

The Dawn

Volume LIV, Number 7
(USPS 149-380), July 1986

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T. T. 602, Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

Table of Contents

HIGHLIGHTS OF DAWN

Running Like the Lightenings 2

INTERNATIONAL

BIBLE STUDY LESSONS

Hope for the Future 14
Messenger to a Rebellious People 16
Personal Responsibility 18
God's Charges against
a Corrupt Society 20

CHRISTIAN LIFE AND DOCTRINE

Thirsting after God 22
Times and Signs Series—Part 1
God's Appointed Times 24
Purity of Heart and Life 54
Weekly Prayer Meeting Texts 56

THE BIBLE ANSWERS

Television Schedule 33

"FRANK AND ERNEST"

Radio Schedule 34

ENCOURAGING LETTERS

57

TALKING THINGS OVER

1986 General Convention Bulletin 59
Reservation Form 60

VOICES FROM THE PAST

The Ark of the Covenant 61

SPEAKERS' APPOINTMENTS

63

OBITUARIES

63

CONVENTIONS

63

Highlights of Dawn

Not until recent times were men able to travel any faster than did Abraham four thousand years ago—unless they had a better donkey.

Yet, in the few short years of modern speed technology, we have arrived at an awesome and terrifying dilemma. The speeds we have achieved seem to open doors to the horizon of the very universe, yet threaten our destruction here at home on the earth before we can even step through!

Is this part of God's plan?

What does his Word say?

Running Like the Lightnings

IN THE prophecy of Nahum 2:3, 4, reference is made to the day of God's "preparation," and of that time it is said that "chariots shall be with flaming torches," and shall "rage in the streets," and shall "jostle one against another in the broad ways." Of these chariots the prophet declares, "They shall run like the lightnings." The prophecy of Isaiah 66:20, after mentioning the limited ways of travel with which men were acquainted in the prophet's time, speaks of "swift beasts" which will be used in the day when Israel and all the nations are gathered to behold the glory of the LORD.

While we may not be able definitely to identify these chariots with flaming torches, and the swift beasts, in the sense that they represent automobiles, planes, trains, rockets, or other specific means of rapid travel, it is evident that in these visions of the prophets they saw strange, fast-moving vehicles, emitting streams of light by night, and vastly different from anything with which they were acquainted. They had wheels, so they called them chariots, but what curious chariots—their speed was so great it reminded the prophets of

lightning; and when in vision they saw a sample of our modern ways of going places, it seemed to them that all and sundry were doing nothing but jostling against one another in the broad ways!

In this we have another example of the manner in which the prophetic increase of knowledge which was to characterize the time of the end, has brought about revolutionary changes in the outlook and customs of the human race. And, dovetailing with all the other evidences that we are now living in the time of the end of Satan's world, is the fact that the circumstances which gave rise to the present phenomenal running to and fro manifested themselves at approximately the same time, and stemmed from the same source as did all the other scientific achievements of these last days—achievements which are proving to be both a blessing and a curse to mankind. That source, to the extent that we can think of it as some one thing, was the invention of the printing press.

Before the printing press was invented, the wisest men of Europe knew less about the geography of the earth than is now known by the schoolboy. The Mediterranean Sea was still the center of the world's business and interest, even as it had been fifteen hundred years before. As a matter of fact, the name Mediterranean means 'the middle of the earth'. The outline of Europe was fairly well understood, but little was known of Africa except the northern coast. Australia and America had never been heard of, and Asia was still a land of myth and fancy, with an outline on the maps that we could hardly recognize today. Europe, and what was known of Africa and Asia, were thought to be encircled by a vast, mysterious sea—the sea of darkness, as men called it as late as five hundred years ago.

Then came the art of printing, making possible a more general circulation of books containing information concerning a work that was gradually enlarging. In the Dark Ages the common man had tilled the soil in ignorance; the nobleman, or knight, amused himself in his castle or led his

followers to battle. Book learning was confined largely to a few men, and they often spent their days in considering what seem to us strange questions, such as, "How many angels can stand on the point of a needle?" and "Is it a greater crime to kill a thousand men than to mend a beggar's shoes on Sunday?"

But a change came! While nearly everybody at the time believed the earth to be flat, a few did not. One man, Copernicus, began studies which led him to discover that the earth on which he stood was a vast planet whirling in space about the sun, along with other planets. The art of printing made it possible for knowledge of this sort to be shared by others. Columbus was influenced by it, and discovered America. History records that when Columbus returned from discovering America, the tale of his discovery was heralded far and wide. One of his letters telling the story was **printed** in different countries and circulated throughout Europe within a year—for, as the historian notes, "With the aid of printing a great achievement could easily be made known."

Needs of an Enlarging World

But this was only the beginning of wider travel. There had been no fundamental changes in modes of travel from the early days of the Egyptian dynasties. Aside from the ark, which was built according to specifications given to Noah by God, the Egyptians seem to have been the first to discover a way of travel by water. The same may be said concerning vehicles which move on wheels. The first mention we find in the Bible concerning wagons and chariots shows them in use in Egypt.

There is apparently no historical record of the inventor of the wheel which made possible the first wagons and chariots, but it was a discovery of fundamental importance. Without it practically none of our modern means of travel would be possible. However, the ancients did not apply the

principle of the wheel to anything that was swifter than wagons and chariots; and the speed of these was limited to the beasts of burden which hauled them.

So, while a pharaoh could ride in a chariot with a little more pomp and glory than was enjoyed by Abraham on the back of a donkey, neither kings nor peasants, rulers or slaves, traveled any faster nor with appreciably greater comfort than did the ancients up to two centuries ago. Chariots were used in war and in racing. Probably the greatest speed attained by man prior to the 'time of the end' was in the ancient chariot races. No wonder the Prophet Isaiah described our modern conveyances as swift beasts, and the Prophet Nahum said of them that they run like the lightning.

But following the invention of the printing press, and aided by the increasing knowledge made possible thereby, men began to experiment with sources of power other than beasts of burden and galley slaves. James Watt discovered the pent-up power of steam, and from the discovery built the first steam engine. Later, the power of steam was applied to travel. In 1814 (note that the date is within the prophetic time of the end, which began in 1799), George Stephenson of England, built the first locomotive called **Puffing Billy**. It did not function too satisfactorily, and it was not until 1825 that he succeeded in perfecting an engine that would really travel and haul wagons.

In America, the development of railroads went on simultaneously with the achievements being accomplished in England. In 1827 the state of Massachusetts built a railroad from Boston to Albany. However, the wagons used on this road were not drawn by steam engines, but by horses and mules. Everyone who had a wagon with flanged wheels was privileged to use this 'rail road'. In 1828 the Baltimore and Ohio Railroad was begun, but the cars or wagons were not hauled by steam. Charles Carroll, the last living signer of the Declaration of Independence, opened the work of building the B. & O. When he drove the first spade into the

ground, he said, "I consider this among the most important acts of my life." He was right!

In the United States, steam locomotives were first successfully used in 1831. This was in South Carolina. But even then there was much doubt about the practicability of these mechanical horses. To start with, they could travel only on the level, and many improvements were needed to make the roads safe. However, year after year, trains went a little faster, and travel became easier and safer. At first the top speed of travel by 'rail road' was fifteen miles an hour.

When a line was opened from Albany to Schenectady, there was a dinner with speeches. Among the sentiments especially applauded was the statement, "The Buffalo Railroad—may we soon breakfast in Utica, dine in Rochester, and sup with our friends on Lake Erie." Marvelous, but not yet reaching the speed of fifty miles an hour predicted by Sir Isaac Newton—a prediction which he based upon Daniel's prophecy that in the time of the end knowledge would be increased, and there would be much running to and fro.—Dan. 12:4

Travel by Other Means

Travel by means of power other than that of flesh and muscles had come to stay. We need not trace the rapid development of railroads from that first beginning a little over a century and a half ago, to the luxurious two hundred miles-an-hour monorails of our day, for the knowledge of this is common to all. Today we take railroads as a matter of course. We seem to think they must always have existed. We travel across-country in a train equipped with all kinds of modern conveniences, not realizing that we are enjoying such benefits because it is given to us to be living in the time of the end, when the human race is soon to witness the full inauguration of the kingdom of Christ.

In the early days of railroading, the general public did not take so kindly and enthusiastically to the new contraptions.

A story is told of a small group of enterprising citizens of Lancaster, Ohio, who being more alert to the advancing times than their fellows, and learning that a railroad was being built across the state, petitioned the school board for use of the schoolhouse in which to hold a promotion meeting to influence the builders of the new road to veer it in the direction of Lancaster. The school board refused the use of the schoolhouse for a purpose of this kind, stating as their excuse that railroads were an invention of the devil to "carry immortal souls down to hell." This was a mere century ago, and only the Word of God shows the reason for the change that has come within that century, while practically no progress in travel was made in the nearly six thousand years of human experience which preceded this day of his preparation.—Nah. 2:3

On the whole, what has been true throughout the ages concerning travel on the land has been true also of travel on the seas. Following the Flood, the Egyptians had boats which were propelled by galley slaves. Boats thus propelled, and those later powered by sails, were first used largely for commerce in the small world known to the ancients. However, through the centuries, travel by ship became more customary, although hazardous. Even on the little Sea of Galilee, the lives of Jesus' disciples became imperiled when a storm arose; and the Apostle Paul nearly lost his life when traveling by ship to Italy.

Even as late as the discovery of America by Columbus, ships were not really safe for sea travel, and they could move over the water no faster than the wind would drive them. The application of steam power to ships began to speed up this method of travel also. In 1790, John Fitch experimented with steam as a means of driving boats; but not until 1807 (again within the prophetic time of the end) was the first steamboat successfully built. This was by Robert Fulton, and the boat was named the **Clermont**. This wonder of the modern world made its way at the unheard of

speed of four miles an hour, and this against the current of the Hudson River!

