of the rulership phase of that kingdom—“priests of God and of Christ, and shall reign with him a thousand years.”
—Rev. 20:6

Haggai gently chided the people of his day, saying, “Is it time for you, O ye, to dwell in your cieled houses, and this [the Lord’s] house lie in waste?” It requires real zeal, and the spirit of sacrifice, to neglect the temporal blessings which we could enjoy, and to devote our time to the work of the Lord. That is why the Lord is pleased with wholehearted service to him.

QUESTIONS

What was standing in the way of the building of the Lord’s house in Haggai’s day?

Explain the prophecy of Haggai 2:6, 7.

More than Human Power

MEMORY VERSE: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4:6

ZECHARIAH 1:1-3

THE Prophet Zechariah was a contemporary of Haggai, and they were both very much interested in the project of rebuilding the temple at Jerusalem which was destroyed when the Israelites were taken captive to Babylon. Zerubbabel was instrumental in getting the rebuilding started, but for some time the work lagged, and the people seemed to conclude that it never would be finished.

The Prophet Haggai was the one the Lord used in stirring up Zerubbabel and his associates to begin the work of rebuilding, and when the project ground to a halt, Zechariah was used by the Lord to rekindle interest in it. With this second effort the work was finished—Zerubbabel, who started the work, being the one who laid the final stones. In all this the Lord reminded the Israelites that, after all, if they would achieve success, it would be only as they worked in harmony with his will: "Turn ye

unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts."

ZECHARIAH 4:1-10

Zechariah was shown a vision which the angel of the Lord explained to him represented "the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (vs. 6) This message to Zerubbabel states one of the basic facts which should be recognized by all those who undertake to serve the Lord in any capacity. This was recognized by Paul who, in setting forth the essentials of an approved ministry of God, wrote that one of these essentials must be that the work be conducted, not by one's own strength, but by the power of the Holy Spirit.—II Cor. 6:6

Because God was supporting Zerubbabel in his work the question is asked, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring

forth the headstone thereof with shoutings, crying, Grace, grace, unto it." This reminds us somewhat of what Jesus said concerning a faith that removes mountains. A mountain, or mountains, in both these references, symbolizes great obstacles which frequently stand in the way of what is undertaken by servants of the Lord.

But Zerubbabel is assured that the great "mountain" which might be standing in his way to prevent him from completing the work of rebuilding the temple would become as a great plain. In most instances when "mountains" stand in the way of the Lord's people they are not removed by the Lord until his people make the start forward in whatever their undertaking might be. In other words, the Lord does not remove all the difficulty from the road ahead of time. He wants us to exercise the faith that he will do so when the proper time comes.

Verse 9 reads, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." The real issue at stake here was the power and glory of the Lord. There would be no serious consequences if it was merely a possible failure of Zerubbabel; but the Lord had

commissioned Zerubbabel, and assured him of his strength, the power of his Holy Spirit. A failure in this case would seem to mean that the Lord had failed Zerubbabel, and in the very nature of things this was something which the Lord would not allow to happen.

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel." (vs. 10) For many in Israel the beginning of the work on the temple must have seemed quite insignificant. Apparently not much of a showing was made, and to the skeptical this was reason enough to lose interest in the project. Throughout the centuries since, many lukewarm believers have looked for great works as an evidence of the Lord's blessing.

But those who in Zerubbabel's day despised the day of small things were yet to see that temple completed by him. They would see him making his final inspection of the building with his plummet.

QUESTIONS

What prophets were used by God to stimulate interest in rebuilding the temple?

Who was the master workman?

The Shape of Things to Come

MEMORY VERSE: "They shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God."—Zechariah 13:9

ZECHARIAH 8:1-8, 11-13

ANCIENT Zion was "capitol hill" in Jerusalem during the time the ancient kings of Judah ruled. Because of this the people of Israel looked to Jerusalem and Zion as the center of God's rulership over them. And because of this the Lord uses Jerusalem and Zion as symbols of the rulership of the messianic kingdom. Concerning the time of that kingdom the Prophet Micah wrote, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah 4:2

It could well be that it is this symbolic Jerusalem and Zion that is referred to in verse 3 of our lesson: "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and

the mountain of the Lord of hosts the holy mountain."

In the preceding verse the Lord says concerning the ancient and literal Zion, "I was jealous for Zion with great jealousy, and I was jealous for her with great fury." God did favor his people whom he ruled from Zion, and blessed them richly when they were obedient to him. But because of their disobedience his fury ultimately came upon them, and the city was destroyed, and they were taken captive into Babylon. Zechariah's message to the Israelites was delivered following the end of this captivity; and through him the Lord foretells the establishment of a more wonderful Jerusalem and Zion.

Verses 4 and 5 read, "Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Actually, as the kingdom pro-

gresses, the willing and obedient of the people will gradually be restored to perfection, and feebleness in old age shall be no more. However, in keeping with present human experience this part of the prophecy conveys clearly the thought of peace and security under the blessing of the Lord.

Verses 7 and 8 read: "Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." This language conveys a much larger thought than merely the return from captivity in Babylon, for then the close relationship with the Lord here described did not come about. This relationship is described beautifully in our memory verse.

Verse 13 is a revealing one, showing again that this prophecy is a long-range one, portraying the restoration of the Israelites to their land, and God's blessings upon them during the time of the future messianic kingdom. We quote: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be

strong."—vs. 13

God's promises are seldom, if ever, unconditional. In order for the Israelites in the future Millennial Age to be a blessing to their neighbors it will be necessary for them to comply with certain conditions which are set forth three verses later in the chapter: "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are the things I hate, saith the Lord."

Any group of people, who in the kingdom measure up to this high standard of righteousness will automatically be a blessing to those with whom they come into contact. While the laws of the kingdom will go forth from Zion, and the word of the Lord from Jerusalem, all who become obedient to those laws—both Jews and Gentiles—will have the privilege of co-operating. "Whosoever will" may then "take the water freely."—Rev. 22:17

QUESTIONS

What is symbolized by "Zion" and "Jerusalem"?

Upon what conditions may any share in dispensing kingdom blessings?

Christian Life and Doctrine

Not Yet Unto Blood

IN THE eleventh chapter of Hebrews, Paul mentions many heroes of faith of Old Testament times. There was Abel who "offered unto God a more excellent sacrifice" than did Cain. There was Noah who obeyed God and built an ark in which he and his family escaped the waters of the Flood. There was Abraham, who, upon the basis of his faith, co-operated with God in connection with the birth of Isaac, and later showed his willingness to offer him up as a burnt offering.

Then there was Moses, who through faith was willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. There were the three young Hebrews, the friends of Daniel, who defied the king, refusing to bow down before the great image which he had set up, and as a result were cast into a fiery furnace, from which the Lord delivered them. Then there was Daniel who refused to give up his life of prayer in order to conform to the edict of a heathen king, and was cast into a den of lions; on whose behalf the Lord sent an angel to close the lions' mouths.

