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Highlights of DAWN

“The Water of Life”

“EVERY morning, a sad parade gets under way in the arid frontier town of San Ysidro, California. Men and women, many on crutches or in wheelchairs, as well as sallow young children . . . emerge from a cluster of motel buildings.”

These are the opening lines of a recent article in Newsweek (June 27, 1977). Who are these people? They are the forlorn victims of the dread scourge, cancer, grasping desperately at what many of them believe is a last hope of escape from suffering and certain death. They are crossing the border into Mexico to receive injections of the highly controversial drug called Laetrile, generally banned in the United States, but available in Mexico.

At the moment, the merit of Laetrile's use in fighting cancer is being vehemently challenged by the American medical profession and the U.S. Food and Drug Administration, while cancer victims continue to fight for its legalization in the United States. Thus, Laetrile joins the ranks of several other drugs whose medical value is being disputed, and whose use is presently banned or restricted. One of these is Gerovital, banned in the United States, but sold in several European countries as a so-called fountain-of-youth drug. And who would not long to partake of such a magic morsel if it truly sustained life!

Another of these disputed drugs is Dimethyl Sulfoxide (DMSO), a chemical that is claimed useful in reducing inflammation and pain, and in relieving other ills. It can now be used legally in the United States only on animals. And the

bitter contest over the use of saccharin bids fair to continue for some time.

The one thing all can agree on is that there is an obvious and disturbing **lack** of agreement among health authorities, the medical profession, and much of the public on many matters vital to the health and well-being of all the people.

To the credit of the medical profession it must be said that much progress in improving health and saving lives has indeed been made. One of the most dramatic advances achieved by medicine has been the development of antibiotics, which have so greatly assisted in controlling bacterial diseases. Up to the present time no such panacea had been found to fight the virus diseases, such as influenza, measles, hepatitis, the common cold, smallpox, and other such sicknesses. But now the medical profession believes it may be on the verge of possessing such a drug. It is called ara-A, and it is hoped that it will eventually assist in controlling the virus diseases, just as the antibiotics presently help to control the bacterial illnesses.

Millions of dollars, too, are spent each year in efforts to discover ways to cure and prevent those two major destroyers of human life—cancer and heart disease, and some people are at last taking note of the findings of the researchers. For instance, between 1968 and 1972 coronary deaths among a controlled group of male Americans dropped by almost 9 per cent. Dr. Jeremiah Stamler attributed the drop largely to a substantial reduction in cigarette smoking by the men in this particular group. Epidemiologist Frederick A. MacCornack of the American Health Foundation also has concluded that the risk of having a heart attack is increased by heavy smoking.

Indeed, so convincing has the evidence of the link between smoking and many cases of heart disease become, that doctors themselves are cutting down on their own consumption of cigarettes. "Among physicians, dentists, and

pharmacists, smoking has decreased significantly in the last decade," says U.S. News & World Report (July 11, 1977).

Research is also indicating that heavy consumption of alcohol contributes to heart attacks. "Heavy drinking of alcoholic beverages increases hypertension, and hypertension increases the chances of having a heart attack," says Dr. Arthur L. Klatsky of the Kaiser-Permanente Medical Center, after studying the relationship between blood pressure and the drinking habits of 83,947 men and women.

Thus, research is alerting man to some simple and sensible ways whereby he can extend his life and make it more comfortable. But the fully desired results continue to elude their seekers: thousands still die of heart attacks and other thousands of cancer. And against the progress in certain areas we sometimes find a loss of ground in others. For instance, in the year 1976 the number of hepatitis cases reported increased slightly over the number of cases reported in 1975.

But progress has been made in the last century to assist sufferers of chronic pain, of whom there are so many. "Chronic pain . . . constitutes a major national health problem. . . . More than 20 million Americans live in chronic pain, health experts estimate." However, neurosurgeon Donlin M. Long of the pain clinic at Johns Hopkins University School of Medicine admits, "We can reduce the pain, but we can't eliminate it."

Also, in spite of the many differences of opinion among them on the value of specific items of diet, the nation's nutritionists are performing a most useful service in their efforts to teach the people proper dietary habits.

Today, life expectancy is longer than it was a decade ago. More lives are being saved than ever before, and more illnesses can be successfully treated. Part of the reason is technology, whose use in medical situations is rapidly increasing—so much so, indeed, that U.S. News & World Report has said, "Never have doctors been able to do so

much to thwart the course of disease. . . . Gradually the magic of healing has been replaced by the mystique of science." (May 23, 1977)

Modern laboratories and the intensive care units of hospitals resemble fully equipped scientific laboratories, which, indeed, they are. They contain, and routinely employ, a variety of mechanical devices that can literally take over and perform most of the functions of the human body. Unquestionably, all of this has been a great boon to suffering humankind. But, points out one discerning writer, even modern medical science has its limits. "Technology may prolong survival, but not meaningful life," says U.S. News & World Report. (May 23, 1977)

True, the world is filled with wholly dedicated physicians and physician-scientists. True, also, an increasing number of diseases are being brought under a measure of control; life for many of the handicapped has been made vastly more comfortable and more meaningful; pain is being mitigated, and life expectancy increased. But the end, after more or less of health and more or less of suffering, is still the same as it has been from the very beginning. In spite of his best medical efforts and ingenuity, in spite of the considerable scientific progress that has been made in the last century, man continues to die and go down into the grave.

The Apostle Paul explains why the plague of suffering and death continues—it is because of sin. It began more than six thousand years ago in the Garden of Eden when father Adam disobeyed the Creator's mandate and brought the condemnation to death upon himself and upon the whole human race, then unborn in his loins.

The account of this great human tragedy is recorded in the Book of Genesis (2:15-17): "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the

knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Mother Eve was also aware of this divine injunction. But Satan persuaded Eve that God’s announced penalty would not be imposed. “And the woman said unto the serpent . . . of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent [Satan, the Devil, Rev. 12:9] said unto the woman, Ye shall not surely die.”—Gen. 3:2-4

As a result of that first lie Eve was deceived. (Gen. 3:13; I Tim. 2:13, 14) But Adam was not deceived; and because of his disobedience the whole human race has since gone down into the sleep of death, returning to the dust of the earth from which man was first formed. (Gen. 2:7; 3:19) Commenting on this tragic event and its sad results, Jesus said, “The Devil . . . was a murderer from the beginning, . . . he is a liar, and the father of it.”—John 8:44

The Apostle Paul briefly summed up and clarified this entire experience in his wonderful letter to the brethren at Rome. He wrote: “By one man [father Adam] sin entered into the world, and death by [because of] sin; and so death passed upon all men, for that all have sinned.” (Rom. 5:12) Paul further affirmed man’s universal sinfulness, saying, “There is none righteous, no not one.”—Rom. 3:10

Long ago the Prophet Ezekiel confirmed God’s original pronouncement, saying that “the soul [or, being] that sinneth, it shall die.” (Ezek. 18:4) Thus, man is still dying because man is still sinful. And, in spite of all the efforts of medicine and science, this condition will continue until man’s sin has been removed.

Jesus made this same point of the direct relationship between sin and death, and he also provided hope for man’s future destiny, on the occasion when he healed the man who was sick of the palsy. Seeing the man’s faith in his healing power, our Lord said to the sick man, “Son, be of good cheer; thy sins be forgiven thee.” (Matt. 9:2) Certain of the

Pharisees were critical and reasoned in their hearts: “Why doth this man speak blasphemies? Who can forgive sins but God only?”—Mark 2:7

But Jesus discerned their thoughts and said to them; “Why reason ye these things in your hearts? . . . Is it easier [for me] to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?” (Mark 2:1-9) Here we find Jesus clearly indicating that man’s illnesses are the result of his fallen, sinful condition; and he was directly relating man’s future healing and restitution to life to the forgiveness of his sins.

True, the Bible tells us that Christ died for our sins almost two thousand years ago. In announcing the presence of our Redeemer and Savior at his first advent, John the Baptist said, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29) The Apostle John also stated that “Jesus Christ . . . is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—I John 2:1,2

This atonement for the sins of the world was all-inclusive. Paul declared to Felix, “[I] have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust.” (Acts 24:15) Jesus himself said that “all that are in the graves” shall hear his voice “and shall come forth,” both those who have done good and those who have done evil. (John 5:28,29) And the Apostle Paul wrote to his beloved Timothy, “God our Savior . . . will have **all** men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—I Tim. 2:3-6

In this statement to Timothy, Paul gives us the key to the seeming delay in the blessing of the world with the fruits of Christ’s sacrifice on their behalf. He says that Christ “gave himself a ransom for **all, to be testified in due time.**” In the statement quoted earlier, the Apostle John makes it clear that

Christ is the propitiation, or satisfaction, “for **our** sins; and **not for ours only**, but also for **the sins of the whole world.**” Thus we see that the application of the merit of Christ’s sacrifice on behalf of sin is to be made in two separate parts—for “ours”; that is, for the sins of Jesus’ faithful footstep followers of the Gospel Age, and then (later, “in due time”) “for the sins of the whole world.”