On the day the Clermont was to be tested, crowds came to the river's edge, ready and almost anxious to jeer. When a defect stopped the boat for a moment, they cried, "Failure!" To their surprise, however, and probably chagrin, it soon started again, steaming away toward Albany. Within four years there were similar boats on the Ohio and Mississippi Rivers, and in 1818 the **Walk-in-the-Water** plied its way from Buffalo to Detroit on Lake Erie. Again this was but the beginning. Compare travel by ships of that time with what the world enjoys today, and you get a striking example of the foretold running to and fro and the increase of knowledge due to come to mankind within this time of the end. Now boats not only travel on the water, but hovering over the water, and under the water, at great speeds.

Automobiles are an even more recent invention than either the railroad or the steamship; and yet how widely the automobile is used today, and how seemingly necessary it is in the fast-moving world of today.

And then we have the even more recent means of travel, that is by air; which considered from the standpoint of speed, makes travel even by modern train, boat, and auto seem like a snail's pace. Regular travel by air to all parts of the world has now reached the speed of over six hundred miles and hour; and some air service has more than doubled this! The men of vision who, in 1831 could believe that a time could come when one could eat breakfast in Utica, dinner in Rochester, and supper in Buffalo, a total distance of about two hundred miles, would certainly thrill at the thought of eating an early breakfast in New York, having lunch in Paris, France, only three hours later, during which time some astronauts had circled the globe three times, not having eaten at all!

Voltaire, a contemporary of Newton, said that the noted mathematician was very rash in his prediction that man

would ever travel as fast as fifty miles an hour. But Newton had faith in the Bible and the outstanding manner in which its prophecies have been fulfilled has fully justified his faith. For today, people are traveling hither and yon, all over the earth, many, many times faster than Newton prophesied. Truly this is a day of destiny, and blessed are they who comprehend the divine purpose in the fast-moving events with which we are surrounded!

The Day of His Preparation

As we have seen, the LORD through the prophet describes the wonderful time in which we are living as the day of his preparation. Naturally we inquire, For what is the world being prepared, and what bearing does the increase of knowledge have on what is now being accomplished? Briefly stated, the ultimate purpose of God to which all details of preparation are leading, is the establishment of the worldwide kingdom of Christ, by means of which government will come the blessing of all the nations of the earth with peace and health and life—everlasting life.

Throughout the ages of the past, God's work in the earth has been limited in scope. He made contact with Abraham and promised that through his seed he would bless all nations, but Abraham and his descendants were about the only ones to whom God extended any measure of favor during the many centuries which intervened from then until the coming of Christ, nineteen centuries ago. In the New Testament we learn that the seed of Abraham through whom the world is to be blessed is a faith seed, made up of both Jews and Gentiles who accept Christ as their Redeemer and Messiah, and who follow in his steps of sacrifice even unto death. The selection and development of this seed class has been an important feature of the divine plan, but mankind as a whole has not been particularly involved in it.

But now a change is due. The promised seed is nearly complete, and the long-promised blessing of the people of

all nations is about to be accomplished. This calls for a worldwide work of God. It is not the blessing of one nation, but of all nations; not of one race, but of all races. The plan calls for global action by a world government. This means that the kingdom of Christ will displace and succeed all other governments of earth, not merely one of those governments. It means that the laws of that new kingdom will be binding upon all people, and in every nook and corner of the earth. Recognizing this, we begin to see the meaning of God's day of preparation—he is preparing all nations for the global action which soon will become manifested by means of Christ's kingdom.

Shortly after the Flood, when the inhabitants of the earth were few in number, they endeavored to work together and to maintain world unity. They built the tower of Babel, which was intended as a symbol of unity to help bind them together and prevent them from being scattered. But God frustrated that plan by confounding their language. The language barrier then introduced by divine intervention in human plans has served effectively to keep the nations more or less isolated from one another. A prophecy of the coming Messiah and the blessings of his kingdom uttered by Jacob tells of the coming of Shiloh—peacemaker— and that unto him there would be a gathering of the people.—Gen. 49:10

This prophecy was given not long after the people had been scattered and their language confused. Jacob may have known of that incident; but whether or not he did, the prophecy indicates that a gathering of the people could not be expected until Shiloh came. And now Shiloh has come! The increase of knowledge due in the prophetic time of the end has led up to and become more effective in what the prophecies describe as the 'brightness' or brightshining of Shiloh's presence. Now that he is here, and in the close of God's day of preparation, we can see how marvelously and how rapidly the nations are being prepared for the promised gathering.

Printing is serving to break down the language barriers which have kept nations isolated. Rapid and global travel, as well as world commerce, are making neighbors of every nation and race on earth. No longer can any nation live independently of other nations, as was possible in the past. Yes, even now the nations are being gathered; not yet, however, in fulfillment of Jacob's prophecy. He said the people would be gathered to Shiloh, the one producing rest or tranquillity; but the prophecies tell of another gathering which precedes this, a gathering unto war and strife, to a "time of trouble, such as never was since there was a nation."—Dan. 12:1

This gathering of the nations for strife instead of peace is in a very special way a preparation for the later peaceful gathering unto Shiloh; for it is leading to the overthrow of all the kingdoms of this world, which is a very necessary preparation for the undisputed sovereignty of Christ in the affairs of men. Concerning the gathering of the nations which has been brought about in these last days by the increase of knowledge, we read, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

Ah yes, all the earth is involved in the day of God's preparation, not one or two nations merely, but all nations! This is why it became necessary for overnight global travel to come into vogue. Whether it be the rulers of nations, their ambassadors, or their armies, they can now travel to the ends of the earth in a few hours. Consequently now the selfishness of man leads inevitably, not to national strife alone, but to global strife; and such strife does not weaken and destroy only one nation, but all nations—a world civilization, symbolized in the prophecy as 'all the earth'.

And in this we see human selfishness continuing to

misuse the advantages of the time of the end, and thereby to hasten the overthrow of man's misrule. Battleships, bombers, tanks, carriers swarming with jet fighters, rockets with nuclear warheads, and satellite rocket launchers, are but a few examples of the perversion of God-given blessings, making them a dread and a curse. But the Author of the divine plan knew it would be this way. He knew that it would not be necessary for him to rain down fire from the skies to destroy the nations as he did on Sodom and Gomorrah. He knew that when in his own due time he allowed the human mind to pry into some of the secrets of nature and find mighty sources of power, they would soon be raining fire upon themselves and thus bring about the destruction of their world without his doing much more about it, except to overrule their plottings to prevent one nation or group of nations from gaining too much of an advantage over the others.

Finally, of course, when the world has been laid waste by man's own selfishness, God will demonstrate his power by miraculously destroying and dispersing the hosts which come against his people in the Holy Land. Just what the nature of this demonstration will be we do not know. It is described by the prophet as "an overflowing rain, and great hailstones, fire, and brimstone." God states the purpose of this, saying, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD."—Ezek. 38:22, 23

Not until this final climax of the prophetic time of trouble such as never was since there was a nation will that for which the world is being prepared during the day of preparation come to pass. That will be the manifestation of Christ's kingdom to give the people peace and health and life. Just as the day of preparation led up to and made possible global action in the trouble which destroys Satan's world, so a worldwide manifestation of kingdom blessings will follow. The LORD tells us that following the gathering

of the nations for their destruction he will turn to the people a pure language, that they may all—that is, all who were previously involved in the gathering for the overthrow of a world order—call upon his name, to serve him with one consent.—Zeph. 3:9

Again, the LORD declares, “I will gather all nations and tongues; and they shall come, and see my glory.” (Isa. 66:18) It is in connection with this gathering that the prophet speaks of the swift beasts which will then be employed in the accomplishment of God’s purposes, which indicates that not alone for the gathering of the nations unto destruction did God bring about the rapid means of travel in this our day, but also for the further accomplishment of his plans when the kingdom of peace is fully set up and operating in the earth.

The miraculous means of communication now possible will herald the news of the kingdom from one end of the earth to the other—traveling with the speed of light—the interchange of thoughts and viewpoints possible only through personal contacts will be essential in order that all the world may see and appreciate the glory of God and the blessings of Christ’s kingdom. Thus world travel will be necessary, and hence in this, the day of preparation, the people are learning the use of conveyances which run like the lightnings! □



I CANNOT always understand
The Master’s rule;
I cannot always do the tasks he gives
In life’s hard school;
But I am learning with his help to solve
Them one by one;
And when I cannot understand, to say,
“Thy will be done.”

International Bible Study Lessons

LESSON FOR JULY 6

Hope for the Future

KEY VERSE: *“I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.”—Jeremiah 31:3*

SELECTED SCRIPTURE:

Jeremiah 31:2-6, 31-34

THIS verse of scripture is seated in a very graphic prophecy telling of the final return of Israel to their land and regaining a place of favor with the LORD. In the thirty-first verse of this chapter it is revealed that such favor will come through a new covenant, which in righteousness will make them his people, and he will be their God.

Reflecting on this time, the Apostle Paul wrote, “This is my covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers’ sake, for the gifts and calling of God are without repentance.”—Romans 11:27-29

In calling Israel ‘enemies for your sakes’, Paul was speaking of their enmity toward Jesus and the Gospel of the kingdom which

he preached, and the resulting opportunity for Gentile believers to receive joint-heirship with Christ. But even though enemies in that respect, he says that concerning the election they are beloved.