These and the many others mentioned by Paul constitute what he refers to in the opening verse of the next chapter as "a cloud of witnesses." We quote the first four verses of this twelfth chapter:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight,

and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

In this wonderful summary of the faith life of the Christian, Paul reminds us that it is like running in a race. Athletes in ancient days sometimes weighted their feet when training, and then as they entered the scheduled race would remove the weights; this made their feet seem lighter and they could attain greater speeds, and had better endurance. So it is with the Christian. Before he enters the race he is frequently loaded down with many "weights," the cares of this world, perhaps, or the deceitfulness of riches. He realizes that he cannot run the Christian race and carry these encumbrances along with him, and Paul admonishes him to lay them aside.

"And the sin which doth so easily beset us." Every follower of the Master has besetting sins of one sort or another, and perhaps some more bothersome than others. But here it would seem that the apostle is referring to the sin of faithlessness. All through the Book of Hebrews Paul calls attention to the failures of God's typical people which were due to their lack of faith, and the epistle seems designed to strengthen the lagging faith of the group of Hebrew Christians to which it is addressed.

If we lack faith we will fail all along the line. A lack of faith means a lack of courage, of zeal, of the spirit of sacrifice. It means a lack of love for the Lord, the truth, and the brethren. So important is faith to the Christian that Paul writes, "Without faith it is impossible to please him." Through a lack of faith the ancient Israelites failed to en-

ter into their rest which God provided for them; and we also will fail to enter into the rest provided for us in Christ if we lack the faith to really believe the promises of God and zealously act upon them. It is only by removing our earthly weights, and laying hold firmly upon the promises of God, all of which are made sure through Christ, that we will be able to "run with patience the race that is set before us."

The Greatest Witness

Having reminded us of the "great cloud of witnesses" we have in the Old Testament as incentives to faithfulness, Paul then refers to the greatest witness of all, and encourages us to "look unto" him. In Jesus we have the ideal example of faith, and what it means in the life of one who is wholly dedicated to God and to the doing of his will. He was tempted in all points like as we are, yet without sin—either the sin of faithlessness, or any other deviation from the full doing of the will of God.

Jesus was faithful under the most trying conditions, even to the agonizing pain of dying on the cross. And Jesus was given strength to do this by his faith in the promises of God. Paul wrote: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." This joy was set before Jesus by the promises of God, and it required faith to lay hold on these promises and secure from them the needed strength to endure.

One of these promises reads, "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there

are pleasures for evermore.”—Ps. 16:8-11

By the promises of God, Jesus was assured that he would be raised from the dead; that his soul, his being, would not be left in sheol. He was shown by these promises that his path to life was a path of suffering which would end in death, and that in his resurrection he would enter into the presence of his God, where there would be fulness of joy; and exaltation to the right hand of his Heavenly Father where there would be pleasures for evermore. What joy indeed was thus set before the Master!

“His Seed”

In Isaiah 53 we have a prophecy of the sufferings of Jesus, and another great reward set before him which also enabled him to endure the cross and to despise the shame that was heaped upon him. Isaiah states, “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”—vss. 3, 4

Continuing, “Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.” (vss. 10, 11) In verse 8 the question is raised, “Who shall declare his generation?” From the natural standpoint none could point out the offspring of Jesus, for he died without children. But because of his unique position in the divine plan of restoration he becomes the life-giver of the whole world of mankind. The whole human race restored to perfection on the human plane will become his “seed,” and because of this he “shall see of the travail of his soul, and be satisfied.”

Here, then, was another great joy set before the Master which enabled him to endure his suffering—the joy of participating in his Father's loving plan to restore the human race to life; and this pleasure of Jehovah is yet to prosper in his hands. These, then, are the two great joys which, through his Word, the Lord set before Jesus; namely, the joy of being exalted forever to his Father's presence, where there are pleasures for evermore; and the joy of carrying out the Father's purpose of blessing all the families of the earth.

These, and other joys as well, enabled Jesus to endure the cross and to despise the shame. And the same joys are set before us, his brethren, the "holy brethren" who are made partakers of the high calling, and have Jesus as "the Apostle and high Priest of our profession." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:17, 18; 3:1

"Consider Him"

Hebrews 12:3 reads, "For consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." How great indeed was the contradiction of sinners against Jesus! He was contradicted by the scribes and the Pharisees in the many controversies which they stirred up against him in their endeavors to find something which they could charge against him and bring about his arrest.

But beyond these contradictions, and of greater importance, were their contradictions of the main aspects of the Master's life. He was the Son of God, and from the very beginning of his ministry this great fact was questioned. The Devil, the chief of sinners, tempted the Master, saying, "If thou be the Son of God cast thyself down from the pinnacle of the temple." In other words, prove your sonship.

It was not long prior to this that Jesus had heard the

voice of his Heavenly Father saying, "This is my beloved Son, in whom I am well pleased." Jesus did not need further proof of his sonship; and especially not by such an unwise performance as casting himself from the pinnacle of the temple. He knew that this would be tempting God to provide proof of his sonship which he did not need.

But the Devil did not give up on this point. While hanging on the cross he spoke through his cohorts, and shouted to Jesus, "If thou be the Son of God, come down from the cross." (John 27:40) But Jesus ignored this challenge, and for the same reason that he ignored the Devil's temptation at the beginning of his ministry. Jesus knew that it was the Father's will that he should be crucified, and any move on his part which would interfere with the carrying out of that purpose would be disloyalty to God, and lead to failure further to participate in the good pleasure of his Father for the blessing of all the families of the earth through a ransom which he had the privilege of providing for all mankind.

Jesus was also a great King; a king who ultimately was to rule over the earth until all enemies of God and righteousness would be destroyed, including death. But his enemies, the "sinners" in Israel, would not accept this, and endeavored to contradict it whenever they could. A crown of thorns was placed upon his head in derision. The inscription over his cross read, "This is Jesus the King of the Jews." They tried to persuade Pilate to change this to read that it was the claim of Jesus that he was the King of the Jews. Pilate refused to make this change; but through it all the attempt was made to cast doubt on the fact that Jesus was really a king.

We Also Should Endure

These intimate truths concerning the trial endured by Jesus are not in the Bible merely as stories. Paul is citing them here that the manner in which Jesus endured them

may be an example to us. There is little likelihood that any of the Lord's people today will be called upon to hang upon a cross and suffer the jeering of an angry mob, and their casting doubt upon what we believe and what we endeavor to be.

Our "contradictions" are in a more restricted area; but in them we see a similar principle in operation. Jesus knew that he was the Son of God and the future King of kings, yet he did nothing as he hung there upon the cross to substantiate these realities of his life. He was willing to die under a cloud of mockery and scorn. What about ourselves? The great fundamentals of the divine plan are realities to us, and while we are to do all we can to proclaim and defend them, let us not undertake any rash action in order to prove to an unfriendly world that we are right. Better that we die with the world saying, "As a man he was all right, but we couldn't stand for his impossible belief." Can we thus endure the contradiction of sinners?

And this principle operates even in the more personal things of life, especially in our fellowship with the brethren. As we have noted, the great fundamentals of the truth are held by all of us in the same light, but in the case of associated viewpoints there is often slight difference of opinion. Can we endure going away from a study meeting in the knowledge that our viewpoint on a certain matter has been rejected by the majority, or do we continually feel an impelling urge to justify our views? If we do, a good remedy might well be to think of Jesus' attitude while hanging on the cross, and in fact throughout his entire ministry of suffering. If we are right the Lord will vindicate us in his due time; and this was Jesus' consolation.