Paul tells us the same thing in his letter to the church at Corinth. In that remarkable treatise on the resurrection of the dead, he writes, “As in Adam all die, even so in Christ shall all be made alive. **But every man in his own order**: Christ the firstfruits; **afterward** they that are Christ’s at his coming.” —I Cor. 15:22, 23

During this Gospel Age the merit of Christ’s sacrifice for sin is being applied only on behalf of the faithful footstep followers of Jesus, the firstfruits of that sacrifice. Paul writes, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us [the faithful followers of Jesus].” —Rom. 8:34

On the Day of Atonement the high priest carried the blood of the sacrificed bullock into the Most Holy, there to be sprinkled upon and before the mercy seat in the presence of Jehovah. This was done on behalf of Aaron “and for his house.” (Lev. 16:6, 11, 14) Paul says this transaction was a picture of the presentation before God of the merit of Christ’s sacrifice on behalf of the church. He writes, “For Christ [our antitypical High Priest] is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” —Heb. 9:24

After the faithful footstep followers have all finished their course and are glorified with their Lord and Savior and Christ’s kingdom is established in the earth, then will be the “due time” to testify to the world that Jesus did indeed give himself a ransom for **all** mankind. Then will the whole world see that Christ is the propitiation not only for the

imperfections of the faithful few who will receive the heavenly reward, but for the sins of the whole world. And because the world's adamic sins will then have been forgiven, all the rest of mankind will have the opportunity to gain perfect, everlasting human life right here on earth. This glorious future opportunity for all mankind to gain life is called the "times of restitution" by the Apostle Peter.
—Acts 3:21

When Christ's glorious kingdom is established in the earth, all who are in their graves will come forth. (John 5:28,29) Because their sins will have been forgiven by Christ's sacrifice, all will be free from adamic condemnation and be given an opportunity to gain perfect health and everlasting life. The Prophet Isaiah wrote, "The inhabitants [of that wonderful kingdom] shall not say, I am sick; [because] the people that dwell therein shall be forgiven their iniquity."
—Isa. 33:24

Thus, in that kingdom, there will be no need for doctors, nurses, medicines, and hospitals, for there will be no illnesses—no cancer, no heart disease, no common colds, nor any such thing. There will be no blind, deaf, dumb, or lame. "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."—Isa. 35:5,6

Is it really possible for imperfect, fallen beings to visualize a world with no more funerals, no more blind, or deaf, or lame? A world with no mothers grieving for their suffering or lost children, no more children's eyes filled with tears for their lost parents? A world composed of smiles and happy voices and people in the fullness of mental and physical health? A world of people filled with love and reverence for their wise and merciful Heavenly Father and for their loving Lord Jesus? A world in which all men love their neighbors as themselves and when God's will shall be done on earth, even as it is in Heaven?

That is precisely what God has promised! In that kingdom there will be no more pain or suffering; there will be no grief for lost loved ones. And most wonderful of all, there will be no death. For “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4

In that kingdom all mankind will be granted free access to the one and only true fountain of youth, the gift of the Heavenly Father, through his Son Jesus Christ, to which they will be lovingly and patiently guided by their Lord Jesus and his bride: “And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take of the water of life freely.” —Rev. 22:17

To this unmatched and unmatchable promise the great and gracious God of the universe has deigned to set his personal seal. “And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:5

As we contemplate the boundless love and mercy and wisdom of our Heavenly Father, we can only humbly join with the psalmist in his beautiful and reverent tribute to his Lord Jehovah:

“Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; Who healeth all thy diseases;

Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.”

—Psalm 103:1-5 □

Words of Spirit and of Life

HOWEVER dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life—they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, in knowledge, and in the spirit of the Master.

* * * * *

The Operation of Divine Mercy

THE more we come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, high enough, deep enough, that all might turn unto him and live—have everlasting life. This provision of mercy cannot ignore the sin, nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly a matter of divine mercy. Unless they learn this lesson, they could never appreciate the divine arrangements and the only terms upon which God could grant them everlasting life—terms of acceptance of God's grace and forgiveness, and their obedience to him and his principles of righteousness. □

Bible Study

LESSON FOR DECEMBER 4

Why Serve God?

MEMORY SELECTION: "With Him is wisdom and strength, He hath counsel and understanding."—Job 12:13

SELECTED SCRIPTURE: Job 1:1-3, 8-11; 2:4-6, 9, 10

THOSE who desire to serve God must do so with understanding. Our memory selection acknowledges the omnipotent power of God, who possesses all wisdom and strength. And surely those who give thoughtful and prayerful consideration to his Word will be guided by its counsel and led into paths of truth and understanding.

We learn that Job was a man of learning and influence. He was also a man who possessed a profound sense of reverence for his Creator and one who was prepared to defend the principles of truth and righteousness. Because of Job's devotion to these principles, God allowed Satan, the great Adversary, to test his loyalty.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that

fearth God, and escheweth evil?" (1:8) Satan was rebellious and insinuated to God that Job's devotion and loyalty were based upon self-interest and that if he were placed in different circumstances he would turn against him.

Satan said (vss. 9-11): "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

God's answer to Satan's accusations is an important one, for it establishes certain limits to Satan's power and influence. The scriptural account continues (vs. 12): "And the Lord said unto Satan, Behold, all that he hath is in thy power; only

upon himself put not forth thine hand." After Satan had been permitted to bring misfortune to Job, he again appeared before God to insist that Job should be further tested. On this occasion Satan said (2:5), "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." God answered, "Behold, he is in thine hand; but save his life." (vs. 6) It was at this point in Job's experiences that he was smitten with boils—but his life was spared.

It is necessary in this study to consider the nature of trials and testings. It is also important not to underestimate the power and evil influence of Satan, because we are admonished by the Apostle Peter (I Pet. 5:8), "Be sober, be vigilant; because your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." We would first establish the fact that temptation and evil influences do not come from God. Scriptural support for this thought is recorded by James, who says (James 1:13): "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Satan is the great deceiver, who as "the god of this world hath blinded the minds of them

which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) Satan's power is extensive; and the Apostle Paul, in a statement concerning our Lord's experience and sacrificial death, says "that through death He might destroy him that had the power [dominion] of death, that is, the Devil [Satan]."—Heb. 2:14

Satan is permitted to test the child of God. However, the Apostle Paul tells us (I Cor. 10:13): "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Trials and testings are a necessary part of the Christian's growth. Those who desire to know God and to serve him must expect to learn obedience through discipline. Our Lord Jesus, "though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) And we know, of course, that the servant is not above his Master; i.e., the follower of Christ cannot expect to attain the promised blessings without first being polished and shaped and fitted for a place in that glorious kingdom. □

Finding Peace with God

MEMORY SELECTION: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee."—Job 42:5

SELECTED SCRIPTURE: Job 29:1-5; 40:6-9; 42:1-6

LEARNING to find peace with God, when the trials of life may be pressing hard, is a characteristic of heart that should be much sought after by every child of God. In last week's lesson we considered Job, who was an upright man. We also learned that Satan was allowed to prove Job's loyalty to God. We then compared his experiences with those of the Christian and found that there is an important lesson for all who desire to put their lives in the Heavenly Father's care.

Job's reaction to the misfortunes that had befallen him is worthy of our attention. While in the depths of despair and hardship, Job continued to praise God and to render thanks for the goodness and mercy of his Creator. First, after having learned of one misfortune after another, he said (1:21): "Naked came I out of my mother's

womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Later, after having suffered even greater deprivation and misery, he said (13:15), "Though he slay me, yet will I trust in him." It is evident from these passages that Job was a man of strong faith. God had allowed Satan to test his loyalty, and in spite of the calamities that had come upon him he continued to show his devotion. Indeed, he had learned to find peace with God.

Job looked back to the calmer days when he had found favor with God and said: "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the

Almighty was yet with me, when my children were about me." (29:2-5) His words are full of pathos, for how different his life had become! He had been stripped of everything except his bare existence.

"Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God or canst thou thunder with a voice like him?" (40:6-9) Job had complained that he had spoken to God, not once, but twice, with the implied suggestion that God had not heard him. God responded in such a way (in the whirlwind) that his omnipotence and power were manifest. The lesson was brought forcibly to Job's attention.

The third group of selected scriptural readings is taken from chapter 42. In these passages Job answered with the acknowledgment that God's wisdom and power lay far beyond his own ability to comprehend. He had come to realize that his complaints were unjustified and that they were spoken in ignorance. He had come to the place in his life where he could

surrender himself to God and submit his life to the divine purpose. He said (42:2-5), "I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth thee."

Job had all along been trying to solve the mystery of his predicament. He had suffered much in the way of deprivation and sorrow, yet he came to realize his need for divine grace. Eventually Job's health was restored, and he again became rich. In the end God gave him another family—and in many ways he became better off than he had been in the beginning. Woven within the framework of Job's experiences we catch a glimpse of the divine purpose to restore mankind in the kingdom of Christ. In a larger sense the whole human race has been experiencing sin and death, but they will be restored to health and happiness in due time. For this we may all rest in peace with God. □

God's Call to Right Living

MEMORY SELECTION: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

SELECTED SCRIPTURE: Micah 2:1,2; 3:9-12; 6:8

THIS passage of scripture, although addressed by the Prophet Micah to the children of Israel in connection with their relationship with the Law Covenant, also has its application to the child of God who seeks to walk in the Master's footsteps during the present age of sacrifice. It further serves as a guide to the whole family of man, who will be given an opportunity to walk up the highway of holiness in that future millennial kingdom under a new and better Mediator—Jesus the Head, together with the faithful members of his body—who will act in bringing the whole world of mankind up to perfection.

Micah's message was no doubt meant as an encouragement to those Jews who sought to live after the requirements of divine justice. They were, of course, unable to keep the Law, as it represented the standard of righteousness demanded by God. No one could keep the Law

in its perfection at that time, and no one can keep it now. Nevertheless the children of Israel were admonished to observe three things of importance in their relationship with God. They were counseled to conduct themselves in a just manner with those with whom they had to do; to act in a loving and merciful way, treating others in the same way they themselves would wish to be treated; and to maintain a position of humility before God.