The word election, in this text, is interesting and revealing. Abraham was elected by God to be the father of natural Israel, and to inherit the land of Canaan. His natural seed was to be typical of the faith seed of the Gospel Age, which was to be exalted to glory, honor, and immortality, and be the promised channel of blessing to all the families of the earth. But Abraham had to make this election sure. The first test was his willingness to leave his own country and his father’s house. He obeyed. (Heb. 11:8) His final test was the giving up of his son,

Isaac, as a burnt-offering to the LORD.

Through Moses, God covenanted with Israel to make of them "a kingdom of priests and an holy nation," but there was a condition: "If ye will obey my voice." (Exod. 19:5, 6) By virtue of his foreknowledge, God knew the Israelites as a people would not obey his voice. After this became apparent, the LORD promised to make a new covenant with them. This covenant was expressed during the time when the nation was divided, one part being designated Israel, and the other Judah. God wanted them to know he loved all Israel. Under this new covenant, Israel and all mankind would come to know the LORD, and he would forgive them.—Jer. 31:34

It is to this promise that Romans 11:27 refers—"This is my covenant with them, when I shall take away their sins." It is to this covenant that Paul refers, when he wrote, "The gifts and callings of God are without repentance," or change. (Rom. 11:29) The previous covenant, as God himself declared, had been broken. Israel had failed to qualify for what that covenant provided. God had not changed, but they had failed to meet the conditions, and the covenant to make of them exclusively a kingdom of priests and an holy nation

became null and void.

So God, in his love, promised to make a new covenant, a covenant which provided life, but not rulership and glory. And, as Paul explains, the principal agency in making the New Covenant with Israel will be the divine Christ, constituting the spiritual phase of the kingdom: out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, whose name was changed to Israel.

Yes, the gifts and callings of God are without repentance. His loving purposes from the very beginning were established with everlasting intent, and in the end the promises he made to the fathers, to Abraham, Isaac, and Jacob, will be kept. The Prophet Isaiah wrote, "Thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not be ashamed. . . . But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, . . . and shall fear [reverence] the God of Israel. They also that erred in spirit shall come to understand, and they that murmured shall learn doctrine."—Isa. 29:22-24

Thus will the LORD, in his great lovingkindness, draw them again, using Abraham and others of the fathers to accomplish this work. □

Messenger to a Rebellious People

KEY VERSE: "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."—*Ezekiel 2:7*

SELECTED SCRIPTURE: *Ezekiel 1:1; 2:1-10; 3:1-3*

THE Prophet Ezekiel, who had been a priest in Jerusalem, was an exile in Babylon. He was taken there when many leading men of Jerusalem were carried captive. The larger captivity began several years later, when Jerusalem was captured, and the Temple burned.

Ezekiel's call to the prophetic office came in the fifth year of his exile. He prophesied to the Jewish captives by the river Chebar in lower Babylon for some twenty-two or twenty-three years. This was one of the most critical periods in Israel's history. Ezekiel was the prophet to the Jewish exiles. Before the fall of Jerusalem he kept combatting the false hopes of a speedy restoration. After the city fell, his message changed, and he spoke more and more of restoration.

Describing his experience when called by God, Ezekiel wrote, "The heavens were opened, and I saw visions of God." (Ezek. 1:1) The expres-

sion, 'the heavens were opened', is used in the New Testament with respect to Jesus at the time of his consecration, when he began his ministry. (Matt. 3:16) It evidently denotes discernment of the LORD'S will, a revelation from God to serve as a guide for his servants.

Ezekiel wrote that he saw visions of God. In vision, Isaiah also saw the LORD "high and lifted up." (Isa. 6:1) Isaiah understood that by means of this vision the LORD was calling him to a special service, and his response was, "Here am I; send me." (Isa. 6:3) Ezekiel understood his vision to mean the same thing, and he also responded in faithful service.

It is imperative that those who serve the LORD be given a vision of him as an inspiration to faithfulness. Visions are not always given in the same literal fashion that came to Isaiah and Ezekiel. The LORD also reveals himself to his people through an under-

standing of his written Word, a knowledge of his great plan of redemption and salvation through Christ Jesus. Jesus said, "Blessed are the pure in heart: for they shall see God."—Matt. 5:8

To see God within the meaning of this Beatitude is to understand the great attributes of his character which combine to make up his glory. This understanding comes through the written Word. But it is not given to all—only to as many as the LORD calls. It is, in this age, restricted to those whom the LORD invites to be co-workers with him. To these it is given to know "the mysteries of the kingdom of heaven." (Matt. 13:11) These see God now through his Word, and if faithful will be ushered into his actual presence in glory.—II Cor. 3:18

"Stand upon thy feet, and I will speak unto thee," the LORD said to Ezekiel. (Ezek. 2:1) Ezekiel testified that the Spirit entered into him. This is the Holy Spirit, the holy power of God by which he inspired all his prophets. The LORD called Ezekiel the "Son of man," and said, "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me."—vs. 3

Ezekiel was sent to what the LORD called a rebellious house. But whether or not the people

heard and responded favorably to his message, the LORD wanted them to know that a prophet had been among them. In every age those who have spoken for the LORD have usually had to accept the fact that their messages have been largely merely in the nature of a witness. But the LORD wants his faithful people to continue bearing witness to the truth, "whether they will hear or whether they will forbear."—vs. 7

Seldom are those who witness for the LORD limited in their messages only to the warnings and prophecies of calamities by which his people will be punished. They are also given words of comfort to speak. So it was with Ezekiel. The captivity in Babylon was to end, and, more important, a much longer captivity was forecast when this people would be scattered among all nations, and which would also end: and from that time forward they would no longer be oppressed by the 'heathen'.

"Eat this roll [scroll]," was the instruction to Ezekiel to make God's Word his own. (Ezek. 3:1, 2) Of course this was a figurative expression. But we, like the prophet, are to make God's Word so much a part of ourselves, that it will permeate our whole beings as we let our light shine. □

Personal Responsibility

KEY VERSE: *"I have no pleasure in the death of him that dieth, saith the LORD God; wherefore turn yourselves and live ye."*—Ezekiel 18:32

SELECTED SCRIPTURE: *Ezekiel 18:1-13, 25, 30*

THIS part of Ezekiel's prophecy gives several detailed examples of how God's law of life will operate in the kingdom to come. Indicating that mankind will no longer be living under the Adamic sentence of death, he writes: "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live saith the LORD God, ye shall not have occasion any more to use this proverb in Israel."—vss. 2, 3

Then he shows, during that time, life and death will be a matter between each individual and God. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." (vs. 4) This tells us that the prospect of everlasting life for each person is in the hands of the Creator, and that an unfeigned love for righteousness will be the deciding test.

The examples which follow show how this test will be applied, and indicate that it will be a matter of living obediently to God's law, a law expressed similarly to that which Israel lived under. A person will be required to do that which is "lawful and right" (vs. 5), not idolatrous or immoral (vs. 6), does not oppress any, or spoil by violence, but is generous, giving his bread to the hungry and his garment to cover the naked. (vs. 7) Jesus used these same expressions in commendation of those who proved worthy of life in the parable of the sheep and the goats. In conclusion, this kingdom portrait is characterized in verses eight and nine thus: "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he

shall surely live, saith the LORD God."—vss. 8, 9.

The thousand-year kingdom of Christ is not primarily designed for the judgment and death of sinners, but rather for their reformation, to receive life. The prophecy states God's purpose in these words: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed they shall not be mentioned unto him, in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the LORD God, and not that he should return from his ways, and live?"—vss. 21-23

What a wonderful Heavenly Father the world has, who in longsuffering is not willing that any should perish.—II Pet. 3:9

God's patient love for his people of earth, and his provisions for them, can be seen in a more wonderful light when we take into consideration the exercise of his foreknowledge. In Psalm 139:16 we read, "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there

was none of them." The great Creator is sympathetic to human needs, and will, through his unlimited agencies, care for them. The psalmist inquires, "He that planteth the ear, shall he not hear? He that formed the eye, shall he not see?"—Ps. 94:9

Our loving Heavenly Father watches over mankind's every interest, and makes all the necessary provisions to ultimately deliver them from the death from which there will be no awakening. He provides just such experiences now as will best serve to accomplish his divine purpose. He will turn present, unfavorable circumstances into assets as mankind learns to appreciate the principles of righteousness which lead to life.

During the time of the permission of evil it has been amply demonstrated that sin brings no real pleasure in life, and ends in death. While our wise God has seen a necessity in allowing this as a learning experience, the death of his children has brought him no pleasure.

God's feelings for mankind are often expressed through his holy angels. Jesus ended one of his parables with these words, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth!"—Luke 15:10 □

God's Charges against a Corrupt Society

KEY VERSE: *"I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."*—Ezekiel 22:30

SELECTED SCRIPTURE: *Ezekiel 22:3, 4, 23-31*

EZEKIEL'S words indict Israel for a great list of transgressions. The people whom he called out of Egypt to be a light unto the nations were now, a few centuries later, "a reproach to the nations" (Ezek. 22:4), and God was dealing with them as an example of what happens when a people forget their destiny and purpose. The LORD looked for a man to stand against the tide of evil, because he longed to spare the nation. But he found no such man. The faithful prophet, Jeremiah, might have seemed a likely one, but he was despised and rejected, and his courageous warnings went unheeded.

Ezekiel 22:31 reads: "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath." The anger of Jehovah as it is expressed in his Word, is a subject greatly misunderstood by mankind, and, as a result, God's character has been

grossly misrepresented. As his wrath relates to the fall of man it is generally believed that when he made Adam perfect and upright, placing him in the Garden of Eden, God had only good and benevolent designs for his future welfare. But when Adam sinned, the claim is made that God, in his anger, developed a spirit of malice and bitterness toward humankind that pursued them even beyond the death sentence he imposed—that beyond the tomb he continued their lives in a place of everlasting punishment, and Adam has been kept in torture for over six thousand years, joined by his unsaved posterity born in sin and shapen in iniquity.