Failing to properly consider Jesus, and to note the way in which he conducted himself in his times of great trial may well lead to our becoming "wearied and faint" in our

minds; discouraged. We are living in a hostile world. Because of human frailty it might appear at times that the brethren temporarily become hostile, especially if they do not agree with our viewpoints. This will mean trials, suffering; and the more so unless we can learn that it is not too important to justify ourselves before men. Let us leave this in the Lord's hands while we continue zealously in the divine service of proclaiming the truth and laying down our lives for the brethren.

Following Jesus

The reason it is important as Christians to look unto Jesus that we might be encouraged by his example of faithfulness in laying down his life is that our covenant with the Lord calls for following in his footsteps. He is our Exemplar and our Forerunner. Those who will live and reign with him in his kingdom are those who have been faithful in laying down their lives as Jesus was faithful in laying down his. They are shown with him on Mt. Sion, and the explanation is given that these "follow the Lamb whithersoever he goeth."—Rev. 14:4

Jesus was led into death by the Holy Spirit, and if we follow him faithfully we also will be led into death. We will not prove worthy to live and reign with Christ by following human leadership, whether represented in family ties or by prominent ones in the church. Only by following Jesus all the way into death can we hope to be with him in the kingdom, and reign with him for the blessing of all the families of the earth.

In the beginning of their Christian experience the Hebrew brethren had been faithful in following Jesus. To these brethren Paul wrote, "Remember the days gone by, when, newly enlightened, you met the challenge of great sufferings and held firm. Some of you were abused and tormented to make a public show, while others stood loyal-

ly by those who were so treated. For indeed you shared the sufferings of the prisoners, and you cheerfully accepted the seizure of your possessions, knowing that you possessed something better and more lasting. Do not then throw away your confidence, for it carries a great reward. You need endurance, if you are to do God's will and win what he has promised. For 'soon, very soon' (in the words of Scripture), 'he who is to come will come; he will not delay; and by faith my righteous servant shall find life; but if a man shrinks back, I take no pleasure in him.' But we are not among those who shrink back and are lost. We have the faith to make life our own."—Heb. 10:32-39, NEB

From this it is clear that the Hebrew brethren had been very faithful for a time, and rejoiced in the privilege of suffering with and for Christ. It also seems clear that for some reason their zeal had begun to cool, and Paul encourages them to remember the time when they were first enlightened and had that first-love zeal, with the implication that they should endeavor to return to that attitude and to continue on the way of sacrifice.

The reason for the waning zeal was apparently a partial weakness of faith and confidence—a confidence that God would indeed fulfil his promises to them, and that fulfilment would be realized at the second presence of Christ. It was important for the Hebrew brethren, and important for us also, to realize that it is not sufficient to run well for a time. We have consecrated to do the Lord's will faithfully even unto death, and only those who fulfil this covenant will receive the crown of life.

The Hebrew brethren were also faithful in serving the Lord's people. Paul wrote to them, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that everyone of

you do show the same diligence to the full assurance of hope unto the end." (Heb. 6:10, 11) Paul's desire that these brethren should show "the same diligence" to the very end seems to imply that in the area of serving the brethren these Hebrews were showing signs of a cooling zeal. Thus again we are reminded of the importance of continued faithfulness in the narrow way, and of keeping in mind the promises of God as they apply to supplying our present needs of grace and strength; and likewise of those promises of the joy to follow our crossbearing—that glorious privilege which will yet be ours of sharing in the work of blessing all the families of the earth, and in partaking of those pleasures which belong to those who will be exalted to the presence of our Heavenly Father.

Unto Blood

Our Scripture lesson closes with Paul's reminder to the Hebrew brethren that they had "not yet resisted unto blood, striving against sin." (Heb. 12:4) They had run well for a time. They had endured much suffering. They had taken joyfully the spoiling of their goods; but they had not gone all the way with Jesus. If they properly considered Jesus they would realize that following in his steps meant sacrifice and suffering even unto death, for he did not complete his sacrificial service until on the cross he cried, "It is finished." His was a sacrifice "unto blood" because he actually laid down his life.

But this was not yet true of the Hebrew brethren, nor is it true of us as long as we are in the flesh. Being faithful in one trial, or a series of trials, is not enough—we must be faithful "unto blood"; that is, unto death, if we are to win the prize of the high calling of God in Christ Jesus. We must be "beheaded for the witness of Jesus, and for the word of God," if we are to live and reign with him as priests and as kings a thousand years.

Let us, then, lay aside every weight, and run with patience the race that is set before us. Let us keep looking to Jesus, who "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let us consider him, and his faithfulness under all circumstances, that we may be encouraged to endure, and not become wearied and faint in our minds. Let us always remember that we can win the crown of life only by being faithful "unto blood," and so continue on the narrow way until our sacrifice is completely consumed. □

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The Holy Spirit of Truth

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15:26

AS WE saw in our previous article, the Holy Spirit is the power of God exerted along any line which he may choose. God used his mighty power to create the universe, to prepare the earth for the habitation of man, and to create man and give him life. Now we wish to examine the Bible's testimony concerning another manner in which God has been using his power in the accomplishment of his purposes; namely, through the influence of his thoughts over the lives of those whom he calls into his service, particularly during this present age.

We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own, or the thoughts of others, which we allow to influence us. As an illustration, we might suppose the case of a business man who had sent his son to college in a distant city. This son had always been obedient to his father, and continues to be. The time comes when the father, for good reasons of his own, decides that he wants his son to leave college and return home. How does this father bring about the homecoming of his boy?

Since the son is obedient to his father it is not essential to send someone to bring him home by force. All the father

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does is to dictate a letter to his son, expressing his desire that the boy return home. A stenographer records the father's thoughts in the form of a letter, posts it, and when the son receives the letter and learns his father's wishes, he returns home. What has happened? Simply this: the father has exercised his power over his son to bring him home from college—the power, that is, of his thoughts.

So, one of the manifestations of the Spirit or power of God is the expression of his thoughts, these thoughts being potent in the lives of those who are devoted to the doing of his will. It is this aspect of divine power that Jesus refers to in our text as the "Spirit of truth." But how does God bring his thoughts, his mind, to bear upon the lives of his Gospel-age servants? Our illustration suggests the answer in part. The Lord has "dictated" his thoughts, not to one "stenographer," but to many, and they have been recorded for the benefit of all who desire to know and do his will. The Bible does not, of course, call them stenographers, but prophets, the "holy men of God," as Peter describes them, who "spake [or wrote] as they were moved by the Holy Spirit."—II Pet. 1:21

The operation of God's Holy Spirit upon the minds of the prophets, who wrote the Old Testament, was miraculous. The prophets recorded the thoughts thus "dictated" to them, but only dimly understood their meaning. Peter explains that it was revealed to them "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." (I Pet. 1:12) We cannot understand how the prophets were caused to record God's thoughts. The Bible simply explains that it was by the Holy Spirit.

Obviously, then, we can properly say that the Old Testament Scriptures are a product, or work, of the Holy Spirit.