No better admonition could be given by anyone than that which was given by the Prophet Micah to the Israelites. Yet they were bound by the Law and could not fulfill it. It was not until Messiah came among them that there was any hope of a standing before God. Our Lord then promised them a new and better arrangement whereby their stony hearts would be taken away and a new heart of flesh would be given unto them.

As Christians we recognize that to do justly means more than simple honesty in our daily dealings with our friends and neighbors. Justice, in its true sense, suggests a deeper principle, which emanates from the heart. In this sense we would acknowledge the injustice of evil-speaking and insinuation of the faults of others.

The heart is like a fountain that must be kept pure. If we **think** unkindly and ungenerously toward others, we will, in turn, **speak and act** unkindly and ungenerously. Unloving words or actions are an index of an unjust heart. Keeping the heart pure is one of the most important elements in the development of a Christlike character. To do justly means to be pure in thought, word, and act, which represents the new creature's way of life.

Mercy is something that all wish to have extended to themselves, especially when some sort of difficulty has been encountered. When we consider the divine character, we recognize mercy as one of the qualities of our loving, kind, and merciful Heavenly Father. Man was originally created in the image of God and was endowed with the attribute of mercy. As a result of disobedience to the divine law, however, man has

fallen from his condition of perfection. Although he desires mercy for himself, he often does not wish to extend it to others.

After the present Gospel Age has ended and the kingdom of Christ has been inaugurated, the whole world of mankind will be given an opportunity to have the divine law rewritten in their hearts. That will be the purpose of the kingdom of righteousness, and all will be given help in attaining the blessings available under the terms of the New Covenant. God's law is a law of mercy and truth, and as the prophet declares (Ezek. 36:26), "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."

The child of God who recognizes his own weaknesses and inability to live up to the divine requirements rejoices in the provisions of grace whereby he has been justified. Those who humble themselves before the mighty hand of God have this assurance of abiding under the robe of Christ's righteousness during the present age of sacrifice.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" □

Hope for a Better Day

MEMORY SELECTION: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3

SELECTED SCRIPTURE: Micah 4:1-5; 5:2-4

DURING the holiday season, and especially on Christmas day, men and women the world over turn their attention to the birth of our Lord and the meaning of his birth. Although closer study of the Scriptures shows that Jesus was not actually born on December 25th, nevertheless it is proper to investigate those prophecies in connection with the long-promised Messiah as the Savior of the world.

We are glad for the divine promise which assures us that God has been preparing for the kingdom of righteousness which will be established by Christ. We are also glad that the call to be part of that kingly arrangement for the blessing of all the families of the earth continues to go out to those who have a hearing ear.

The world's hope for a better day rests in promises such as

this one from the prophecy of Micah. He says (Micah 4:1): "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Although this is written in prophetic language, we catch a glimpse of that future kingdom which is spoken of as the "mountain of the house of the Lord." This means that God's kingdom will be established above all others over the earth and that the people will "flow unto it," or will be drawn to it through its righteous administration.

At that time all nations will be gradually drawn to the provisions of that kingdom and will learn the ways of truth and righteousness. The prophecy

continues (vs. 2): "And 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." There will be no fear at that time, and the poor groaning creation will be eager to learn of the marvelous grace of God. They will be glad to say to their neighbor, "Let us go up to the mountain of the Lord . . . and he will teach us of his ways."

When that kingdom will have been established over all the earth, Christ will judge men in righteousness. Some will need more discipline than others, as noted by Micah (vs. 3): "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." All will be required to make progress under the administration of that kingdom. Then the implements of war will be of no use to anyone, and the present preparations for war will be completely done away with and forgotten.

As mankind comes to an appreciation of his Creator, they will then have the law of God written in their hearts, and there will be no fear of any kind. And "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (vs. 4) What a wonderful hope for the future! And it is one of the promises spoken by God.

When that glorious time comes, Micah (vs. 5) says that "all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." Other passages of scripture tell us that the kingdom of Christ will last one thousand years for the restitution and blessing of all the families of the earth. All the willing and obedient will be blessed at that time, and if they continue to walk in the ways of God there will be no reason to grow old and die. They will have an opportunity to live and enjoy the blessings of that kingdom forever and ever.

The world's hope for a better day has been made possible by the sacrificial death of our Lord and Savior Jesus Christ. We should look to him in thanks, not only at Christmastime, but throughout the year. □

Christian Life and Doctrine



THE PEOPLE OF THE BIBLE—PART XV
I KINGS 12 THROUGH II KINGS 22;
II CHRONICLES 10 THROUGH 24

Kings of Judah and Israel

SOLOMON'S son Rehoboam succeeded him on the throne. His mother was the Ammonite princess Naamah. (I Kings 14:21,31) Early in his reign the nation of Israel became divided; and although the Lord foreknew and foretold this division, it occurred largely as a result of Rehoboam's unwisdom in disregarding the wishes of the people to be relieved of the burden of taxation imposed upon them by Solomon as one of the means by which he had attained and maintained the riches and glory of his kingdom.

The insurrection against Rehoboam was led by one named Jeroboam, whom King Solomon had raised to the rank of superintendent over the taxes and labor exacted from the house of Joseph. (I Kings 11:28) Solomon became aware that Jeroboam was seeking an opportunity to exalt himself as ruler, and although the Prophet Ahijah, speaking for the Lord, gave Jeroboam the assurance that if he was obedient to God's law he would be established at the head of a dynasty equal to that of David's, Solomon sought to have him killed, evidently to prevent the fulfillment of this prophecy.

Thereupon Jeroboam fled to Egypt but returned when he was notified that Solomon had died. And now, at the head of a

people's committee, he "spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12:3, 4) Rehoboam requested that they give him three days to think the matter over, and these were granted.

First, the new king consulted the "elder statesmen" of Israel, those who had served in the government under Solomon. These men had observed much through the years. They knew that by reducing the cost of government—through eliminating some of the pomp and glory—the burden of taxes could be lightened and the whole nation be benefited. Their advice was: "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words unto them, then they will be thy servants forever."—vs. 7

Seemingly, however, Rehoboam was desirous of being a glorious and rich king, rather than a servant of the people, so he did not take kindly to the advice of his elders. Then he "consulted with the young men that were grown up with him, and which stood before him." (vs. 8) These were his friends, and, as he had hoped, they gave him the sort of counsel he wanted. As it is in the case of so many when asking advice, Rehoboam really desired his own way and was merely seeking someone to agree with him, and his young friends accommodated him. They said to him: "Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."—vss. 10, 11

The Rebellion

When the people were thus rebuffed by Rehoboam, they rebelled against him and made Jeroboam their king—all, that

is, except the tribes of Judah and Benjamin, and a few individuals from the other tribes who lived in the land of Judah. (vss. 17, 20, 23) Verse 15 explains that “the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.”

But Rehoboam did not give up easily. He “sent Adoram, who was over the tribute [a tax collector]; and all Israel stoned him with stones, that he died.” (vs. 18) Then, returning to Jerusalem, Rehoboam raised an army of 180,000 “chosen men” and was ready to wrest control of the ten tribes from Jeroboam by force, but the Lord interfered with this plan. Through “Shemaiah, the man of God,” Rehoboam was told, “Ye shall not go up, nor fight against your brethren the children of Israel.” “This thing is from me,” the Lord said to the king of the two tribes.—vss. 21-24

This breach in the nation was never healed. There continued to be the two kingdoms. The ten tribes were known as the “Northern Kingdom” and the two tribes as the “Southern Kingdom.” Generally speaking, the Northern Kingdom was referred to as Israel and the Southern Kingdom as Judah, although the tribes of Judah and Benjamin were Israelites also, being, like the other ten tribes, the descendants of Jacob, whose name was changed to Israel. The last king of the two-tribe kingdom is called a “prince of Israel.”—Ezek. 21:25

Although the Lord foretold the division of the ten tribes from Judah, he gave assurance that his covenant with David would stand—“that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.” (I Kings 11:36) Whatever the Lord’s purpose was in permitting the ten tribes to break away from Judah, it is from Judah that we must look for the fulfillment of the messianic promises. A very important one of these promises was made by Israel to his son Judah, saying, “The sceptre shall not depart from Judah, nor a lawgiver from

between his feet, until Shiloh come; and unto him shall the gathering of the people be.”—Gen. 49:10

Peaceful relationships were not established between the Northern and Southern kings during Rehoboam’s reign. In the fifth year of his reign the country was invaded by the Egyptians and other African nations, under Shishak. Jerusalem itself was taken, and Rehoboam secured an ignominious peace only by the sacrifice of the treasures with which Solomon had adorned the palace and temple. (I Kings 14:25-31) There were no important events during the remaining seventeen years of his reign.

Idolatry Established

Jeroboam had a good understanding of people, which he utilized to strengthen his kingly hold over the ten tribes. Although these had rebelled against Rehoboam and had made Jeroboam their king, they had no thought of separating themselves from their brethren in their religious worship, the center of which was in the great temple at Jerusalem. Ordinarily, at least once a year the majority of the people would make a pilgrimage to Jerusalem, which would usually be at the Passover season in the spring.

Jeroboam knew this, and in it he saw a threat to the solidarity of his kingdom. He knew that if his subjects mingled with those of the Southern Kingdom in their religious worships it would lead to an understanding along other lines and they would begin to wonder why two governments were necessary in such a small country. So he made arrangements elsewhere for their religious worship.

This led to Jeroboam’s fall from divine favor. To him God had promised: “And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” (I Kings 11:38) But Jeroboam did not “hearken.” In order to keep the ten tribes from going to

Jerusalem for religious worship, where they would mingle with their brethren of Judah, he established idol worship, setting up two golden calves, one at Bethel and the other at Dan.