It is preposterous to assume God's justice would require such a penalty. That our Heavenly Father had become so angry about sin he would forever torment his own children is a dark nightmare conjured up by

those who are ignorant of what the Scriptures really teach concerning God's wrath and the penalty for sin.

When we think of an angry God, we look to his general character and nature in order to learn what effect anger would have on him, and how he would deal with those with whom he might be angry. When we come to know Jehovah's character—that he is **love**, very pitiful and of tender **mercy**, and that **justice** is the foundation of his throne—it assures us that all of his dealings must be in harmony with these elements of his character. Thus we see that though it is repeatedly expressed in the Scriptures that God is angry with the wicked, yet his anger is not the anger of injustice or malice, but an anger, **displeasure**, or opposition inspired by the **love** of right and love for the creature which is injured by wrong and sin.

Again we glance at God's dealings with our father, Adam. God placed him on trial with the very simple arrangement that if he lived in obedience to his Maker he might **live forever**; and if he disobeyed he should **die**—lose his life and all right to it. How **just** this arrangement! God gave him life, and certainly had not only the power but the right to withdraw the life and allow

man to become extinct, "as though he had not been." (Job 10:19) This would be a reasonable punishment, yet a great loss, as Adam found when, after enjoying life for a season, by a dying process he finally lost it. Love could agree to this verdict of justice because a life out of harmony with God must bring ever-increasing trouble on the man and on his descendants.

While God was unable to find a man in Israel "that should make up the hedge, and stand in the gap" (Ezek. 22:30), yet, in his greater plan for all mankind who are no better than Israel, he has provided such a man—a man in whom all fullness of perfection dwelt, a man who could stand in Adam's stead, and in giving his life could lead all from the grave and whosoever will back to God.

What a blessed relief to awaken to this grand prospect and see, as we do, the justice and love displayed in the anger of the LORD—how all men were justly consigned to the state of death (**sheol** and **hades**, improperly translated hell in the Bible), and that because love has redeemed all, therefore all shall come back into life again.—Rom. 5:18, 19

How blessed to think of such a God, whose justice and love had been exemplified in both our condemnation and redemption. □

Christian Life and Doctrine

Thirsting After God

“He leadeth me beside the still waters.”

Psalm 23:2

WATER is used in the Scriptures as a symbol of refreshing truth concerning God and his plan for us as Christians, and for all mankind. The green pastures of the twenty-third psalm nourish and sustain, while the still waters refresh. Both are symbols of truth, and both emphasize the vital necessity of knowing the truth in order to be spiritually healthy and vigorous as new creatures in Christ Jesus. The truth of the divine plan serves both as food and drink for the Christian, each representing the benefits of the truth in its own appropriate manner. The still waters of the psalm seem to portray more particularly the thought that by means of the truth we are refreshed, knowing and feeling an intimate and personal relationship with God, which produces a peace and tranquillity of soul implied in the revised text, “waters of quietness.”

In another psalm David wrote, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” (Ps. 42:1,2) And again: “O God, thou art my God; only will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is.” (Ps. 63:1) In these two beautifully phrased longings of the soul David indicates his thirst after God, and in the Shepherd Psalm he exults in the fact that the Chief Shepherd does lead him beside the still waters of truth, and that he is thereby refreshed by the knowledge of God.

Water was not plentiful in that near-desert country where David tended his father's sheep. Therefore it was necessary for the shepherd to know where water could be found, and to lead the sheep to these places of refreshment, else they would perish. It was, as the psalmist expressed it, "a dry and thirsty land," or as the margin states, a "weary land without water." This was true of much of the literal land of Israel, and it is symbolically true of conditions throughout the world and in worldly churches—Babylon. God's sheep, his true people, find no refreshing truth anywhere in the world. They must be led by the Good Shepherd to the fountains of still waters.

But first, like David, they must realize their need. They must discover the dryness of the land, and become truly thirsty for the living waters. Jesus said, "Blessed are they which . . . thirst after righteousness: for they shall be filled." (Matt. 5:6) Once we realize the arid conditions of the world by which we are surrounded we will listen carefully for the voice of the Shepherd in order that we might be led to the refreshing waters.

More Than Sentiment

There are millions of people throughout the earth who, in one degree or another, long to know God and to serve him. This is natural, for man was created in the image of God and endowed with a desire to worship his Creator. Through the centuries, this attitude of worship has been largely effaced in the majority of people, and in others, grossly distorted. To many the experience of knowing and serving God is merely an emotional feeling. With these the matter of understanding the doctrines of the divine plan as set forth in the Scriptures is of little importance. Whether they believe that the wages of sin is death or eternal torture seems to be of no special concern so long as emotionally they imagine that they feel near to God.

But this is not what the psalmist had in mind when he wrote concerning his thirsting after God. To him, drinking

of the still waters to which the Shepherd led him was more than an emotional ecstasy. After crying out, "My soul thirsteth for thee . . . in a dry and thirsty land," David continued, "to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee."—Ps. 63:2, 3

Here we have the sum of the matter—to see God's power and glory as it is represented in the sanctuary; that is, in the Most Holy of the Tabernacle. How may one know of God's power and glory, and be refreshed by that knowledge? It was David again who wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." (Ps. 19:1, 2) Truly we can see in the heavens a marvelous demonstration of the power and glory of God, but the heavens do not explain the relationship of the Creator to his people. The plan of God cannot be read from the stars.

David knew this, and while he delighted in this heavenly display of God's glory, he rejoiced still more in the thought that "the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether." (Ps. 19:7-9) The law, the testimony, the statutes, the commandment, and the judgments of the LORD are his expressed will for his people—his plan for them and through them for the blessing of all mankind. It is these that delighted David's soul even more than the display of God's glory which nightly was spread out before him in the heavens.

Truth Limited in David's Time

The psalmist realized that his study of the heavens would not provide an intimate knowledge of God; and he knew also

that there were great truths of the divine plan which the Creator at that time had not revealed to his servants. He rejoiced in the statutes and the commandments of the LORD as given through Moses. He was refreshed by the testimony of the LORD as recorded by the prophets which went before him, but he knew there was a depth of meaning to that testimony which he had not been able to reach. The apostle tells us the prophets did not understand the things which they wrote, for they were written for our admonition and enlightenment upon whom "the ends of the ages" have come.—I Pet. 1:12; I Cor. 10:11, **Diaglott**; Rom. 15:4

It was not until the beginning of the Gospel Age that the plans and purposes of God began to open up in a manner to reveal the fullness of his glory and power. Jesus brought "life and immortality to light through the Gospel," the apostle tells us; and Paul speaks of the "mystery" which had been hidden from ages and from generations, but is now made known to the saints. (II Tim. 1:12; Col. 1:26,27) God's glory was revealed through Jesus, the living Word of truth, and the mighty power of God was displayed as never before in the resurrection of Jesus from the dead.—Eph. 1:17-20

The testimony of the LORD, spoken by the mouth of all the holy prophets, held out the hope of a coming Messiah, but not until the beginning of the Gospel Age did the people of God learn that the Christ was not one member, but many. (Acts 3:21; I Cor. 12:12) David knew and wrote that when God created man he crowned him with glory and honor, but this, as Paul informs us, was merely the terrestrial, or earthly, glory. (Ps. 8:3-9; I Cor. 15:40) David did not know that the Christ, both Head and body, was to partake of the glory of God, the celestial glory. Not knowing this precious truth pertaining to the "high calling of God in Christ Jesus," David did not comprehend the power and glory of God as it is our privilege to do. (Phil. 3:14) He rejoiced in, and was refreshed by the still waters of truth to the extent

that the plan of God was due to be understood at that time; but those still waters were not nearly so refreshing as they are today!

Knowing God through Present Truth

The opening of the Gospel Age marked a great advance in the unfolding of the divine plan for the refreshment of God's people, but the LORD promised that the end of the age would witness a still further revealing of the mysteries of God in order that his people in this time of great need might be refreshed by an understanding of the wisdom, justice, love, and power of God, such as had never before been vouchsafed to his people. It was to be a time when the wise would understand; when brethren would not be in darkness; when meat in due season would be served to them; yes, a time when the words of the prophet would be fulfilled, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—I Thess. 5:1-4; Luke 12:42; Dan. 12:10, 12

How soul-satisfying indeed is the knowledge of God that has come to us through "present truth." (II Pet. 1:12) The nominal church world today is more arid of the refreshing waters of truth than ever before; but the Good Shepherd has led us beside the still waters of truth which reveal God's glory in a manner and to a degree that truly satisfies. Now the whole plan of God as it centers in Christ Jesus can be understood. And how wonderfully it reveals God's glory! The glory of God is made up of the sum total of his attributes of wisdom, justice, love, and power, and never before have these attributes of God been so clearly understood as they are today through the aid of present truth.

The creative work of God shows forth his power. So do the resurrection of Jesus and the church, and the promised resurrection of all mankind. The sentence of death upon Adam and the race in Adam shows forth God's justice; as does also the ransom feature of his plan. God's love is revealed in the gift of his Son to be man's Redeemer, and in

all the gracious provisions he has made for both the church and the world. God's wisdom is displayed in every marvelous detail of his plan for the redemption and restoration of fallen man—in the permission of evil; in the arrangement whereby one man could redeem the entire race; in the foretold increase of knowledge at the end of this age by which the old world is destroyed in preparation for the new; and in the exact timing of every feature of his plan.