The thoughts of God are recorded in the Old Testament books to be read and pondered at will by his people. But no one could understand the real import of these recorded thoughts of God until his due time arrived, and then the meaning had to be miraculously revealed, which brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless throughout Jesus' childhood Mary had many times told him the circumstances in connection with his birth—that Joseph was not his father; that he was conceived by the power of the Holy Spirit. This would impress upon Jesus the fact that he was on the earth for a special mission, and therefore was anxious to learn what that mission was. So at the early age of twelve we find him in the temple discussing matters with the doctors of the Law, and asking them questions. He probably had even memorized much of what had been written, if not all. Now the Holy Spirit was revealing to him its true meaning concerning his own mission on earth, and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of truth which the Holy Spirit had unfolded to him was seemingly so overwhelming that he felt the necessity of isolating himself from others for a time that he might have an undisturbed opportunity to adjust himself to the flood of light, of truth, on the Old Testament Scriptures which had entered his mind, and thus be prepared to fulfil his agreement to do his Father's will.

Jesus' Ministry

Throughout the entire course of his ministry Jesus was unfolding the various aspects of truth which had been revealed to him. While he did not himself write down his teachings, yet, under the later direction of the Holy Spirit,

his wonderful words of life were recorded by others, and thus made available for the instruction of all the Lord's people throughout the entire age. And how clearly Jesus emphasized that his teachings were not his own! Referring to himself he said, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3:34

How wonderful, and how reassuring! The giving of the Holy Spirit to Jesus as a power to reveal the thoughts of God was not in a limited measure. It came with such full and complete clarifying brilliance that Jesus understood the thoughts, yes, the very intents of God's heart. This means that we can accept every word which Jesus spoke as reflecting the mind of God. Again Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49

Toward the close of Jesus' ministry Philip said to him, "Lord, show us the Father, and it sufficeth us." Jesus' reply was, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14:8-10

Jesus did not mean by these words that he and the Heavenly Father were one and the same person. If he had meant this he would not have confused the fact by his further statement concerning the Father dwelling in him, for how can one dwell in himself? The meaning of his words is obvious. He was so fully controlled by the thoughts and will of God that everything he said and did reflected exactly what the Father would say and do were he to appear personally and minister to the people.

What this means to us is that in the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament, a bringing closer to us of the holy thoughts of God that they might exert their intended influence in our lives. When we read the teachings of Jesus we may know that they reveal the will of God. When Jesus said that we should love our enemies it means that God wants us to love our enemies. When he said, "Ye are the light of the world," we know that it is the Heavenly Father who expects us to be the light of the world. When the Master commanded that we should lay down our lives for the brethren, we should realize that it is his Father who issued that command. And so it is with respect to all the "gracious words" which fell from the Master's lips.

Much Truth Held Back

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths which were revealed to him by the Holy Spirit. Jesus confirms this. He said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he [it], the Spirit of truth, is come, he [it] will guide you into all truth." (John 16:12, 13) The minds of the disciples were not then prepared to grasp all the marvelous truths which had been revealed to Jesus. Much, even of what he did tell them, was only vaguely understood by them; and many of his lessons they failed to remember.

In John 14:26 Jesus gives us another promise, that in his name the Father would send the Holy Spirit to his disciples, and that it would be to them as a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! As Jesus indicated to his disciples, there were many truths of the

Father's plan which he had not told them, but these would later be revealed when the Holy Spirit came upon them as it had come upon him, and they would be taught "all things." Nothing which they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted.

Even the great truths which Jesus did relate to his disciples, the truths which they failed to understand, and in many instances did not remember, were to be unfolded to them by the Holy Spirit. It will "bring all things to your remembrance, whatsoever I have said unto you," is the assurance Jesus gave to his disciples. It was at Pentecost that this promise of the "Comforter"—the "Spirit of truth" mentioned in our text—came upon the disciples as they waited and prayed in the "upper room" in Jerusalem for the fulfilment of the Master's promise.—Acts 1:13, 14

The disciples knew that Jesus had been raised from the dead. He had appeared to them on several occasions. It was at the last of these "visits" in their midst that he instructed the disciples that they "should not depart from Jerusalem, but wait for the promise of the Father"—the promise, that is, of the Holy Spirit. (Acts 1:4) Jesus explained that the fulfilment of this promise would equip them to be his special witnesses "unto the uttermost part of the earth." —Acts 1:8

When first promising the Holy Spirit and explaining that it would testify of him, Jesus added, "And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27) In this again we see the overruling providences of God, the working of his Holy Spirit in the revelation of his plans and purposes for the guidance of his people. Jesus' disciples, particularly his apostles, had, as Jesus said, been with him from the beginning. They had heard his wonderful words of life and had witnessed his marvelous miracles. They lived in the atmosphere of

peace, and love, and kindness, and loyalty to God which radiated from him. They noted his boldness in refuting the misleading teachings of his enemies. They knew him because they lived with him, and knowing him was a great step toward knowing the Father when later the Holy Spirit came upon them as it had come upon him.

The Holy Spirit "Shed Forth"

At Pentecost the promise to send the Holy Spirit to the disciples was fulfilled. There was a mighty demonstration of power on that memorable day. Explaining it, Peter said that Jesus "having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." (Acts 2:33) The Holy Spirit was "shed forth." There was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of gods. A person cannot be "shed forth," but a power can; and it was this power, the "Holy Spirit of truth," which came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming of the Holy Spirit were richly blessed when it was "shed forth," only the special apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that the Spirit rested upon them, being visibly manifested by cloven tongues of fire. These, in turn, through their oral teachings and their epistles, have made the "vision" plain for the remainder of God's people throughout the age. God does not miraculously and directly reveal his truth to his people as a whole.

And with what clarity the great truths of the Old Testament, some of which had been enlarged upon and made clear by Jesus, were now fully revealed to the apostles! The things which Jesus said he had withheld from them, and the truths he had taught them and they had forgotten,

all took form in their minds, and they were ready at once to embark upon their ministry of witnessing for Jesus and explaining his part and their own in the divine plan of human redemption and salvation.

Notice a case in point. The Apostle Peter had tried in different ways to prevent the death of Jesus. When the Master told his disciples that he was going to Jerusalem where he expected to be arrested and put to death, Peter endeavored to dissuade him from thus voluntarily surrendering to his enemies. Later, as the mob came out from Jerusalem to arrest Jesus, Peter drew his sword in an attempt to prevent the arrest. Although Peter was later assured that Jesus had been raised from the dead, he still did not understand the meaning of his death. Indeed, he had given up his hope in Jesus, and suggested to the others that they go back into the fishing business.

But when the Holy Spirit was "shed forth" upon the apostles at Pentecost the "mystery" was made plain, and we find Peter, in his pentecostal sermon, quoting prophecies from the Old Testament to show that God had foreknown and foretold the Redeemer's death. (Acts 2:25-32) The prophecies of Jesus' death and resurrection had been in the Old Testament all along, but Peter did not comprehend their meaning. Now he did, for the Holy Spirit of truth had been "shed forth" to illuminate his mind, and the minds of the other apostles, that they might be inspired witnesses of the great truths of the divine plan as they are centered in Christ Jesus.