Concerning these the record states: "This thing became a sin. . . . And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." (ch. 12:25-35) Jeroboam explained his move to the people saying: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

From this time on to the final overthrow of the Northern Kingdom by the Assyrians, the worship of Jehovah was not restored by any of the ten-tribe kings. Thus did Jeroboam and his successors forfeit all claim to the conditional promise which God had made, to establish a permanent ruling house through them. When the kingdom fell there were no divine promises to give any hope that it would be re-established, as was the case with Judah. The record is: "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."—I Kings 13:34

This foretold cutting off of the ten-tribe kingdom did not occur at once. A long line of kings followed Jeroboam, eighteen in all. They were:

Nadab	Ahaziah	Zachariah
Baasha	Jehoram	Shallum
Elah	Jehu	Menahem
Zimri	Jehoahaz	Pekahiah
Omri	Jehoash	Pekah
Ahab	Jeroboam II	Hoshea

Not one of all these kings served the Lord God of Israel. The record reveals that every one of them followed in the evil footsteps of Jeroboam. Finally, during the reign of Hoshea the Lord permitted the Assyrians to take the ten tribes into captivity, which brought to an end this succession of wicked kings.

II Kings 17:21-23 reads: "He [the Lord] rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The Kings of Judah

Beginning with Rehoboam, the son of Solomon, there were in all nineteen kings who reigned over the two-tribe kingdom of Judah, besides one queen who usurped rulership and reigned for six years, that is, Athaliah. Exclusive of Rehoboam, Judah's kings were:

Abijah	Amaziah	Amon
Asa	Uzziah	Josiah
Jehoshaphat	Jotham	Jehoahaz
Jehoram	Ahaz	Jehoiakim
Ahaziah	Hezekiah	Jehoiachin
Joash	Manasseh	Zedekiah

Some of these kings of Judah were faithful to the Lord; some were not. Abijah—he is called Abijam in I Kings 15:1—reigned three years. During this time the Lord gave him an outstanding victory over the army of Jeroboam, king of Israel. (II Chron. 13) It would appear, nevertheless, that the heart of this king was not right in the sight of the Lord, for we read that "he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem."—I Kings 15:3, 4

When tracing the experiences of the kings of Judah, one is impressed with the frequent references revealing God's determination to fulfill his covenant with David. Thus, while

Abijam, or Abijah, was not perfect before the Lord, the rulership was continued in his family, and his son Asa succeeded him upon the throne of Judah.

Asa was one of Judah's righteous kings. He reigned forty-one years. The record is that he "did that which was right in the eyes of the Lord, as did David his father." Also that "Asa's heart was perfect with the Lord all his days." (I Kings 15:11, 14) It is interesting to note that in mentioning the sins of all the various kings of Israel the record states that they walked in the ways of Jeroboam. But frequently, when reference is made to the righteous kings of Judah, they are compared with David.

King Jehoshaphat

Jehoshaphat was also a good king. The history of his reign is recorded in II Chronicles, chapters 17 through 21, to verse 3. He was one of the best, most pious and most prosperous kings who reigned over Judah. He reigned twenty-five years. The record states that "he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord."—II Chron. 20:32

We also read that "the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." (II Chron. 17:3,4) Again we read concerning Jehoshaphat that "his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah."—II Chron. 17:6

In his work of reform in Judah this good king sent Levites, the religious servants of the nation, throughout the cities to teach the Law to the people. The Lord blessed him abundantly. He became rich and was influential, even among many of Judah's Gentile neighbors. "The fear of the Lord," we read, "fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against

Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.”
—II Chron. 17:10,11

Jehoshaphat was contemporary with King Ahab, of Israel, who was one of the most wicked of the ten-tribe kings. One of the serious mistakes of Jehoshaphat’s reign was a temporary alliance he made with Ahab to fight against the Assyrians at Ramoth-gilead. In this battle Ahab was killed. Jehoshaphat was delivered but reproved by a servant of the Lord, who said to him: “Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.”—II Chron. 19:2

The Lord later, nevertheless, showed his favor toward Jehoshaphat by delivering Judah from an attack by the Moabites, Ammonites, and others, who combined their forces against him. The king’s reverence for the true God and his heart love for him are revealed in his prayer for help in this emergency. He said, “We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.”—II Chron. 20:12

Not only were Judah’s enemies defeated, but Jehoshaphat and his men collected a great spoil, and they “returned . . . to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel.”—II Chron. 20:27-29

Subsequent to this, Jehoshaphat formed another unholy alliance. It was with Ahaziah, Ahab’s successor as king of Israel. They agreed to build a navy to go to Tarshish. But the Lord was against this arrangement, and the ships were destroyed. Reaching the end of his reign, he “slept with his

fathers . . . in the city of David. And Jehoram his son reigned in his stead.”—II Chron. 21:1

Jehoram’s Wicked Reign

Jehoram did not walk in the righteous ways of his father. He was appointed because he was the firstborn, but to strengthen his position as ruler over Judah he had his younger brothers murdered, as well as other princes of Israel. (II Chron. 21:4) He reigned eight years, “and he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.”—vs. 6

But again the “sure mercies” of God in his covenant with David operated, for we read: “Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever.” (vs. 7) But the Lord’s disfavor was against Jehoram himself and his family. The Prophet Elijah sent a letter to him, calling attention to his sins and prophesying that he would be afflicted with a loathsome disease of the bowels and would die. This prophecy was fulfilled, and while this wicked king of Judah was buried in Jerusalem, his remains were not put in the honored “sepulchres of the kings.”—vss. 12-20

Ahaziah’s Short Reign

Ahaziah, Jehoram’s son, reigned but one year. He was an idolater, which is understandable when we consider that his mother Athaliah was a daughter of King Ahab and Queen Jezebel. We are informed that “his mother was his counsellor to do wickedly.” (II Chron. 22:3) Ahaziah (called Azariah in verse 6) joined hands with Jehoram, son of Ahab, king of Israel, to fight against the king of Syria at Ramoth-gilead. Jehoram was wounded, and Ahaziah visited him. Thus he was in the vicinity “when Jehu was executing judgment upon the house of Ahab.” And, although he endeavored to hide from Jehu and his men, they found him

and slew him. We read that the "destruction of Ahaziah was of God."—vss. 5-9

Athaliah Usurps the Throne

After the death of Ahaziah, his mother Athaliah "arose and destroyed all the seed royal of the house of Judah." (vs. 10) This was her way of exalting herself as the ruler of Judah. Doubtless, also, this was prompted by Satan in an effort to destroy God's ruling house and thus prevent the birth of the promised "seed," the One who was to "bruise" his "head."—Gen. 3:15

But the Lord had a willing servant to protect his own. Ahaziah's sister, the wife of Jehoiada the priest, saw what was being done by Athaliah, and she kidnapped Ahaziah's youngest child, then but an infant, and "put him and his nurse in a bedchamber." (vss. 10-12) There he was hidden from the designing Athaliah for six years.

In the seventh year Jehoiada the priest sent "captains of hundreds" throughout Judah and summoned all the Levites "and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David." (ch. 23:1-3) Jehoiada the priest then issued instructions covering a well-laid plan of precaution against any harm coming to the young heir of David's throne and, when the proper moment came, anointed and crowned the boy, Joash, as king, with the proclamation, "God save the king."—vss. 4-11

There was great rejoicing, the playing of various instruments, and the singing of praises. Athaliah heard the celebration and "came to the people into the house of the Lord," and when she realized what had taken place she cried, "Treason, treason." But it was too late. Jehoiada the priest had his plan too well organized for this usurper to hinder its full accomplishment. The people were with the priest and

were enthusiastic over their new king. Athaliah was put to death; for, in reality, she was the one who was guilty of treason.—vss. 12-15

Then Jehoiada, knowing what the real bond of union in Judah should be, “made a covenant between him, and between all the people, and between the king, that they should be the Lord’s people.” (vs. 16) The priest then organized the proper religious services of the temple. The young king was “brought down . . . from the house of the Lord; and they came through the high gate into the king’s house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.” —vss. 17-21

Under the tutelage of Jehoiada, the faithful priest, Joash was reared in the “nurture and admonition of the Lord.” (Eph. 6:4) When old enough to take over the reins of government, he commanded that money be collected from the people for the repair of the temple and the replacement of “the dedicated things of the house of the Lord” which Athaliah had bestowed upon Baalim.—ch. 24:7

The people co-operated with enthusiasm. We read: “All the princes and all the people rejoiced, and brought in, and cast into the [money] chest, until they had made an end” of repairing the temple. There was sufficient money, both for the repair work and for the needed “vessels to minister, and to offer withal, and spoons, and vessels of gold and silver.”—vss. 8-14

Jehoiada the priest “waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.” (vs. 15) With his influence over Joash gone, the king did not continue his righteous course. Instead, he yielded to the wishes of certain “princes” in the land to forsake the house of the Lord and again institute the worship of heathen gods. Zechariah, the son of Jehoiada, protested but was stoned to death by the commandment of the king. Swift

retribution followed, and Joash became diseased and was slain by his own servants after the Syrians had left destruction behind them.—II Chron. 24:23-27

1978 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Thursday, April 20.