In all of these truths is displayed the glory of God. It was David's longing to understand these things that constituted the great thirst of his soul. David wanted to know God thus, as he believed him to be revealed in the sanctuary—the Most Holy of the Tabernacle. In the typical Most Holy there is a wonderful illustration of the four cardinal attributes of God's glory. The mercy seat which covered the ark of the testimony is where the blood of the typical sacrifices of the bullock and the goat was sprinkled. The sprinkling of the blood pictured the satisfaction of justice. The mercy seat therefore represented justice.

Overshadowing the mercy seat were the two cherubim with outstretched wings looking toward the mercy seat as though waiting until the blood were sprinkled before flying to take the glad tidings of justice satisfied to the people. These beautifully depict love and power as they operate for the blessing of the people when the work of atonement is complete and Christ appears in the presence of God, first for the church, and later for the world.

There was a miraculous light which constantly appeared over the mercy seat, and between the cherubim. Light symbolizes understanding or knowledge, and may, together with the ark and its contents, represent the fourth attribute of God's character—his wisdom. Thus, in the typical sanctuary is revealed the glory of God, the glory of his character of wisdom, justice, love, and power.

The Truth Satisfies

All the glorious attributes of God's character are revealed

to us through present truth. And how satisfying are these still waters of refreshing knowledge of God. Yes, they satisfy our longings as nothing else could do. Through the truth, and the application of the truth in our lives, we know God. We see his glory and rejoice in it. Knowing him gives us confidence and strength, for we are assured that he is willing and abundantly able to do for us more than we can reasonably think or ask; and that no good thing will he withhold from us as long as we walk uprightly, following the voice of the Good Shepherd.—Ps. 84:11

And there is a special significance, we think, in the assurance that the symbolic waters of knowledge of which we are privileged to drink are 'still'—not a fast-running stream which dashes headlong over rocks in uncertain spurts and whirls, as does the ordinary mountain stream. In such streams, especially as they reach the lowlands, there are still places to be found, deep pools or ponds, where the water scarcely seems to move. It is to these that the trained shepherd leads the sheep, because here they can drink and be satisfied.

And the truth is just like these pools of still waters. If we can imagine a sheep trying to drink from a brook at a place where it is dashing over rocks in a whirl of foam, we can get the picture of the LORD'S people vainly trying to refresh their souls with the uncertain and ever-changing theories of men. And yet, at times, false shepherds lead God's sheep to just such places to drink. They expect the sheep to drink and be refreshed by truth, or new light, which changes so rapidly they are bewildered and confused. In such cases, the sheep are restricted in their drinking to the foam of human speculation. It may appear bright and exciting, but it fails to satisfy.

In contrast, the Good Shepherd leads the sheep to the still waters where they can drink, and where their thirsting souls are quenched. The real truth is still, it is settled. It was the truth yesterday; it is the truth today; and it will be the truth

tomorrow and forever. We drink of this deep, refreshing fountain of knowledge over and over again. Having followed the Good Shepherd to this refreshing pool, we remain with him at the pool that we may continue to be refreshed.

But the still waters of present truth are not stagnant. The illustration gives us the proper thought, for the still waters of the stream are still merely in contrast with the rushing torrent which tumbles down over the mountainside. These still waters are deep, and they are continually renewed and kept fresh. So is the Word of God. It is new every morning, and fresh every night. Just so, there is progress in the truth—a wholesome, refreshing progress—but it is the same pool from which we drink; and the water from that pool remains the pure doctrines of the divine plan.

Jesus Gives Living Waters

Jesus is the Good Shepherd who leads the sheep of this Gospel Age to the still waters of truth which reveal the true knowledge of God. Jesus said, “If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water.” (John 7:37,38) Jesus knew that in his day, even as in the time of David, there were those who were thirsting after righteousness, after truth, after life, and after God, who is the fountain of all these. As the Good Shepherd, he invited all such to come to him, assuring them that only in this way could their thirst be assuaged and their souls satisfied.

Jesus said that those who believed would not only be given water to drink, but that out of their bellies would flow rivers of life-giving water. This would be the blessing of those who believe, Jesus said. Thus, in turning from metaphor to plain speech, we see that drinking of the still waters to which the Good Shepherd leads us is a matter of believing on him, and, of course, believing the whole plan of God of which he is the center and foundation. And how

understandable this is! Surely it would do no good to be led beside the still waters if we did not drink of those waters. By the same token, it is of little value to know about Jesus and about the divine plan of the ages unless we believe and act upon our belief by conforming our lives thereto.

And in this connection Jesus takes the thought a step further by saying of those who do 'drink', or believe, that out of their bellies shall flow living waters. John states that this further explanation of the matter had reference to the effect of the Holy Spirit in the lives of Jesus' disciples. The Holy Spirit had not been given at that time, John reminds us, but later it did come upon the waiting disciples at Pentecost, and has blessed all true believers since.—John 7:38, 39

It is well to ponder these words of the Master carefully, and not what he actually says. He emphasizes not only the refreshment of those who come to him to drink, but shows that in addition they in turn become fountains of living water. It is not through carelessness of expression that he says these living waters of truth were to flow **out** of the bellies of believers, instead of **into** their bellies. True, there must first be the inward flow; but one who is truly refreshed himself by the life-giving water will automatically become a fountain of truth for the blessing of others.

And, as John explains, this is the real evidence of a Spirit-filled life. Some have erroneously imagined they can live nearer to God, know him better, and be more spiritual when living measurably by themselves. But true spirituality is not found in a monastery, nor in isolation of any kind. The truly spiritual will not be thinking first of themselves, but of others. They will realize the refreshing waters of truth will be most stimulating to them when flowing out from their lives to refresh the lives of others. We have a good illustration of this in the Pentecostal experience of those early disciples. When the Spirit of God was poured out upon them, they at once began to bear witness to the truth. It rejoiced their hearts and

loosened their tongues, and as Jesus foretold would be the case, living waters of truth began to flow out from their lives to refresh and bless others.

The people of God have been the channels of this living water of truth throughout the entire age. Jehovah, the Chief Shepherd, is the original fountain of truth. Jesus, the Good Shepherd, was the one through whom the Chief Shepherd spoke at the beginning of the age. Then he became the main fountain of truth and life. (Heb. 1:2) He passed the water of truth on to his apostles, and they in turn to the Early Church, and through their writings to the entire church. And every true believer, to the extent of opportunity and ability, has been a fountain of living water, having first drunk deeply from the original fountain.

Wells of Salvation

When Jesus explained that those who believed on him would become fountains of living water, he cited the Old Testament as authority for his statement. He was evidently alluding to Isaiah 12:3, which reads, "Therefore with joy shall ye draw water out of the wells of salvation." This is a promise made to fleshly Israel. The context indicates its fulfillment would take place following the return of God's favor to them; that is, during the time of Christ's kingdom. The promise does not state that they would become wells of salvation, but that they would obtain water from such wells.

Inasmuch as Jesus referred to this promise and said that those who believed on him would become fountains of living water, it is evident that in the divine arrangement they are to be the wells of salvation from which natural Israel and all the world will obtain life during the age to come. This agrees with Romans 11:26 which declares, "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." In this arrangement, also, we see the glory of God reflected. Considering the great sin of Israel, and that he cast them off because of their unbelief, it is truly a

wonderful manifestation of God's love. Paul understood it this way, and wrote, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

Yes, the still waters of truth are indeed deep. We will never be able to drink from the full depth of this unlimited fountain of wisdom and knowledge. We drink as deeply as we can now, and are refreshed. Yes, our souls rejoice because our thirst is quenched—we have found God—the while also, we pour out these living waters of truth that others may be blessed even as our hearts have been made glad. But because of human limitations, our understanding and appreciation of the truth are far short of what we desire. For the same reason, our efforts to pass on a knowledge of the truth to others are puny, and, generally speaking, ineffective.

But, if we continue faithful, it will not always be thus. We will, as David suggests, bless God as best we can while we live. We will now lift up our hands in his praise; but by and by, when we enter into his actual presence, we will know him, and will be able to serve him perfectly. What rejoicing that will be! Then, too, we'll be actual wells of salvation from which Israel and all the world will draw their supplies of living water. Yes, through Christ and the church, the whole world will learn to know God; and those who respond to this knowledge in grateful and obedient service will be given everlasting life. Thus will the Good Shepherd also lead his other sheep, which are not of this Gospel Age-fold, to the still waters of life and truth.—John 10:16 □



**We'll take up the cross and in faith follow thee,
And bear thy reproach, thy disciples to be.
Blest Savior, for courage to thee will we fly;
Of grace thou hast promised abundant supply.**