Jesus, in promising to shed forth the Holy Spirit, said that it would be a "Comforter" to his disciples. And how true this proved to be! When Jesus was taken from them and crucified, they were made sad of heart. It was more, much more, than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples understood the surface truths of the Old Testament.

They knew that the God of Israel had promised to send a Messiah through the line of David, and that this great King was to establish a kingdom, or government, which eventually would exert world-wide influence and control. They believed Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom.

With Jesus' death this hope was shattered; but only until the Holy Spirit was shed forth, for then they realized that the messianic kingdom was to be more effective and more glorious than they had even dreamed that it could. They also now knew why it had been necessary for Jesus to die; that it was to redeem the world. They now knew that in his resurrection by divine power Jesus had been exalted to a height of glory beyond the comprehension of their finite minds, and that if they became conformed to his character likeness and faithfully laid down their lives as his witness they would, in God's due time, share the glory of his kingdom, and the glory of his exalted position on the throne of God. How wonderfully they were comforted by the Holy Spirit!

Jesus had said that when the Holy Spirit of truth came it would show them "things to come," and it did. (John 16: 13) Shortly after Pentecost we find Peter preaching another wonderful sermon. It was prompted by a miracle which he had performed—the healing of a man who had been lame from birth. Peter explained that this miracle was accomplished through the power of the resurrected Jesus. He further explained that Jesus was to come again, and that when he did return there would be "times of restitution [or restoration] of all things." Then he added that this glorious feature of the divine plan for saving a lost world from sin, sickness, and death had been spoken "by the mouth of all God's holy prophets since the world began." (Acts 3:19-21) Not until the Holy Spirit of truth

was shed forth at Pentecost did Peter understand this great truth of restitution for a lost world, or realize that it was the theme of all God's holy prophets.

The pentecostal outpouring of the Holy Spirit completed the miraculous revelation which was given to Jesus at Jordan, and thus through his teachings and theirs, the revelation of the divine will was completed, and is now contained in the written Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

The "all scripture given by inspiration of God" is what we speak of as the Old and New Testaments. In these two parts of the Bible, therefore, God has recorded and revealed his thoughts—those thoughts, which he has designed shall exert power over and in the lives of those who, during the present age, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, and thus accomplishes the Creator's designs in the hearts and lives of his people. □

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The British Section

Trail Man, Trail Ship

PAUL'S journey, when being taken as a prisoner from Caesarea to Rome, reminds us in many ways of the journey of the Christian. (Acts, chapter 27) As individuals, and as a company, the Lord's people have for the most part had a stormy passage, which doubtless would also have ended in shipwreck had it not been for the love, power, and wisdom of the great Master and Captain of our salvation.

During the first part of Paul's journey the weather seems to have been calm and fairly favorable. (Acts 27:1-3) But after a few days progress was not so easy, for "the winds were contrary." (vs. 4) This also illustrates what are often the experiences of the Lord's people journeying across the stormy sea of this

world, toward the "haven where they would be."—Ps. 107:30, R. V.

As the wind is tempered to the shorn lamb, so the Christian often finds the early days of his journey fair and favorable. He is privileged to sail toward home on a quiet sea. Or, to use the illustration suggested by Isaiah, "He [the 'great Shepherd of the sheep'] shall gather the lambs... in his bosom, and shall gently lead those that are with young." (Isa. 40:11, R. V.) But soon the surges rise, the tests of faith must surely come, in order that a victorious faith may be able to say, "Blest be the tempest, kind the storm, that drives me nearer home."

On reaching Myra in Lycia, a change of ship was necessary, Paul and his company, which included Luke and Aristarcus, being transferred to a ship of Alexandria. This was almost certainly an Alexandrian grain ship, taking its cargo of wheat from Egypt to

Rome, Egypt being the great granary of Italy. From this point in their journey, sailing became increasingly difficult, and ere long the ship was involved in a most violent storm which threatened the lives of all on board.

Doubts have sometimes been expressed as to whether it was the isle we now call Malta where Paul was shipwrecked, because there is a small island in the Adriatic close to the mainland of Illyricum call Melita. However, tradition, as well as the very full account of the momentous sea voyage given by Luke, a fellow-passenger, strongly points to Malta as the place where the whole of this ship's company of 276 souls landed.

At the time when all on board were feeling they had come to an extremity, and some were about to abandon the ship, Paul, by special inspiration, was able to say that although the ship and her cargo would be lost, all who remained on board would be saved. At this point it is most impressive to notice the magnificent way Paul's faith and confidence in God caused

him to stand head and shoulders above the 276 souls on board.—Acts 27:37

Paul's wonderful spirit and faith put new life into the whole company. We read, "While the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat."—Acts 27:33-36

Somewhat similarly, in a spiritual sense, it has been the Lord's will for his people, in journeying to the heavenly port, not to cross the rough seas of life singly and alone, but so far as possible in companies. Hence the early disciples were brought together into a simple organization, or ecclesia, united by a common faith and with the cords of

love. However, almost all are ready to admit that this organization of the church has been very much changed from its original pattern, being enlarged and complicated beyond recognition when compared with the primitive pattern.

But even by keeping in mind the simple organization of the ecclesia, or body of Christ, we need also to remember that it is not as organizations, or companies, but as individuals we are being proved and tested and made meet for the inheritance of the saints in light.

In Paul's journey to Malta, we see the ship going to pieces but all on board being saved. This might illustrate the fact that however much we seek to stand together and co-operate in the Lord's work as an organization, we must ever remember that it is as individuals that we trust ourselves entirely to the Lord's sustaining grace and kindly providences. All who do this will indeed reach the heavenly shore, even though, as in this picture, the ship goes to pieces, but its valuable cargo of human lives is saved.

Suppose for a moment the journey of this frail man in a frail ship had not been surrounded by the power of God and had ended in disaster, the ship and all hands going down. What would this have meant to the Christian church? From the natural standpoint, the loss would have been irreparable. The church of that day would have been deprived of the inspiring help and example of the Lord's special servant, Paul; and we, as well as they, deprived of some of his most inspired and helpful writings, such as the epistles to the Philippians, Ephesians, and Colossians, to Philemon and Timothy, the second epistle. Of course, the great Author of the divine plan could have provided the doctrinal teachings and exhortations found in Philippians, Colossians, Ephesians, etc., through another servant; although who but Paul could write in the way he did to his beloved Philippians, his children in the Gospel; as well as to Timothy, his "true child in the faith."—Diaglott translation

In addition to these priceless treasures, we should have lost the writing of Luke, the

Book of The Acts, the only historical record we have of the activities of the Early Church. It is quite possible we should also have been without the Gospel according to Luke, described by many as the most beautiful book in the world. But divine providence signally overruled, and the frail ship was brought near enough to land before going to pieces, for frail man to be saved; and the invaluable writings of Paul and Luke, as we now have them, were permitted to see the light of day.

The Divine Word

The psalmist wrote, "Forever, O Lord, Thy word is settled in heaven." (Ps. 119:89) This suggests that the revelation the Father wished his children to have for their guidance and upbuilding is in a place where evil hands, spiritual or human, can neither injure nor destroy. We have only to look back to the Dark Ages to note the resolute and continuous endeavors Satan put forth to destroy the Word of truth.