The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.—Psalm 145:17-21

Weekly Prayer Meeting Texts

DECEMBER 1—Thou shalt love thy neighbor as thyself.—Matthew 22:39 (Z. '99-72 Hymn 60)

DECEMBER 8—If the world hate you, ye know that it hated Me before it hated you.—John 15:18 (Z. '01-300 Hymn 134)

DECEMBER 15—The Lord is my Shepherd.—Psalm 23:1 (Z. '02-365 Hymn 284)

DECEMBER 22—If a man therefore purge himself . . . , he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.—II Timothy 2:21 (Z. '02-319 Hymn 256)

DECEMBER 29—In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this, or that, or whether they both shall be alike good.—Ecclesiastes 11:6 (Z. '02-71 Hymn 309)

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Pt. Pleasant (Mon.) CATV 8:30 p.m.

NEW YORK

Binghamton WICZ

Horsehead (Wed.) CATV 6:00 p.m.

Levittown CATV

New York Tele-Mine

N. Syracuse CATV

Rochester WHEC

Watertown CATV

NORTH CAROLINA

Greenville-Washington WCTI

Hickory WHKY

OHIO

Cincinnati WCPO-TV Channel 9

Lancaster (Tues.) CATV 11:00 p.m.

Zanesville WHIZ

OKLAHOMA

Ardmore KXII

Duncan KATV

Tulsa KTUL CATV

PENNSYLVANIA

Allentown Service Electric Cable

Altoona WPOC

Dunmore N. E. PA. CATV

Ephrata (Wed.) KATV 6:00 p.m.

Indiana CATV

Johnstown CATV

Palmerton Blue Ridge CATV

Philadelphia WPVI

Pittsburgh WTAE

SOUTH CAROLINA

Anderson WAIM-TV Channel 40

Ashville WANC

N. Charleston CATV

SOUTH DAKOTA

Rapid City KOTA

TENNESSEE

Chattanooga WTVC

Kingsport CATV

Nashville WDCN Channel 8

Dec. 16 - 9:30 p.m.

Dec. 26 - 1:00 p.m.

TEXAS

Amarillo CATV

Austin KLRN

Beaumont KFDM

Dallas WFAA

Mission CATV

Temple KNCT KOEN

UTAH

Salt Lake City KUTV KSL

VIRGINIA

Roanoke WDBJ

WASHINGTON

Tacoma KTVW CATV

WASHINGTON DC WHFV

WEST VIRGINIA

Bridgeport WBTV

Charleston WCHS

Morgantown CATV

Oak Hill WOAY-TV Channel 4

Parkersburg WTAP

WISCONSIN

Beloit CATV

Eau Claire WEAV Channel 13

Janesville CATV

Rhinelanders WAEO

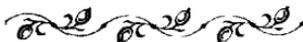
CANADA

Sault Ste. Marie, Ont. CATV

Toronto, Ont. CATV

WEST INDIES

St. Kitts ZIZ-TV Channel 5



"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA						
Sheffield	WSHF 1290	1:30 p.m.	Grand Haven	WGHN	8:30 a.m.	
ALASKA			Grand Rapids	WMAX 1480	8:45 a.m.	
Ketchikan	KTKN	10:00 a.m.	Saginaw	WSGW 790	8:45 a.m.	
ARIZONA			MINNESOTA			
Phoenix (Sat.)	KHCS	11:30 a.m.	Bemidji	KBUN	10:45 a.m.	
Tucson	KFMM	5:00 p.m.	Minneapolis	KTCR	9:45 a.m.	
CALIFORNIA			MISSOURI			
Bakersfield	KPMC	10:00 a.m.	Farmington	KREI 800	9:00 a.m.	
El Centro	KICO 1490	10:30 a.m.	St. Louis	KSTL	7:30 a.m.	
Los Angeles	KBRT 740	9:00 a.m.	MONTANA			
Petaluma	KTOB	9:45 a.m.	Baker	KFLN 960	8:00 a.m.	
Redding	KVCV 600	7:45 a.m.	Great Falls	KEIN 1310	8:06 a.m.	
Sacramento	KEWT-FM	6:45 a.m.	Kalispell	KGEZ	9:30 p.m.	
San Francisco	KNEW 910	8:30 a.m.	Miles City	KATL 1340	10:15 a.m.	
COLORADO			NEW JERSEY			
Englewood	KQXI	3:15 p.m.	Hackensack	WWDJ 970	10:30 a.m.	
DELAWARE			Salem	WJIC 1510	9:45 a.m.	
Wilmington	WTUX 1290	10:15 a.m.	NEW YORK			
FLORIDA			Buffalo-Niagara Falls			
Orlando	WGTO	7:30 a.m.		WHLI 1270	12:00 noon	
Tampa	WFLA 970	7:30 p.m.	Mineola (Sat.)	WTHE 1520	9:00 a.m.	
GEORGIA			Rochester	WEZO	6:30 a.m.	
Albany	WALG	7:30 p.m.	NORTH CAROLINA			
IDAHO			Beaufort	WBMA 1400	9:00 a.m.	
Coeur d'Alene	KVNI 1240	9:15 a.m.	Mt. Airy (Sat.)	WPAQ	11:00 a.m.	
Sandpoint	KSPT 1400	10:15 a.m.	OHIO			
ILLINOIS			Zanesville	WHIZ 1240	6:40 a.m.	
Chicago	WEFM	10:30 a.m.	OKLAHOMA			
Granite City	WGNU	9:00 a.m.	Norman	KNOR	7:30 a.m.	
La Salle	WLPO 1220	9:45 a.m.	OREGON			
Peoria	WPEO 1020	9:30 a.m.	Portland	KYXI 1290	9:30 a.m.	
Rockford	WRRR 1330	6:15 a.m.	PENNSYLVANIA			
West Frankfort	WFRX 1300	9:15 a.m.	Allentown	WHOL 1600	10:45 a.m.	
INDIANA			Pittsburgh	WYJZ	8:45 p.m.	
Gary-Hammond	WJOB 1230	8:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.	
Muncie	WLBC 1340	7:00 a.m.	PUERTO RICO			
KANSAS			Aguadilla (Fri.)	WABA	8:00 p.m.	
Goodland	KLOE 730	9:15 a.m.	SOUTH CAROLINA			
KENTUCKY			Hemingway	WKYB		
Bowling Green	WLBj 1410	8:00 a.m.	TEXAS			
Louisville	WHAS	10:30 a.m.	Borger	KQTY 1490	8:00 a.m.	
Newport	WNOP	8:00 a.m.	Hamilton	KCLW	10:00 a.m.	
Winchester	WWKY 1380	10:30 a.m.	Lubbock	KWGO	8:30 a.m.	
MAINE			Pleasanton	KBOP 1380	7:30 a.m.	
Caribou	WDHP 96.9 FM		Shamrock	KBYP 1580	10:15 a.m.	
MICHIGAN			UTAH			
Detroit	CKLW 800	7:45 a.m.	Salt Lake City	KWHO	9:00 a.m.	

Radio Broadcast Schedule

VIRGINIA			ISLE OF MAN - GREAT BRITAIN		
Richmond	WIKI	7:45 a.m.	Manx Radio		1545
WASHINGTON			MALDIVES ISLANDS		
Bellingham	KPUG 1170	9:15 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
Clarkston	KCLK	10:45 a.m.	NEW ZEALAND		
Seattle	KAYO 1150	7:15 a.m.	Auckland	1XI	10:45 p.m.
Spokane	KUDY 1280	9:30 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Tacoma	KMO 1360	9:45 a.m.	NIGERIA		
Yakima	KUTI 980	7:15 a.m.	Ondo State (Wed.)	OSBC	2245
WISCONSIN			PANAMA		
Milwaukee	WZUU-FM	8:00 a.m.	Panama City	HOQ 1250	10:30 a.m.
Neillsville	WCCN 1370	9:15 a.m.	SOUTH AFRICA		
WYOMING			Joubert Park SWAZI Music Radio (Wed.) 11:30 a.m.		
Sheridan	KWYO 1410	12:00 noon	VIRGIN ISLANDS		
CANADA			St. Croix	WSTX 970	9:00 p.m.
Edmonton, Alta.	CJOI	12:45 p.m.	SPANISH RADIO BROADCASTS		
Vancouver, B.C.	CJJC	7:15 a.m.	ARIZONA		
Winnipeg, Man.	CKJS	9:00 a.m.	Nogales	XEHF	9:00 a.m.
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	CALIFORNIA		
Deer Lake, Nfld.	CFDL-FM		Fresno	KXEX 1550	10:45 a.m.
Port au Choix, Nfld.	CFNW 10:30	a.m.	Los Angeles	XEGM	7:45 a.m.
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	San Jose	KAZA 1290	8:45 a.m.
St. Andrews, Nfld.	CFCV-FM		FLORIDA		
St. Anthony, Nfld.	CFNN-FM		Coral Gables	WRHC	8:45 a.m.
Stephenville, Nfld.	CFSX		ILLINOIS		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	Chicago (Sat.)	WOJO	12:45 p.m.
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	TEXAS		
Montreal, P.Q.	CFMB	5:15 p.m.	Lubbock	KWGO	8:30 a.m.
Prince Albert, Sask.	CKBI 900	9:15 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Regina, Sask.	CKRM	7:45 a.m.	MEXICO		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Mazatlan	XEACE	9:00 a.m.
AUSTRALIA			Nogales	XEHF	9:00 a.m.
Geelong	3GL	10:00 a.m.	PORTUGAL		
Wangaratta	3NE	8:15 p.m.	Oporto		Radio Miramar 10:15 p.m.
BRITISH WEST INDIES			782 k.c.		
Grand Cayman	Radio Cayman	11:15 a.m.	URUGUAY		
CEYLON			Montevideo		Radio El Espectador (Sat.) 1:30 p.m.
Radio Sri Lanka (Sat.)		9:45 p.m.	810 k.c.		