“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.	MINNESOTA		
ARIZONA			Minneapolis	KUXL 1570	2:15 p.m.
Nogales	KFBR 1340	9:15 a.m.	MISSOURI		
ARKANSAS			St. Louis	KSTL 690	4:00 p.m.
Little Rock(Sat.)	KAAY 1090	10:30 p.m.	MONTANA		
CALIFORNIA			Kalispell	KGEZ 600	9:45 p.m.
Glendale	KIEV 870	1:45 p.m.	NEW JERSEY		
Redding	KSKO 600	7:45 a.m.	Salem	WNNN-FM 101.79	45 a.m.
Sacramento	KJAY 1430	10:00 a.m.	NEW MEXICO		
San Francisco	KEST 1450	3:30 p.m.	Los Alamos	KRSN 1490	8:15 a.m.
Tehachapi	KTPI-FM 103.1	10:15 a.m.	NEW YORK		
CONNECTICUT			Buffalo	WHLD 1270	12:00 noon
Groton	WSUB 980	8:15 a.m.	OHIO		
COLORADO			Cincinnati	WNOP 740	9:00 a.m.
Englewood	KQXI 1550	3:15 p.m.	OREGON		
DISTRICT OF COLUMBIA			Portland	KKEY 1150	7:00 a.m.
Washington	WYCB 1340	2:30 p.m.	PENNSYLVANIA		
FLORIDA			Allentown	WHOL 1600	10:45 a.m.
Cypress Gdns.	WGTO 540	7:30 a.m.	Berwick	WBRX 1280	12:00 noon
Jacksonville	WBIX 1010	1:15 p.m.	Jenkintown	WIBF-FM	
GEORGIA			(Wed.) 103.9	2:00 p.m.	
Augusta	WHGI 1050	10:45 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Vidalia	WVOP 970	1:00 p.m.	SOUTH CAROLINA		
HAWAII			Beaufort (Fri.)	WVGB 1490	5:00 p.m.
Honolulu	KNDI 1270	11:45 a.m.	Charleston	WOKE 1340	7:06 p.m.
ILLINOIS			Lancaster	WAGL 1560	9:30 a.m.
LaSalle	WLPO 1220	9:45 a.m.	TENNESSEE		
Rockford	WXTA 1330	6:15 a.m.	Memphis	WMSO 640	10:00 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	TEXAS		
INDIANA			Fort Worth	KFJZ 870	6:15 a.m.
Hammond	WJOB 1230	8:30 a.m.	Pearsall	KVWG 1280	9:15 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	VIRGINIA		
KANSAS			Richmond	WGGM 1410	7:45 a.m.
Goodland	KLOE 730	8:15 a.m.	WASHINGTON		
KENTUCKY			Clarkston	KCLK 1430	10:00 a.m.
Bowling Green	WLBJ 1410	8:00 a.m.	Everett	KWYZ 1230	9:30 a.m.
Winchester	WHRS	10:30 a.m.	Spokane	KUDY 1280	9:45 a.m.
MARYLAND			Tacoma	KAMT 1360	7:30 a.m.
Baltimore	WCBM 68	6:45 a.m.	Yakima	KUTI 980	6:45 a.m.
MAINE			WISCONSIN		
Portland	WDSC-FM 106.3	9:45 a.m.	Milwaukee	WNOV 85.6	7:00 a.m.
MICHIGAN			WYOMING		
Pontiac	WPON 1460	6:45 a.m.	Cheyenne	KSHY 1370	10:15 a.m.
Pontiac	WPON 1460	10:00 p.m.	Sheridan	KWYO 1410	12:00 noon

PUERTO RICO
Aguadilla WABA (Fri.) 8:00 p.m.

U.S. BROADCASTS—Spanish Language

ARIZONA
Nogales KFBR 1340 9:00 a.m.

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
Edmonton CJOI 3:00 p.m.
Lethbridge CJOC 7:15 a.m.

BRITISH COLUMBIA
Castlegar CKQR 8:45 a.m.
Duncan CKAY 9:00 a.m.
Duncan CKAY 7:30 p.m.
Grand Forks CKGF 9:00 a.m.
Penticton CIGV 10:15 p.m.

LABRADOR
Churchill Falls CFCL-FM 97.9 7:15 a.m.

MANITOBA
Winnipeg CKJS 9:00 a.m.

NEWFOUNDLAND
Corner Brook CFCB 570 7:15 a.m.
Deer Lake CFDL-FM 97.9 7:15 a.m.
Goose Bay CFLN 1230 7:15 a.m.
Pt. au Choix CFNW 790 7:15 a.m.
Pt. aux Basques CFGN 1230 7:15 a.m.
St. Andrews CFCV-FM 97.7 7:15 a.m.
St. Anthony CFNN-FM 97.9 7:15 a.m.
Stephenville CFSX 910 7:15 a.m.
Wabush CFLW 1340 7:15 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD 9:00 a.m.

ONTARIO
Hamilton CKOC 7:00 a.m.
Leamington CHYR 5:00 p.m.
St. Thomas CHLO 10:45 a.m.

QUEBEC
Montreal CFMB 5:15 p.m.

SASKATCHEWAN
Prince Albert CKBI 900 7:30 a.m.
Weyburn CFSL 1190 7:15 a.m.

YUKON
Whitehorse CKRW 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline (Tues.) KHZ 962 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

HONG KONG
Radio Villa Verde (Fri.) 6:00 p.m.

ITALY (Italian)
Europa Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria MHZ 102 (Fri.) 5:30 p.m.

Radio Corleone Centrale FM-88-500 FM92 11:00 a.m.

MEXICO (Spanish)
Mazatlan XEQC 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa (Wed.) 8:00 p.m.

PANAMA
Panama City HOQ 1250 10:30 a.m.

PHILIPPINES
Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA
Joubert Park (Thurs.)
SWAZI Music Radio 1400 &
shortwave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Gerona (Mon.) 9:45 p.m.

TONGA
Nuku' Alofa (Mon.) 10:15 a.m.

URUGUAY (Spanish)
Montevideo (Sun.) 9:15 a.m.
Radio El Espectador 810

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



Ye are the light
of the world.
Matthew 5:14

DAWN Publications

TEN-CENT BOOKLETS

ARCHEOLOGY

PROVES THE BIBLE

Designed to increase faith

CHRIST'S

THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK

FROM HELL SOON

A new approach to an old subject
Large print

CREATION

Examines the Genesis record

GOD AND REASON

How God will bring peace

GOD HAS A PLAN

A brief outline, illustrated

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY

FOR A WORLD GONE MAD

A clear and concise presentation of
the doctrine of the kingdom
Large print

THE GRACE OF JEHOVAH

God's appeal is through love

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul,
spirit, heaven, hell, and paradise

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuild-
ing of Palestine

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of science and the Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

HOPE



— A MESSAGE of comfort for those who
have lost loved ones in death, giving
assurance that in the resurrection they
will meet their beloved dead. Excellent
for mailing.

ARE YOU MOVING?

It will save the Dawn a consider-
able amount of expense in postage if you will notify us three
weeks in advance of your move.

. . . informative and devotional

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end
Large print

FATHER, SON, AND HOLY SPIRIT

Understandable and scriptural

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A

FEAR-FILLED WORLD

Mankind will not be destroyed

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of
Jehovah and of Jesus

PEACE THROUGH CHRIST'S KINGDOM

The world's only hope

REINCARNATION VERSUS RESURRECTION

Shows that life after death is
through the resurrection

SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

FREE TRACTS

Booklets or Books Named

Has Christianity Failed?.....	God and Reason
The World of Tomorrow.....	God and Reason
Hope for a Fear-filled World.....	Hope for a Fear-filled World
Hope of Universal Peace.....	Armageddon, Then World Peace
Why God Permits Evil.....	Why God Permits Evil
God Has a Plan.....	God Has a Plan
The Homecoming of Our Dead.....	Hope Beyond the Grave or The Divine Plan of the Ages
Human Destiny.....	God and Reason or The Truth About Hell
God's World of Tomorrow.....	God and Reason
Do You Know?.....	God and Reason or When a Man Dies or God's Plan
The Truth About Hell.....	The Truth About Hell
Where Are the Dead?.....	Hope Beyond the Grave
Prophecies Fulfilled.....	God and Reason
Death Itself Will Die.....	God and Reason
Israel Fulfilling Prophecy.....	Israel in History and Prophecy
Key to the Bible: The Divine Plan of the Ages.....	The Divine Plan of the Ages

DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073

Christian Life and Doctrine

TIMES AND SIGNS SERIES

ARTICLE 1

God's Appointed Times

***“O LORD, how long shall I cry, and thou wilt not hear?
Even cry out unto thee of violence, and thou wilt not save?”
Habakkuk 1:2***

THROUGHOUT all the centuries of human misery, the cry “How long, O LORD, how long?” has gone up from the hearts of those who have loved righteousness and have been pained by the sin and suffering with which they were surrounded. It has seemed to most of these, as it did to Habakkuk, that the LORD did not hear them when they cried, or if he did hear, either he was indifferent to the evils which plague mankind, or was powerless to do anything about it.

The sins of his people, which at that time erupted into violence one against the other, were Habakkuk's immediate concern. He asked the LORD, “Why dost thou show me iniquity, and cause me to behold grievance? For spoiling and violence are before me: and there are [those] that raise up strife and contention.” This prophet had been commissioned by God to serve Israel and to correct her wrongs, yet to him it seemed all his efforts were to no avail. So it has seemed to the vast majority of those who, during the reign of sin and death, have endeavored faithfully to serve the LORD.

As Habakkuk studied the situation with which he was surrounded in Israel, it appeared to worsen rather than to improve. He wrote, "The Law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (vs. 4) Not only was sin rampant throughout the nation, but no serious attempt was being made to curb the wrongdoers. The unrighteous had control of law enforcement, and therefore wrong judgment was carried out.

The LORD'S answer to Habakkuk's prayer is interesting and revealing. We quote: "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." — vss. 5, 6

In other words, the LORD explained to Habakkuk that he would use the Chaldeans to punish Israel. This bitter and hasty nation, the LORD explained, would be ruthless, and would take many prisoners. He said, "They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand." — vs. 9

From this Habakkuk would know the LORD intended to do something about the sins of his people. But still his ways were shrouded in mystery, so in prayer he sought further information. He said to the LORD, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" — vs. 13

While Habakkuk lamented the sins of Israel, he could not understand why the LORD would use those even more sinful as his instruments of retribution. At the conclusion of his petition for an understanding of the LORD'S ways in this

difficult situation, he said to himself, "I will stand upon my watch, and set me upon the tower, and will watch to see what he [the LORD] will say unto me, and what I shall answer when I am argued with." — Hab. 2:1, **margin**

And the LORD did answer his prophet. He said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2:2, 3) In this reply to Habakkuk, the LORD takes the subject out of the purely local setting with which Habakkuk was concerned, and places it in a setting which encompasses his entire purpose toward the sin-sick and dying race.