After the invention of printing made it possible for the Bible to be circulated in print-

ed form, tens of thousands of copies were consigned to the flames at the command of the representatives of a corrupt church system. Further, as is well known, it often meant death for any of the laity to be found in possession of a copy of the Scriptures.

When Satan saw that through the work of the Bible Societies the Bible was beginning to circulate in many languages in all parts of the earth, and that he was powerless to put a stop to this great work, his perverted wisdom once more came to his assistance. He endeavored to deceive men into thinking that the Old and New Testament Scriptures were not the divinely inspired Word of God at all, but the imaginings of good men (as well as some not so good) who from time to time down through the ages wrote that which they conceived to be the divine will and plan for mankind, including a record of what they imagined to be the origin of man and his earthly home.

The critics suggest that, being so sure of the correctness of their conclusions, these supposed inspired writers had

the temerity to preface what they had to say by a "thus saith the Lord." This, in few words, is the substance of the so-called Higher Criticism of the Bible which for more than a century has been attacking the authenticity of the various books of Scriptures. Thus has confidence been shaken, first in the books of the Old Testament, finding innumerable supposed flaws and mistakes in these writings, and then proceeding to the New Testament, and by the same methods, coming to the conclusion that it, too, was the work of mistaken, misguided, although sincere men.

Thus, although the Bible still occupies its prominent place in every pulpit in Christendom, and is found in practically every home, it is, as a result of these satanic activities, no longer regarded by vast numbers as the Word of God, but merely a human document telling what men from time to time have thought about God and his purposes. How thankful we are that we are able to depend upon the psalmist's assurance of the absolute security of the divine revelation

from injury either from friend or foe.

How thankful we are, too, that in these last days God has given his people an understanding of his plan that enables them to see the complete harmony of the Word from Genesis to Revelation, and to realize its plenary inspiration in every part. It is thus possible for us to follow the Master's exhortation and "live by every word that proceedeth out of the mouth of God."

The things written aforetime in both the law and the prophets, Paul tells us, were "written for our admonition on whom the ends of the ages have come." (I Cor. 10:11, Diaglott) This being the case, it is only to be expected that God's wisdom and love would see to it that those things specially needed by God's people for their enlightenment and guidance at the end of the age, would, in spite of every attack, be preserved for our edification and direction.

We may see, then, that the saving of Paul and Luke, and incidentally the whole of the ship's company, from the

peril of the sea at the close of the long voyage from Caesarea to Malta, is one of the many divine providences in which God has not only saved his people from destruction when their work in the flesh had not yet been completed, but is an illustration of the divine presence and keeping power around those who were used to complete the divine revelation to be given to the church.

Going back to the days of the prophets, we see the same gracious providence in operation. We read, "Now it came to pass, when Jeremiah had **made an end** of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die." (Jer. 26:8) Not until the prophet's message had been fully declared were his activities restrained.

We may be sure that much the same thing has been true in the case of all the Lord's faithful servants who have had a special message to deliver. Not un'til their work has been accomplished is Satan allowed to cause it to be stopped. Should the circulation of present truth be interfered with by the powers that be, civil and ecclesiastical, and perhaps forcefully restrained, we may be sure it will not be until the divine intention has been fully accomplished.

I Chronicles 28:20 is also surely written for our learning and encouragement: "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God . . . will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." □



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Your Questions

Not the Due Time

Jesus, speaking of certain Jewish cities, said, "If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." (Matt. 11:23) Why did God not perform the necessary mighty works in Sodom to bring about a conversion of the people, instead of simply allowing them to perish in their sins?

God has a due time for the outworking of every detail of his great and loving plan of salvation for the human race. God had made a wonderful promise to Abraham and his descendants, and for hundreds of years he was dealing with these. This was true when Jesus came. For this reason he confined his ministry to the Jewish people. Meanwhile, God allowed other nations and peoples of the earth to go their own way, interfering with them only if their

way interfered with what he was doing.

This did not mean that God did not love the Sodomites and other non-Israelitish people. He has a due time for the enlightenment and blessing of all these, and that due time is in the future judgment day, when they will be awakened from the sleep of death, and enlightened and, upon conditions of obedience, be restored to health and given everlasting life.

Meanwhile, many of the natural descendants of Abraham failed to qualify for the inheritance of those features of the divine plan promised to them. Many of these had rejected Jesus at the time of his first advent. Jesus said that it would be more tolerable—favorable—for the Sodomites in the day of judgment than for those Israelites who rejected and persecuted him.

The main difference in the position of these before the

Lord, and the position of the Sodomites, and others in a like position, is that the Israelites sinned against greater light, and therefore are held more responsible. But we are thankful that the unbelieving Israelites, as well as the unbelieving Gentiles who have lived and died throughout the ages, are to be enlightened in the judgment day, and given a full opportunity to repent and enter into the blessings of the messianic kingdom then ruling.

One Mind

"Let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." (Phil. 1:27) Does the matter of having "one mind" mean that the Lord's people should see all points of truth exactly alike?

We do not think so. The mind which every consecrated child of God should seek to

attain is the mind of Christ; verse 5 of the next chapter reads, "Let this mind be in you which was also in Christ Jesus." This is especially essential when Christians strive together for the light of the Gospel. The mind of Jesus was one of humility; a mind which led him to lay down his life sacrificially in the great divine cause of redemption and restoration of the human race from sin and death.

Paul urges us to "stand fast in one spirit" "striving together for the faith of the Gospel." In Ephesians 4:15 Paul admonishes us that we should (margin translation), "be sincere in love," in order that we may "grow up into him in all things, which is the head, even Christ." The aim of every Christian should be to attain oneness of understanding with his brethren on matters of divine truth. And progress can be made along this line only as we maintain humility of mind and a sincerity of love toward our brethren. Complete oneness of understanding will be attained only beyond the veil.

Vineyard Echoes

Scattering Golden Gems

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—Romans 12:4-9

ONE of the great fundamentals of the truth pertaining to the footstep followers of the Master is that they are to be dedicated to the service of the Lord. Jesus himself was the greatest servant of all time. He served his disciples, and through the truth which he gave to them to promulgate he served all who, throughout the age, should be called by God to be his followers, having "hearing ears" for the truth, the glorious Gospel of the kingdom.

Jesus' ministry was largely an oral one of presenting the Gospel for the instruction of his disciples, and as a witness

to all Israel. But he was on the alert to serve in other ways also. He healed the sick, raised the dead, and fed the hungry. His service was not confined to any one aspect of activity, but whenever and wherever there were things to do which would glorify his Heavenly Father's name he was ready to serve, regardless of what the cost might be to him. One of God's prophets foretold concerning Jesus that he would be eaten up, or consumed, by his zeal in doing the Father's will. This became literally true when he hung upon the cross and died for the sins of the world.

Jesus is our Exemplar, and we rejoice to follow in his steps. In our opening passage of Scripture Paul is discussing in part what is involved in our being conformed to the will of God. In the second verse of the chapter he writes, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God." (Rom. 12:2) In the passage we have quoted we are reminded that in the Early Church there were various types of service; that not all were in a position to do all there was to be done.