RADIO TOPICS FOR DECEMBER

4—God So Loved	18—Goodwill Toward Men
11—The Prince of Peace	25—The increase of Christ's Kingdom

Treasures Laid Up in Heaven

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.”—Matthew 6:19-21

PLEASURE, delight, joy, comfort, all these sentiments are suggested to us by the word “treasure.” Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance, and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles, mocking delusions, leaving the heart at last broken, crushed, and barren. The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay. And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The material wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seat may a little later relegate you to the

lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must sometime break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

The Balm of Gilead for Broken Hearts

To all of these the Word of the Lord should appeal with special force when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34:18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of an experience in the past of a dear brother who found the Lord when his earthly treasures had been swept away from him—all the savings of years—through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, embraced it with joy, and secured a set of Studies in the Scriptures. Afterward he stated that he then knew why he had been permitted to meet with such reverses—it was to lead him to the Lord. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in

exchange the “pearl of great price,” beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, it would seem that all who have the spirit of a sound mind to any degree should be longing for a treasure which will be secure, a rock upon which they may plant their feet, a rock which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure we have laid up in heaven; for we know our treasure is safe, where no storms or billows can touch it.

The Treasures We Lay Up in Heaven

The all-important question for those who seek this great treasure then is, how can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy, and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us “the fairest among ten thousand, the One altogether lovely.” He is an unfailing Refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure we have gained the One that never changes. He is the One whose love never grows cold, and from whom nothing can separate us—“neither death,” which to us, his loved ones, will mean our blessed “change”; “nor life,” which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; “nor angels, nor principalities, nor powers,” for these cannot harm us who are sheltered in Christ; “nor

things present, nor things to come," for all things shall work together for our good, and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other creature," for he has promised to keep the feet of his saints, and that nothing shall touch them as new creatures in Christ, and that his presence shall be with them wherever they may be.—Rom. 8:35-39; I Sam. 2:9; Luke 10:19; Exod. 33:14

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his overcoming church (co-operating with him in his work) will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes, and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for he is thy Lord, and worship thou him." (Ps. 45:10,11) How unworthy we feel of such great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by, and that we poor, blemished mortals should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear with humility the infinite heights of glory to which the Lamb's wife will be raised? Only those who realize that it was not through any

worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace. Clad in the glorious righteous robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold on the exceeding great and precious promises which are ours through Christ. We can, then, without presumption, press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly kingdom. We shall then be presented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

Incentive to Faithfulness

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the bride: "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give [thee] to eat of the hidden manna, and I will give [thee] a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again and receive you unto myself, that where I am, there ye may be also [and he has come; he is even now present and will soon receive us unto himself forevermore]." "Ye have not chosen me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Isa. 33:17; Mal. 3:17; Rev. 2:17; Matt. 28:20; John 14:3; Rev. 2:10; 3:21

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage, and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in his beauty." What wondrous treasures do we thus find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the apostle intimates clearly that our heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in heaven will be the marks of just approval and distinction from our Lord, which patient endurance of affliction, unwavering trust under crucial trials and testings, and diligence in the King's business will secure to us. Treasures of mind and character, too, we shall find laid up in heaven, for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Heavenly Pilgrims Nearing Home

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where moth and rust cannot corrupt and where thieves cannot break through and steal." (Matt. 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are the worthy aspirations of the spiritual sons of God are our real treasures, and they are the only things that are worthwhile. What care we for the illusive bubbles of this poor life, so soon to burst

and disappear? Then, as sings the poet, "Let us touch lightly the things of this earth, esteeming them only of trifling worth," not worthy to be compared with the glory which shall be revealed in us if we faint not by the way. But with our pilgrim's staff in hand, we shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know—probably it is best that we do not know. But we believe that it will not be very long.



**"GOODWILL
TOWARD MEN"**

To be discussed by

'FRANK and ERNEST'

**KATL—1340—10:15 a.m.
SUNDAY, DECEMBER 18**

Tune in this discussion, and send for a free copy of The Dawn magazine. Send to:

**"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.

DECEMBER SPECIAL: On Sunday, December 18, "Frank and Ernest" will discuss a topic 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. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

“Good Job!”

Dear Sirs: I would like to congratulate you on putting out such an interesting program. It was 2:30 a.m. when “Hope Beyond the Grave” came on, and I was so tired that I was ready to fall asleep; but this program caught my attention and interested me very much. All I can say is, “Good job!” I would like the booklet “Hope Beyond the Grave” if you don't mind. Keep up the excellent work! Thank you sincerely.—KY

A Pleasure and Help

Dear Sirs: Enclosed please find \$1.00. Please send me ten booklets, as listed herewith. Your literature is so well worth reading. I receive The Dawn magazine every month, and I can't tell you how much I enjoy it. I know I will get additional pleasure from these booklets. I thank you for all the help I get from The Dawn, and I hope you will always be able to keep up this good work.—NY

Anxious for More

Gentlemen: On Sunday morning I watched your “Bible Answers” program and loved it. I wish everyone I know could have

seen it. Could you possibly tell me when it will be on again? Also, I would like the booklet called “Science and Creation.” Thank you.—CA

A Most Gratified Friend

Dear Friends in Christ: I now have extra copies of the six volumes, plus most of your small books and tracts. For some time I have intended to write and let you know how I became interested in your work. I have never been a television fan, and seldom watch TV. But for some unknown reason I was awake at 6:30 one Sunday morning, somewhat less than two years ago, and caught a portion of “The Bible Answers” program, which is a weekly feature on our local station. My interest was so aroused that I made it a point to watch the following week. The succeeding weeks led to more programs, and a request for one of the many booklets you offer; then a year's subscription to The Dawn was given to me. In the second or third issue of The Dawn I observed the name and telephone number of a member of the local class, whom I contacted, and on attending class I was happy to meet a brother

whom I had had the pleasure of meeting some twenty-five or more years before, and since that time I have had the pleasure of meeting many others. Needless for me to tell you how the Bible comes alive with the light of truth when given a chance to express itself in the manner in which it is intended to be received. But the amount of understanding I have grasped to this date is most gratifying beyond my words of explanation. However, there is so much more that I need to learn that I stand in awe and reverent fear before my Creator. Please remember me in your prayers as I strive to learn more of the divine plan of God and to do his will. Yours in Christian fellowship.—CA

Seeks Correct Answers

Dear Sirs: I have been a member of the "World-Wide Church of God" for twenty-eight years, but I listen to other ministers too. It helps me to study better if two disagree, and it's nice to find out who is correct from the Holy Bible. I really do enjoy your question-and-answer program—I can't wait for 10 a.m. Sunday Radio KICO. Thank you! May I have the booklets "Creation" and "Our Lord's Return." Thank you again. A Listener.—CA

A Patient Is Enthralled

Dear "Frank and Ernest": I hope you can read this! I'm in a wheel chair, holding this on my lap. I have a ham radio under my pillow at night. I am a nurse, disabled by a stroke four years ago. I heard you this morning, and I sure would like the booklet you talked of. I was so enthralled by all you said. Thank God for men like you two! May God bless you both.—WA

Good to Know the Truth

Dear Sirs: Enclosed is my check, for which please send me a copy of "The Emphatic Diaglott of the New Testament" and renew my subscription to The Dawn magazine. I enjoy it very, very much. It is so informative. I don't know what I would do without it in my Bible study. I find that so many are mixed up from the teachings they have received. It is so good at last to know the truth! Thanks, and I hope you will continue in this world ministry. May God richly bless you.—CA

Easily Understood

Dear Publishers: I have just finished reading the booklet you sent to me, "Archeology Proves the Bible." Inasmuch as I am not a highly educated reader I really enjoyed reading this

booklet. Whoever wrote it certainly did it in a way that it can be easily understood. Therefore I am enclosing my check for the other literature mentioned in this booklet: "The Creator's Grand Design" and "God and Reason." I wish to thank you sincerely for the wonderful reading matter you are putting out.—MA

Answered Her Question Too

"Frank and Ernest," Dear Sirs: Your program gave my heart a lift this morning when I heard you answer the lady's question who had lost her son in war, after she had prayed to God to save him. I know how she felt, because I too lost a son, and was praying and trusting in God to save him. So you answered my question too! Thank you both. Please send me the booklet "How God Answers Prayer." —MI

"An Effective Teaching Tool

Dear Sirs: Would you send us some films, please. We would like to show one each Sunday for four weeks. If you would be kind enough to schedule them for us at your convenience, we would appreciate it. Of course, we would like to have your newest and best, but we leave that to your discretion. We will receive a free-will offering for The

Dawn those evenings. We are praying that these films will be an effective Bible-teaching tool for His kingdom. Sincerely.—OR

The Dawn Is Special

Dear Brothers in Christ: I want to tell you just how much I appreciate The Dawn magazine coming to my home every month. It has meant so much to me and my family. It is a very special magazine to us. Please send me a copy of your booklet "The Holy Spirit." And if you have a catalog of your literature and other books, please send me one. I will greatly appreciate it. —NC

A Hawaiian Friend

Dear Sir: Enclosed is a check to cover the enclosed list of your publications—twelve in all. I find The Dawn literature interesting and educational, and I hope many have found God's love through your outreach. Thank you.—Hawaii

We Are Publishing Facts!