Habakkuk was concerned, and properly so, with the immediate difficulties which then confronted the nation of Israel. But the LORD is interested, and always has been, in the well-being of all mankind. His purpose in permitting evil, and his plan for destroying it, is concerned not with one nation alone, but with all nations, and it is for the understanding of this larger aspect of the permission of evil that God's people in every age have sought.

The Appointed Time

The LORD'S answer to Habakkuk gave him little or no comfort with respect to his concern over the sins of Israel. However, if he grasped its import to any extent, he would realize the LORD had not only this situation well in hand, but that eventually righteousness will triumph over evil throughout all the earth. The vision, or understanding, of the LORD'S viewpoint with respect to evil was for an **appointed time**, and that time, being **at the end**, when the **vision** would **speak and not lie**.

In Hebrews 10:35-38, Paul quotes from the LORD'S statement to Habakkuk concerning the vision that would speak at the appointed time and would not tarry, and the

apostle indicates that the fulfillment of it takes place at the time of Christ's second visit to earth. He quoted from Habakkuk to encourage the Hebrew brethren to be patient in their waiting on the LORD. They knew that the promised Messiah had come—that he had been crucified and raised from the dead. But he had gone away, and when would he return? Paul wanted them to be assured that it would be in God's appointed time, and that there would be no tarrying of the divine plan.

Christ the Deliverer

God has made it plain in his Word that the deliverance of mankind from sin and death, and the destruction of all evil, is to be accomplished by Christ, the promised Messiah. The Old Testament prophets foretold his coming and work. But not until he did come at his first advent did the LORD'S people understand that the Messiah was to visit the earth twice—the first time he was to die as the Redeemer of the people; the second time to reign as King in a kingdom, or government, which was to be worldwide. —Isa. 9:6, 7

There was an appointed time in the divine plan for both these visits. Concerning the death of the Savior we read, "In due time Christ died for the ungodly." (Rom. 5:6) Four thousand years of sin and suffering had passed before this great event in the divine plan occurred, but it was exactly on time.

More than nineteen centuries have passed since, and throughout all that time only a small minority of earth's population have even heard of Jesus, and fewer still have gained a real understanding of the divine plan of salvation which is centered in him. But this does not mean that God's plan has failed. It is simply that the **due time** has not yet arrived for the world in general to be adequately informed concerning Jesus and the real import of his death.

Writing to Timothy concerning an important aspect of the work of Christ during his second visit to earth, Paul said, "This is good and acceptable in the sight of God our Savior; who 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

Time of First Advent Foretold

It was with good authority that Paul wrote, "In due time Christ died for the ungodly." (Rom. 5:6) Through the Prophet Daniel the LORD had foretold this due time. We quote, "After threescore and two weeks shall Messiah be cut off, but not for himself." (Dan. 9:26) The **cutting off** mentioned here refers to Jesus' death, for which, it should be noted, this prophecy establishes the **due time**.

The understanding of this prophecy is not difficult, although it is essential to take into consideration the circumstances which form its background. It was given near the close of Israel's captivity in Babylon. The Prophet Daniel was one of the Hebrew captives, although, because of his trustworthiness and ability, he had been exalted to the position of Prime Minister—first under Nebuchadnezzar, and continuing until Cyrus of the Medo-Persian Empire.

But Daniel did not allow his high position in a Gentile government to interfere with serving his own people and his interest in their standing before Jehovah God. In Daniel 9:2 we find him saying, "I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." See Jeremiah 25:8-11 and II Chronicles 36:20-23.

From this we learn that there was an appointed time for Israel's captivity in Babylon; namely, seventy years. When

Daniel made reference to this, the conclusion of the foretold seventy years was approaching. In the preceding chapter, Daniel records a vision the LORD had given to him in which were portrayed events that seemed to Daniel to be in the distant future. In this vision it was revealed that one of the powerful kings he saw in this scene would “destroy the mighty and the holy people,” and that he would stand up “against the Prince of princes.” — Dan. 8:18-25

To climax this forecast of calamitous events, it was said to Daniel, “Shut thou up the vision; for it shall be for many days.” (vs. 26) He apparently feared that the foretold seventy years of captivity might be continued, and wondered if the ‘many days’ of chapter eight, verse twenty-six, referred to a period of calamity beyond the seventy years.

Since Daniel had studied the prophecy of Jeremiah, it is not unlikely that he was acquainted with the lesson set forth in chapter eighteen, verses one to nine—the lesson taught to the prophet by observing the potter. Jeremiah wrote, “I went down to the potter’s house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.” — vss. 3, 4

In verse six we read, “O house of Israel, cannot I do with you as this potter, saith the LORD? Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.” Continuing, the LORD explains, “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.” — vss. 7-10

Daniel might easily have understood from this lesson that, although God had set a fixed time of seventy years for Israel's captivity in Babylon, nevertheless, their punishment was to be extended. For as Daniel knew well, the people had not learned the needed lesson, continuing to be disobedient to God and his Law. So Daniel went to the LORD in prayer, passionately asking him to extend mercy to his people.

This prayer is recorded in Daniel 9:3-19, and is most eloquent in its appeal to Jehovah on behalf of his chosen people. Verse five reads, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from the precepts and from thy judgments." Verses eight and nine read, "O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the LORD our God belong mercies and forgivenesses, though we have rebelled against him."

And finally: "O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." (vs. 19) Thus did the faithful Daniel plead to God on behalf of his people, asking God not to defer the time when they could return to their own land, and to their own city, Jerusalem.

Daniel explains that while he was thus praying on behalf of Israel, "the man Gabriel, whom I had seen in the vision [recorded in the preceding chapter] at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." (vss. 20, 21) Gabriel explained to Daniel that his prayer had been heard, and that he had been sent to give him "skill and understanding." — vs. 22

Since Daniel was assured that his prayer had been heard, he would know that the foretold seventy years of captivity were not to be extended. And then, through Gabriel, the LORD gave his faithful servant still another

vision. As we noted in the case of Habakkuk, the LORD lifted his mind away from his immediate concern for a local situation in Israel, and told him of a vision which would speak "at the end," and would not tarry. So with Daniel; the vision he was now given superseded Israel's immediate experiences as captives in Babylon, and took his mind down through the centuries to the coming of the long-promised Messiah.

To Daniel, the coming of the Messiah was to be the solution of all Israel's problems as well as the problems of the whole world. Although Daniel saw the LORD'S people persecuted and trodden down in the previous visions given to him, there was no real excuse for him to 'faint' and to be 'sick', since God's promises pertaining to the Messiah and his triumphant kingdom were to be fulfilled. — Dan. 8:27

Seventy Weeks

The vision given to Daniel in answer to his prayer for the forgiveness of his people was in reality a time prophecy. "Seventy weeks are determined upon thy people," said Gabriel to Daniel, "and upon thy holy city." (Dan. 9:24) In verses twenty-five through twenty-seven, these seventy weeks are divided into three periods: "Seven weeks," "Three-score and two weeks," and "one week."

The seven weeks plus threescore and two weeks, were to reach "unto Messiah the prince." This time measurement was to begin from "the going forth of the commandment to restore and to build Jerusalem." Not only, therefore, did Gabriel assure Daniel his prayer had been heard, but from this he would know that it was to be favorably answered. The closing words of Daniel's prayer were, "O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." — Dan. 9:19

His prayer was for Jerusalem, which had been destroyed at the beginning of Israel's captivity in Babylon. But now Daniel was told that a decree would go forth authorizing it to be rebuilt. This meant that the captivity would end as God had promised, and that seven weeks, and threescore and two weeks from the time authority would be given to rebuild Jerusalem, the Messiah would come!

Most students of prophecy agree, and it is confirmed by secular history, that Israel's seventy years of captivity in Babylon began in 606 B.C., ending in 536 B.C. Even those who hold to other dates for the period of the captivity vary from this by less than a hundred years. It is certain, therefore, that there was to be a lapse of hundreds of years between the decree to rebuild Jerusalem, and the coming of the Messiah.

Confronted by this fact, we are forced to the realization that the seven weeks and threescore and two weeks must be a symbolic time measurement, for sixty-nine literal weeks would be a period of only about sixteen months. But if the **weeks** of this prophecy are not units of seven literal days, how can we determine how long they really are? Through the Prophet Ezekiel the LORD reveals that in symbolic time he considers each day to represent a year. (Ezek. 4:6) Sixty-nine weeks on this basis would, therefore, be 483 symbolic days, or 483 literal years.

We can see at a glance that 483 years come very near to bridging the gap between the conclusion of Israel's captivity and the coming of Christ. However, there are two other factors to be taken into consideration before we can appreciate how minutely accurate this time prophecy really is. First, it reaches to 'Messiah the prince'. Jesus was not 'Messiah the Prince' when he was born. The word Messiah means 'Anointed One', and Jesus was not anointed with the Holy Spirit until he was thirty years of age. See Matthew 3:16; Luke 3:23; and Acts 10:37, 38.

It was in the fall of A.D. 29 that Jesus received the anointing of the Holy Spirit, and thus became 'Messiah the Prince'. Subtracting these twenty-nine years from the seven weeks and threescore and two symbolic weeks, would leave 454, which would be the B.C. date established by this prophecy. But this is eighty-two years short of the 536 B.C. date we have seen marked the end of Israel's captivity. This means there is another factor which needs to be taken into consideration before we have the full truth on this wonderful prophecy.