This has continued to be true throughout the entire age, and it is still true. From time to time we call attention to one or another of the opportunities which are ours today to serve the Lord, the truth, and the brethren through the proclamation of the truth. We have talked about the television witness, the radio witness, the magazine witness, and we have called attention to the pilgrim service of those who spend time and energy in serving the brethren.

And we have made brief references to the privilege we all have of proclaiming the truth through the circulation of tracts and kingdom cards. Many years ago this type of service was described by a poet as "scattering golden gems" like morning dew. Golden gems of truth are still available for distribution, and in a wide variety of subjects.

The first six we will mention are the card style, including a return mailing card for use in requesting a booklet. Then there are ten tract-style messages. Following is a brief summary of the contents of each:

"God Has a Plan": One of the points set forth in this kingdom card is that God's world of tomorrow will surely come, and that it will be a glorious tomorrow. Its coming will mean the absolute end of war, freedom from sickness and death, freedom from want, and freedom from fear. What a glorious message this is for comforting those who mourn!

"The Disobedience in Eden": The Bible reveals that suffering and death first entered the world because of the disobedience of our first parents in Eden. However, the Bible also assures us that God continued to love his human creatures, and that he provided redemption for them through the sacrificial death of his beloved Son, Christ Jesus. John 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Hope of Universal Peace": Today the whole world is longing for peace, and this kingdom card shows from the Bible that peace will be established in God's due time—by his almighty power, not by military might. The rising tide of human selfishness has brought the world to the brink of ruin. The whole fabric of civilization is shaken and threatened with catastrophe. What will be the outcome?

"Has Christianity Failed?": This kingdom card is designed especially to interest those who are truly wondering how Christianity fits into our chaotic world of today. Has it failed? When Jesus the Founder of Christianity was born, his birth was announced by a proclamation of peace on earth and good will toward men; yet in all the nineteen centuries since, the world has never been free from the

menace of war. Even today we have no guarantee of lasting peace. Does the Bible offer a satisfactory explanation of this situation?

"The World of Tomorrow": It is said that "tomorrow never comes," but God's world of tomorrow will come, and soon. This means that man's evil and selfish world must end. Fear now fills the hearts of many—fear that the end of the world is near. But when we know what the end of the world will mean for humanity we will want it to come soon, for it will be then that God's new world of tomorrow will become a happy reality. This kingdom card points out from the Bible that the prophetic end of the world does not imply the destruction of the earth, but merely of man's selfish social order. The earth, the Bible assures us, abideth forever.

"Saved by a Miracle": This kingdom card emphasizes the fact from the Bible that mankind will be saved from the result of human selfishness by miracle-working power in the establishment of the long-promised messianic kingdom. The Prophet Daniel foretold the very conditions we have in the world today, describing them as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) What an accurate description this is of what we see in the world today! What is the outcome to be?

"The Divine Plan of the Ages": All human plans are failing, but God has a plan—the divine plan of the ages. This is the message of this tract, and in presenting it many questions are asked such as: Do you know that the prophetic end of the world is already taking place? Do you know in what age of the divine plan the world will be converted, and the people of all nations given an opportunity to live forever on the earth in peace and happiness?

And here is another important question: Do you know that there is no need to fear the future; that the Bible reveals the purpose of God for the ultimate blessing of all who love and obey him? This tract points out where the answers to these and many other questions can be found.

"Israel Fulfilling Prophecy": This tract points out that one of the clearest fulfilments of the Bible's prophecy today is the experience of the people of Israel. What is happening with the Israelites today is an evidence that we are living at the end of the age, when the Lord is about to manifest his kingdom authority and glory to all nations—both Jews and Gentiles. This is an appropriate tract to give to devout Jews as well as to Gentiles who are looking to the Word of God for an answer to their many questions.

"Death Itself Will Die": Throughout the centuries men and women have sought for an elixir of life that would prevent them from becoming feeble in old age, and enable them to live forever. This tract reminds us that it is God who holds the secret of life; that man is now a dying creature because of original sin. It also reminds us of God's love in providing a Redeemer from death, that Redeemer being Jesus, whom God, because of his love for the human creation, sent into the world to redeem and restore mankind to life. This will be accomplished through the agencies of Christ's kingdom which is soon to be established. It is a reassuring and comforting message.

"Prophecies Fulfilled": One of the outstanding evidences of the divine inspiration of the Bible is the wonderful manner in which its prophecies are fulfilled, especially those which pertain to the times in which we are living. The fact that so many of its prophecies pertaining to the present time are being fulfilled gives us confidence that those which describe future world conditions will also be ful-

filled. And these assure us that man will then be blessed by God through the messianic kingdom—blessed with peace, happiness, health, and everlasting life as humans. The prophecies of the Bible also reveal that those who have died will be awakened from the sleep of death that they might also enjoy the blessings which God, through his love, has provided for his entire human creation. What a wonderful message this is to give out to the people!

"The Homecoming of Our Dead": Yes, the dead are coming back home to earth! The Bible describes death as an "enemy," and our dead friends and relatives have succumbed to this dread enemy. But they are to be awakened! They will live again because God has promised it, and his almighty power guarantees it. What better message could you give to those who have lost loved ones in death than to give them one of these tracts?

"Human Destiny": Where do we go from here? Earth's wisest men are frank to admit that they do not know. But God knows, and he has revealed it in his Word, the Bible. And we are happy to say that the final destiny is to be a happy one indeed. Here is a brief message of truth which gives a comprehensive outline of the divine plan of salvation.

"God's World of Tomorrow": This is the main title of a tract which is similar in name to one of our kingdom cards. The tract, however, features other subjects, such as "Where Are the Dead?" "Freedom from Fear," and "Bible Prophecies of Our Times." You will find it very effective as a golden gem of truth.

"Where Are the Dead?": This tract is made up largely of a discussion by "Frank and Ernest" on the subject which is of concern to all; namely, is there life after death? They

reach the scriptural conclusion that death does not end all human experience—not because humans are inherently immortal, but because divine power will restore the dead to life in what the Bible calls the resurrection. It is a message of hope.

“The Truth About Hell”: We are living in a time of investigation. Few are willing to take old conceptions of religion for granted. What about hell? Is it a place of torment where the wicked will have torture inflicted upon them forever? This tract gives the scriptural answer to this question, and is very timely for use at the present time.

“Do You Know?”: Do you know that “the end of the world” as foretold in the Bible is a blessed event for suffering humanity, rather than the “crack of doom” as taught by traditional theology? Do you know that the world is now “on fire” in fulfilment of the prophecies of the Bible? Do you know that the Bible gives a thoroughly scientific definition of what constitutes a human soul, and tells us definitely what happens to the soul when we die? There are twenty-nine of these thought-provoking questions answered in the tract, “Do You Know?”

All our tracts and kingdom cards are in two colors—very attractive. They are suitable for house-to-house distribution, and for mailing, or for passing to friends or neighbors. We invite you to send for samples, or for a supply. They are free! □

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TAPE RECORDING FOR MEMORIAL

A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073.

GENERAL CONVENTION BULLETIN

Plan to Attend

THE 1973 Bible Students General Convention will be held on the campus of Calvin College, Grand Rapids, Michigan, July 28-August 2. It is not too early to begin planning to attend this blessed gathering of the Lord's people.