Gentlemen: Herewith you will find my check, for which please mail me one copy of "Behold Your King" and a copy of "The Divine Plan of the Ages." Also please send me some copies of your pamphlets to be handed out to friends. I enjoy reading your publications very much, for

I have been a Bible student for many years, and I am now past 83 years of age. You are publishing facts! Sincerely.—WV

Knowledge and Sustenance

Dear Brethren: Thank you for your wonderful literature. It has helped many to come to a knowledge of the truth and sustain those who are grounded in it. Will you please send me two copies of "Behold Your King" and a copy of the August 1976 Dawn magazine, if you have it. Enclosed is my personal check to cover the cost. God bless you all! Your sister by His grace.—PA

Learning at Advanced Age

The Bible Answers—Gentlemen: I enjoyed your program so very much today! I had not heard it before, and it is wonderful to be able to learn at the advanced age of 85, so I would like to have a copy of the booklet you offered on today's program, "Science and Creation." Thanking you, I am, Yours truly.—CA

Questions Answered in South Africa

"Frank and Ernest," Dear Sirs: I just listened to your programme today for the first time,

and I must say it's absolutely fantastic. All the questions that were in my mind were so clearly answered. I thank you for having such a programme! Could you please send me the booklet "Our Lord's Return"? Thank you once again for your inspiring work. Sincerely.—S. Africa

His Favorite Magazine

Dear Brethren: Please send a gift subscription of The Dawn to the enclosed address. The Dawn has been my favorite magazine for many years. I am now 86 years old, and I get up at 6 a.m. to watch your program, "The Bible Answers," which I enjoy very much. Thank you.—CA

Helped So Much

Dear Students: I have been planning on writing for some time to thank you for the booklet "Hope." It has helped me so much since my husband died. How did you get my name? I have read it many times and let several friends read it whose loved ones have passed away. The tears still flow many times. He was such a wonderful person, and we had a good life together—that I am thankful for. I would now like the booklet "God and Reason." Thank you from the bottom of my heart. Sincerely.—FL

A Year-Old Sister

Dear Friends: Daily I turn on my radio to listen to Trans-World Radio. A message I heard broadcast by you was most inspiring. Your offer of the booklet "Father, Son, and Holy Spirit" sounded truly a wonderful booklet to have. Please may I have a copy, if they are still available? My Christian walk is still in the early stages—I have so much to learn—having known the Saviour for twelve glorious months. When others ask for help, I do not have all the answers, so a booklet such as you offer will prove a valuable help. With grateful thanks, and God's blessing.—S. Africa

Articles Appreciated

Dear Brethren at The Dawn: Christian greetings! I am constrained to write a few lines in appreciation of all the articles appearing in The Dawn. The one entitled "Détente" in the June issue was so appealing because of its completeness on every phase of the subject. I have just read the one on "Faith, Love, and Hope" in the same issue and rejoice in the many thoughts presented. The Sunday School lessons are so helpful and inspiring. The British Section is also very much appreciated. With much Christian love.—CA

We Can All Learn More

Gentlemen: We heard your broadcast on TV and enjoyed it very much. Hope you will keep up the good work. We would like to have the booklet "Jesus, the World's Savior." We can all learn more about the Bible and our Lord and Savior through your services and books. Thank you very much. Yours in Christ.—DE

A Listener's Bereaved Wife

"Frank and Ernest": I received your "Good News from the Bible." My husband never used to miss your Sunday program. He thought so much of it. He passed away last April. We had a car accident. He lived for more than two years, but was in bad shape. But he dearly loved your program. I would be glad to get your free copy of "The Truth About Hell."—KY

Strength and Knowledge

Dear Friends: I have had the pleasure of listening to your program on TV, and I am sure it has been a great source of strength and knowledge to those who have been listening in. I would like very much to have the literature you so generously offered, "Why God Permits Evil." I am grateful for your kindness. May God bless you. Sincerely.—MS □

Talking Things Over

Christmas—and Prophecies Concerning Our Lord

“Unto us a Child is born.”—Isalah 9:6

AS WE enter the month of December and the Christmas season, people everywhere in the Christian world are reminded of the great event that took place 2,000 years ago, namely, the birth of our Lord Jesus. But, strange as it might seem, it was an event that was virtually unnoticed at the time it occurred, and no mention of a date is found in the Bible or any other writing. Bible students who have made a study of Bible chronology have concluded that early winter for the celebration is incorrect. The date was more likely to have been earlier in the year, about October. This is not really important, but we think it is significant that to a large extent the world has lost sight of the real meaning of Christmas.

Today most people pay far more attention to other traditions established and associated with the season of the year than to the true meaning of Christmas. This is evident in the association of Christmas with snow, holly, and sleigh bells. The fact that people are likely to be caught up in seasonal traditions can be illustrated by the events of a story involving a young lady from Wisconsin spending her first Christmas in Texas. Being nostalgic about the snow-draped trees, the sparkling ice, and sharp wintry air, at a gathering of her friends and family she spoke freely of all these things as being necessary for Christmas to be Christmas. This went on until an elderly lady, a native of Texas, said, “That sounds charming. But whatever gave you the idea that Jesus was born in a snowstorm?”

In our study of the biblical account of this wonderful event, we note that Jesus was born in a country that had a mild climate. In Palestine the winters are not so severe as in parts of Europe and the United States, but it does get cold at night during the winter months. At the time that Jesus was born shepherds were tending their flocks by night; hence we reason that Jesus must have been born at a warmer time of the year. We are dependent upon other scriptures, prophecies, and events to help establish reliable dates and permit us to approximate a more likely date for our Lord's birth. But how important is it to know the exact date? We would answer with the words of a sincere student of the Holy Bible: "Although we cannot agree that this is the proper day for celebrating the birth of our dear Redeemer, but must insist that it was about October first, nevertheless, since he did not intimate his desire that we should celebrate his birthday, it is quite immaterial upon what day that event, of so great importance to all, is celebrated. Upon this day, so generally celebrated, we may properly enough join with all whose hearts are in the attitude of love and appreciation toward God and toward the Savior. The habit of giving little remembrances one to another at this time of year seems to us specially appropriate. God is the Giver of every good and perfect gift. He is continually giving and we are continually receiving from him; but amongst all his gifts the one of greatest importance to us is the gift of his Son to be our Redeemer."

We can never fully appreciate the generosity and love of the Heavenly Father in giving his Son as our Redeemer. We can never appreciate enough the love of our Lord Jesus in his willingness to become our Redeemer and to lay down his life for us. Hence any and every opportunity that comes our way for considering this most wonderful gift and the love prompting it should be seized by us. Thus when at Christmas-time the world considers the birth of our Lord, it is good to have our thoughts turned in this direction too.

We marvel as we see every little detail so carefully prepared by our Father in heaven. First, God arranged affairs so that someone would be ready to prepare the way for his Son when his ministry later was to begin. Hence the angel Gabriel was sent to the hill country of Judea to Zacharias, a priest in Israel (whose wife was Elisabeth, descended from Aaron), and announced to him that a son would be born to them, and he would be named John. This announcement concerned John the Baptist, who later would prepare the way for Jesus. (see Luke 1:5-24) After six months had elapsed, Gabriel was sent to Mary, of the house of David, who was espoused to Joseph, of the same house of David, to tell her that God had selected her to be the mother of the Messiah. In making this announcement to Mary, Gabriel used the language of two Old Testament prophecies, and said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

The Old Testament prophecies involved in Gabriel's announcement were Isaiah 7:13, 14: "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And Isaiah 9:6, 7: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever forever. The zeal of the Lord of hosts will perform this."

In writing his version of the Gospel, Matthew plainly states the fulfillment of Isaiah 7:13,14 and further tells how the angel also appeared to Joseph to tell him what was happening: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus."—Matt. 1:18-25

It is noteworthy that Isaiah's seventh-chapter prophecy was addressed to the house of David and that both Joseph and Mary were of David's lineage. Then, too, Gabriel mentioned to Mary that the Son to be born of her should be great and should be called the Son of the Highest (God would be his Father, not Joseph). And since Mary was descended from David, his great-grandfather several times removed would be David, and he would inherit David's throne—reigning forever ("of his kingdom there shall be no end").

It is likewise noteworthy that the angel Gabriel gave specific instructions for naming the child Jesus (meaning Savior)—for he should save his people from their sins. Isaiah's prophecy said that his name would be Immanuel (meaning God with us) because in truth, Jesus, in his pre-

human existence was a mighty one, a god, who dwelled with **the God (the mighty one)** of the universe.

Although Joseph and Mary were of David's lineage, they were not, at the time of these amazing events, living in Judea, David's homeland, but in Nazareth. Nor did they make any effort to go to Judea. The angel had not instructed them to do so. Yet it was necessary that Jesus be born in Judea. Hence God forced them to go to Judea through a decree proclaimed by Caesar Augustus at a most crucial time for Mary. But Roman decrees were firm, and Joseph took Mary to Bethlehem. We read of these events in Luke 2:1-5: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child."

There were many people who had to travel at that time to return to their homelands as a consequence of Caesar's decree. Perhaps this was why there was no room at the inn when Joseph and Mary arrived in Bethlehem. These people may have grumbled at the Roman authorities who had caused this unnecessary flow of humanity on the roads and byways, but little did they realize that all of this was happening so that Jesus could be born in Bethlehem, the city of David, in fulfillment of the prophecy of Micah 5:2: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

There is no record that Joseph and Mary were aware of this prophecy. Certainly they made no effort to bring about its fulfillment until forced to do so. It is interesting to note that

the scribes and Pharisees knew of it. Later when the wise men came to Herod and inquired of him, "Where is he who is born King of the Jews?" (Matt. 2:2), Herod did not know. So he gathered the chief priests and scribes and asked them. Unhesitatingly they pointed to Micah 5:2 and told Herod, "Bethlehem."

Once Mary and Joseph arrived in Bethlehem, we might expect that God (who had used men like Caesar Augustus to accomplish his purpose) would lead them to a sumptuous place, a place of beauty or tradition, a palace, or a house kept as a memorial to David. Thus Jesus could be born not only in Bethlehem, as David's heir, but in a place of tradition associated with David or his throne. But this was not in the mind of God.

Rather, the Scriptures say: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:6,7) The mighty angelic creation must have wondered at the extreme measures taken by God to introduce his Son into the world. We know that God concealed this grand event from the whole world, except a few shepherds, but why was so lowly a place as a manger selected for his birth?

We believe God intended that the theme of Christmas should be humility. People are more likely to associate peace and joy with Christmas because of the angel's message. Yet, for our Lord Jesus, his life on earth began on the road of humility, which road he would travel until he reached death upon the cross. The Apostle Paul has summarized the matter well when he says in Philippians 2:8: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The nativity scenes displayed here and there during the Christmas season should call to our minds this theme of humility.

The angelic creation may have been amazed to see the humble circumstances of our Lord's birth, but they soon realized that God did not intend the rich and noble and wise of this world to know anything about it. Rather, the announcement was made to a group of poor, hardworking shepherds who were in the hill country of Judea, as we read in Luke 2:8-20: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

Only a select few were made aware of this glorious event, but in a most remarkable manner. These shepherds were typical of the average man and prefigured a class in Israel who would be favored of God by being told of the true significance of our Lord's birth. The learned men of Israel, the scribes and Pharisees, were not told. The response of the

shepherds to the glad tidings was immediate. They came with haste to Bethlehem and found Mary and the babe. They were used to spread the message to others, and those who heard “wondered” at what was told them.

Though Jesus was sent to Israel, God would not find in this nation the full number of faithful followers to be associated with his Son. Hence God would have to go to the Gentiles to select the remaining “people for his name.”—Acts 15:14

Of course, the newborn Jesus was not to remain in the humble circumstances of the manger. We are sure that suitable living quarters were soon found. Much later, when the wise men came, they found “the young child” living in a house. (Matt. 2:11) The visit of the wise men led to the fulfillment of a tragic prophecy recorded in Jeremiah 31:15 when Herod, in his anger, arranged to slay all the children two years old and younger in Bethlehem and the vicinity. But God had already arranged for Joseph to take the child Jesus to Egypt. These events which took place in the early months in the life of the child Jesus (though exactly when, we do not know) are recorded in Matthew 2:1-23.

As we revert to Luke’s account and the events of that memorable day, we note that eight days later Jesus was circumcised, as required by the Mosaic law (Lev. 12:3), and was named JESUS, as ordered by the angel before he was conceived. When Mary’s days of purification were completed (thirty-three days after the birth of Jesus), Mary and Joseph went to the temple at Jerusalem to fulfill the requirements of the Mosaic Law (Lev. 12:1-8) But more importantly, they presented the child Jesus there to the Heavenly Father.— Luke 2:21-24

There were no crowds of people in Jerusalem to receive their newborn King. Nor were there many in the temple who observed the purification and dedication ceremony. It is doubtful that the officiating priest realized what a great privilege was his to be in the temple when Joseph and Mary came with the child Jesus to carry out the Lord’s

commandment. But God through his Holy Spirit made it possible for two very elderly, faithful, and devout Israelites, Simeon and Anna, to recognize the child Jesus as the long-awaited Messiah and to thank God for the privilege of seeing him.

It had been revealed to Simeon by God that he would not die until he had seen the Messiah. With God's Holy Spirit directing him, he came to the temple and was there to receive Joseph and Mary and the child Jesus. He took Jesus in his arms and blessed God, citing several Old Testament prophecies. The words of Simeon are recorded in Luke 2:29-35: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

Simeon, and Anna, too, had been waiting for the Messiah. Anna also came in at that hour, gave thanks for seeing the child Jesus, and spoke of him "to all them that looked for redemption in Jerusalem."—Luke 2:36-38

It is interesting to note that Simeon quoted three prophecies found in Isaiah: "I will also give thee for a light to the Gentiles." (Isa. 49:6) "I will place salvation in Zion for Israel My glory." (Isa. 46:13) "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—Isa. 8:14, 15

The first two prophecies quoted by Simeon were of the type which Israel expected of the Messiah, telling of his glory and

work of salvation. The last prophecy was not viewed by Israel as pertaining to the Messiah. Later, Jesus in his ministry would quote a similar prophecy about himself as “the stone which the builders rejected.” (Matt. 21:42) The leaders of Israel would fall because of Jesus, but the poor and meek would be lifted up, and many would be invited to be the Lord’s disciples.

Simeon also foretold the death of our Lord when he said to Mary, “Yea, a sword shall pierce through thy own soul also.” (Luke 2:35) Here was the first indication as to how Jesus would become Israel’s Savior in keeping with the meaning of his name—by giving his life for them. Simeon’s words could have been inspired by Isaiah’s prophecy in chapter 53, which taught that Jesus would suffer and die as our Redeemer. The fulfillment of this prophecy by Jesus was incompatible with the concept that all Israel had of the Messiah and how the Messiah would be their Savior. Yet Daniel had clearly told Israel in the prophecy recorded in Daniel 9:24-27 concerning seventy weeks of favor, “Messiah [shall] be cut off, but not for himself.”

We are now living in the time when other wonderful prophecies concerning our Lord are being fulfilled. One of these is Daniel 12:1: “And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Another is recorded in Psalm 2:6, “Yet have I set My King upon My holy hill of Zion.” The admonition of this psalm is, “Kiss the Son, lest he be angry.” —vs. 12

These prophecies refer to the second presence of our Lord. But as at the first advent, so also at this second advent, our Lord’s presence has not been made known to the world at large, but only to an insignificant few. This time Jesus is not present to tread the pathway of humility, but he is present to

take unto himself rulership of the whole world—"to rule the nations with a rod of iron." He will do so as "the Prince of Peace." However, because the Adversary of God, who usurped authority to become prince of this world, fights back and is reluctant to yield authority to the rightful King, there is great trouble.

We are glad that we can see beyond the trouble of this time and also beyond that of the days immediately ahead. Soon the whole world will begin to realize the answer to the prayer Jesus gave us: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Soon the whole world will be able to appreciate with us the full significance of the beautiful Christmas carol, "Joy to the World!" Amen!

JOY TO THE WORLD!

Joy to the world! the Lord is come!
Let saints rejoice and sing!
He comes to claim his virgin bride,
Her triumph soon to bring.

Lift up your heads, ye fainting souls!
The signs long-promised read,
Messiah's chariot onward rolls;
He soon the world will lead.

No more let sin and sorrow grow,
Nor thorns infest the ground:
He comes to make His blessings flow
Far as the curse is found.

He'll rule the world with truth and grace;
The nations all shall prove
The blessings of his righteousness
And wonders of his love.

Glad tidings of great joy for all
Through this blest Gospel flow—
A sweet relief from every ill
And rest from all our woe.

Joy to the world! the Lord is come!
O earth, receive thy King!
Let ev'ry heart prepare him room
And grateful tribute bring.

* * * * *

BRITISH SPEAKERS' APPOINTMENTS

RECORDED LECTURE SERVICE	E. T. NADAL	
Cassettes on loan —for use in the	Dewsbury	Jan. 14
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SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

* * * * *

“Be Ye Doers of the Word”

JESUS sought to impress upon his hearers that it was not sufficient for them to hear that a kingdom of God was coming and that it would bring certain blessings to the world. It was not sufficient that they should know that a kingdom class was being called out of the world to be Messiah's joint-heirs in that kingdom. Action would be necessary on their part if they would attain to this high privilege which God had granted to them. “Show me thy faith without thy works, and I will show thee my faith by my works,” wrote the Apostle James. Not that we are to attain the kingdom by our works; for, imperfect through the fall, we are unable to do perfect works, acceptable to God. It will be our faith in God and in the Lord Jesus that will bring us the victory, if we gain it. But the victory will be accounted only to those who shall, to the best of their ability, work out their own salvation with fear and trembling. God will work in such and through Christ bring them off conquerors—yea, more that conquerors. □

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. 07073. A visit will be arranged when possible.

G. JEUCK			L. RUTH	
Sayville, NY	Dec. 4	York, PA		Dec. 11
G. PASSIOS			R. RUTH	
Allentown, PA	Dec. 4	Philadelphia, PA		Dec. 4
L. POST			J. TATE	
New Haven, CT	Dec. 4	Baltimore, MD		Dec. 4

Conventions

CHICO, CA, Dec. 3,4—Women's Art Club, Tenth & E Sts., Marysville. Mr. Walter Bisiaux, 1970 E. 16 St., Olivehurst, CA 95961

PHOENIX, AZ, Dec. 31-Jan. 2—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041

CHICAGO, IL, Dec. 31-Jan. 2—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

ST. PETERSBURG, FL, Jan. 8—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole. Mrs. Lloyd Hagensick, 518-81 Ave. N., St. Petersburg, FL 33702

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Marian V. Brisse, Raymond, NH—October. Age, 74

Brother Oscar Olson, Coral Springs, FL (Miami Ecclesia)—
October 13. Age, 92

Sister Alice K. Beer, Philadelphia, PA—October 14. Age, 72

Sister Emily Jacobs, Victoria, B.C.—October 17. Age, 91

Brother Vincent Sawicki, New York, NY—October 25. Age, 91

We appreciate information concerning any brethren to be included in this list.

"I Wish I Knew What To Do"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

DAWN BIBLE STUDENTS ASSOCIATION East Rutherford, New Jersey 07073

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