Calvin College has many modern buildings and a beautiful campus. The auditorium is air-conditioned, and the seats very comfortable. Bible classes for children will be held in the auditorium building, which will make it convenient for parents. No other group will be on campus while we are there.

The air-conditioned, modern cafeteria is in a nearby building, just a short walk from the auditorium. The brethren will be able to sit at round tables seating eight persons.

The dorms are also near the auditorium. One nice feature is that there is a bathroom and shower between the carpeted bedrooms. For those who desire, a number of modern motels are nearby.

The accommodations will be very comfortable, but what is even more important is that we are anticipating a rich spiritual feast. Brethren from many parts of the United States and Canada will gather to be instructed in the beautiful basic fundamentals of present truth and to fellowship together.

Don't miss this special spiritual feast!

The BIBLE ANSWERS

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

ALABAMA

Birmingham WBRC-TV Channel 6
Dothan WDHN-TV
Florence WOWL

CALIFORNIA

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

COLORADO

Pueblo CATV

FLORIDA

Key West CATV
Orlando CATV
Ft. Lauderdale CATV

GEORGIA

Columbus CATV
West Point CATV

ILLINOIS

Kankakee CATV

INDIANA

Terre Haute WTHI-TV Channel 10
Sundays, 11:00 a.m.

LOUISIANA

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

MISSISSIPPI

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

MONTANA

Glendive KXGN

NEBRASKA

North Platte KNOP

NEVADA

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

NEW YORK

Buffalo WUTV Channel 29
Saturdays, 1:00 p.m.

NORTH CAROLINA

Asheville WANC-TV Channel 62
Charlotte WCCB-TV Channel 18

OHIO

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

Chillicothe CATV

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

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

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Marietta WCMO-TV

Zanesville WHIZ-TV Channel 18
Sundays, 8:30 a.m.

Television Schedule

SOUTH CAROLINA

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

WEST VIRGINIA

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

TEXAS

Big Spring KWAB-TV
Lubbock KLBK-TV Channel 13
San Angelo KCTV Channel 8
Sundays, 11:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Fridays, 6:30 a.m.

CANADA

Brandon CKX-TV Channels 5, 9, 11
Sundays, 12:00 noon
Kitchener, Ont. CATV

UTAH

Salt Lake City KUTV

WEST INDIES

St. Kitts ZIZ-TV Channel 5

—oOo—

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

TEXAS

Corpus Christi KCCT
1150 kc. 8:45 a.m.

CALIFORNIA

Fresno KXEX 1550 kc. 9:15 a.m.

URUGUAY

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

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

DAVID BRUCE

Yuma, Ariz.	Feb. 16
Tucson, Ariz.	18
San Antonio, Tex.	20
Houston, Tex.	21
New Orleans, La.	22
Mobile, Ala.	24
Louisville, Ala.	25
St. Petersburg, Fla.	27, 28

G. M. JEUCK

New Haven, Conn.	Feb. 25
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E. K. PENROSE

Houston, Tex.	Feb. 1
Shreveport, La.	4
Little Rock, Ark.	5
Muscle Shoals, Ala.	6
Chattanooga, Tenn.	7
Cincinnati, Ohio	8
Greenfield, Ohio	9
Columbus, Ohio	11
Lynchburg, Va.	27
Hendersonville, N. C.	28

A. H. KRUMPOLT

Pottstown, Pa.	Feb. 18
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LEO B. POST

Sayville, N. Y.	Feb. 4
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M. C. MITCHELL

Baltimore, Md.	Feb. 4
Philadelphia, Pa.	4

S. ROSKIEWICZ

Pontiac, Mich.	Feb. 18
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GEORGE PASSIOS

Allentown, Pa.	Feb. 18
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F. S. WASSMANN

New London, Conn.	Feb. 18
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FAITHFUL UNTO DEATH

On Wednesday, December 13, Brother W. C. Bertsche, age 79, of Cincinnati, Ohio, finished his earthly course. Brother Bertsche was well known among the brethren throughout the country, having served their ecclesias and conventions for a number of years.

Brother Bertsche also served the brethren in Great Britain and Germany. Additionally, he made a trip to Israel with the objective of getting pictures for use in the Bible Answers films. He also called on many of the television stations from coast to coast, and was able to place our programs with them, and some are still using them.

Brother Bertsche will be greatly missed by many brethren, but we rejoice that his Christian warfare is over. In addition to Sister Rose Bertsche, who has our love and prayers, Brother Bertsche is survived by two sons.



God's Remedy for a Suffering World

To be discussed by

'FRANK and ERNEST'

KGAL—920 kc.—9:00 A.M.

SUNDAY, FEBRUARY 18

Tune in this enlightening discussion, and send for a free copy of the booklet, "God and Reason." Address:

"FRANK and ERNEST"

Box 60, Dept. N. General Post Office
New York, N.Y. 10001

For Your Newspaper

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

MARCH TOPIC: On Sunday, March 18, "Frank and Ernest" will discuss the subject, "Palestine in Prophecy." This topic will be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

FULLERTON, CALIF., Feb. 4—YWCA Building, Whiting and Pomona. Mrs. P. Liskey, 4163 Philadelphia, Chino, Calif. 91710

MINNEAPOLIS, MINN., Feb. 4—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

SACRAMENTO, CALIF., Feb. 17, 18—Oddfellows Hall, 9th and K Streets. Mrs. E. F. Lankford, 6000 19th Ave. 95820

PONTIAC, MICH., Feb. 18—YWCA Building, 269 W. Huron St. Mrs. Ora Lockwood, 110 South Blvd., W., Rochester, Mich. 48063

CHICAGO, ILL., Feb. 25—Masonic Temple, 5352 W. Chicago Ave. Mr.

Albert Sheppelbaum, 5739 So. Normandy Ave. 60638

DETROIT, MICH., Feb. 25—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

ORLANDO, FLA., March 3-5—Florida Bible Students Annual Convention. Saturday morning sessions: Loch Haven Art Center, corner Rollins St. and Mills Ave. All other sessions: Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley Jeuck, 1910 Hillcrest St. 32803

DETROIT, MICH., April 14, 15

BOISE, IDA., April 21, 22

VANCOUVER, B. C., May 19-21

ROCHESTER, N. Y., May 20

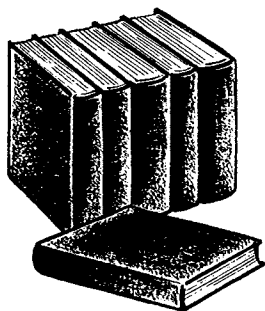
1973 GENERAL CONVENTION—DATE AND PLACE

Calvin College, Grand Rapids, Michigan—July 28-August 2

1973 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 p.m. on Sunday, April 15.

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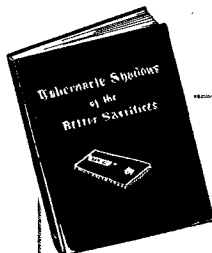
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- ③ **THY KINGDOM COME**
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- ④ **THE BATTLE OF ARMAGEDDON**
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CLOTH, \$1.25
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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