Gabriel told Daniel that this time measurement would begin "from the going forth of the commandment to restore and to build Jerusalem." (Dan. 9:25) At the end of the seventy years' captivity, King Cyrus issued a decree authorizing the rebuilding of the Temple in Jerusalem, but said nothing about rebuilding the city itself, or its walls. See Ezra 1:1-4. Some have hastily concluded that this is the decree referred to in the prophecy of the sixty-nine weeks, but it is not.

Under the authority of the decree issued by Cyrus, work was begun on rebuilding the Temple in Jerusalem. But there were enemies in the land who opposed the project. They dispatched a letter to King Artaxerxes, which stated, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." — Ezra 4:12

This was largely a misrepresentation, for actually it was the Temple that was being rebuilt, not the city and the walls. But these enemies of the Jews were clever enough to know that no authority had been given to rebuild the city and its walls, and on the basis of this they hoped they could induce the king to place a ban on all work of reconstruction. And he did, temporarily.

The king sent back a letter, which, in part, read, "Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me." (Ezra 4:21) Later, on the basis of this letter, Israel's enemies succeeded in stopping reconstruction work on the Temple, but only temporarily. "It ceased unto the second year of the reign of Darius king of Persia."—Ezra 4:24

Then a letter was sent by the Jews to Darius asking him to have the records searched for the decree of Cyrus authorizing the rebuilding of the Temple. Darius honored this request, and the decree of Cyrus pertaining to the Temple was found, and the work was permitted to go on until it was completed.—Ezra 5:4-17

Now this may seem like much detail, but it is important, for it establishes without question the fact that the time measurement of seven weeks, threescore and two weeks, did not have its beginning with the decree of Cyrus which was issued at the close of the captivity. So far as his decree was concerned, the city and walls of Jerusalem could not have been rebuilt, for Artaxerxes directed that the work cease until he gave commandment for it to continue.

Persia had two kings named Artaxerxes of interest to Bible students, and it was the first of these who commanded that the walls and city of Jerusalem not be rebuilt. Apparently he reigned only eight months, and historians are inclined to the view that he was an impostor. But, impostor or not, his command halted the work of reconstruction of the city and walls of Jerusalem.

It was not until the twentieth year of the reign of Artaxerxes II that this ban was lifted. It came about through the zeal of Nehemiah. Nehemiah was a faithful Jew living in Persia, serving as cupbearer to Artaxerxes. In this position he had opportunity to appear daily before the king. Certain

Jews of Jerusalem had come to visit him. He “asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.” Their report saddened Nehemiah, as well it might. He wrote, “They said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof burned with fire. And it came to pass, when I heard these words, that I sat down and wept.” —Neh. 1:2-4

Then Nehemiah prayed earnestly to the LORD for direction and help in connection with an appeal he decided to make to the king. So, as Nehemiah reports it, “I took up the wine, and gave it unto the king. Now I had not been before-time sad in his presence.” But Nehemiah was sad this time, which was noticed by the king, who asked concerning the cause. Nehemiah explained that it was the lamentable condition of his people, and the fact that the city of his fathers’ sepulchres lay waste. The king realized that Nehemiah was building up to the point of asking a favor, and said, “For what dost thou make request?” —Neh. 2:1-4

Nehemiah was straightforward with his request: “If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it.” And then Nehemiah added, “The king said unto me (the queen also sitting by him), For how long shall thy journey be, and when wilt thou return? So it pleased the king to send me; and I set him a time.” —vss. 5, 6

Here, then, is the decree, or authority, that was given for rebuilding the city and walls of Jerusalem. Nehemiah asked to be sent to Judah for this purpose, and it pleased the king to send him. Dr. Hale’s work on chronology, and Dr. Priestlie’s treatise on the “Harmony of the Evangelists,” set the date of Nehemiah’s mission to be B.C. 454. Seven weeks and threescore and two weeks, or 483 years from this date,

bring us to 29 A.D. This is the date which, as we have seen, Jesus became 'Messiah the Prince'.

First to Redeem

Here, then, is a time prophecy of the first advent of Jesus. And notice how clearly it states the main objective of his first coming. It was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—Dan. 9:24

Much of the work thus described was accomplished by the death of Jesus. It is his shed blood that constitutes the basis for reconciliation with God. It was his death that opened the way to everlasting righteousness, rather than the mere temporary and partial righteousness made possible by the sacrifice of bulls and goats. His coming as the Messiah exactly at the time foretold sealed the vision and prophecy. The anointing of the Most Holy is probably a reference to the work of selecting the saintly ones of this age to be his partners in the kingdom, beginning with the holy remnant of the Jewish nation. (**Volume II, Studies in the Scriptures**, page 70) This work was authorized by him in the outpouring of the Holy Spirit upon the waiting disciples at Pentecost. This is where the anointing which came upon him began to reach his followers, constituting them the anointed class with him.

All this was to be accomplished at the end of the seventy symbolic weeks. It was at the close of the sixty-ninth of these 'weeks' that Jesus began his ministry. It was after this, according to the prophecy, that the Messiah was to be cut off, but not for himself. He was cut off in death for the sins of the world. (Dan. 9:26) Verse twenty-seven states that in the "midst of the week," that is, of the seventieth week, "he shall cause the sacrifice and the oblation to cease." This

seems to be a reference to ending the typical sacrifices offered year-by-year by Israel's priests. There would be no need for these after the death of Jesus as the "Lamb of God which taketh away the sin of the world." — John 1:29, 36

The prophecy states that the Messiah would "confirm the covenant with many for one week." (vs. 27) This also is a reference to the seventieth week, which began with the baptism of Jesus. God had made a special covenant with Israel. He had promised, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." — Exod. 19:5, 6

But the exclusiveness of God's promise concerning the blessing nation was conditional: "If ye will obey my voice indeed, and keep my covenant." The captivity in Babylon was due to a failure on the part of the nation as a whole to meet this condition. And now Daniel was told that seventy symbolic weeks, or 490 years, had been determined upon his people, at the end of which the transgression would be finished, and an end made of sin. He was assured, however, that the covenant would be confirmed, or continued operative, until the full end of the seventieth week.

The expression, 'to finish the transgression, and to make an end of sins', is comparable to the one found in Ezekiel 21:25, which was made to Judah's last king, Zedekiah: "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." This simply meant that the LORD would no longer tolerate the nation's iniquity in the sense of permitting them to continue as a free nation with their own king. But he did continue his exclusive covenant with them in the sense that the opportunity to become co-blessers with Jesus was not then extended to the Gentiles.

It was the conclusion of this covenant that was to take place at the end of the seventy weeks. Jesus conducted his ministry during the first half of this symbolic week. He understood that his Father's promise to Israel thus confined his ministry and the ministry of his disciples to this one nation. He warned the people, however, what to expect. He said the kingdom would be taken from them and given to a nation bringing forth the fruits thereof. —Matt. 21:43

The prophecy states that Jesus was to be cut off in the midst of the week—and he was. Undoubtedly Jesus understood this time prophecy. This is why he knew when his hour had come. This is why Paul could write that in due time Christ died for the ungodly.

After his resurrection Jesus also knew there was but a short time left—half a symbolic week, or three and one-half years—before the full end of God's exclusive covenant with Israel would end, and that then it would be in harmony with the divine plan for the Gospel to go to the Gentiles. So, when he met with his disciples for the last time, he commissioned them to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." —Acts 1:8

Jesus apparently realized that if his disciples began their work in Jerusalem, and then expanded it into Judea and Samaria, it would be three and a half years before the Gentiles were reached. Cornelius was the first Gentile convert, and although historians find it difficult to establish the exact date of his conversion, there is little doubt that it occurred in the fall of A.D. 36, which would be the full end of the seventieth week. How fitting it is that the LORD calls special attention to this conversion, as recorded in Acts, chapter ten.

The completeness of the seventy weeks' time prophecy given to Daniel is remarkable. Not only did it foretell the

exact time when the Messiah would begin his ministry, and explain that he would die for the sins of the people, but it also mentions the destruction of Jerusalem and the desolation that would come upon Israel as a result of the nation's failure to accept their king. — Daniel 9:26, 27

But, as is the case with all the prophecies of the Bible, whether they contain the element of time or not, no one of them encompasses, even briefly, the entire plan of God. So, for this reason, we will need to continue our study of time and signs. □

To be continued in the August issue of **The Dawn**.

Listen to these
Interesting Topics
to be discussed
by:

"Frank & Ernest"

KJAY—1430

10:00 a.m. on **SUNDAYS**

July 6-God Has a Plan

July 13-The LORD'S Witness

July 20-The Hope of Immortality

July 27-A Worldwide Religion



WRITE for the free
booklet offered after
each broadcast to:

"FRANK & ERNEST"
Box 60, Dept. N
General Post Office
New York, NY 10116

FOR YOUR NEWSPAPER

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

• • •

JULY SPECIAL

On Sunday, July 20th, "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, NJ 07073.

Christian Life and Doctrine

Purity of Heart and Life

“Keep thy heart with all diligence; for out of it are the issues of life.”—Proverbs 4:23

OUR scripture text contains the true formula for purity of life, which is that of keeping the heart pure. The heart is symbolic of our affections—the things which we desire and plan to do, to say, and to be, plus the motives back of our desires. Because of inherent imperfections of the nerves and brain cells, one may at times think, say, and do things which do not represent his true desires. One might make a mistake in judgment with respect to the proper course to take in a time of crisis, yet his motives and desires in the matter would be of the best.

So we can see that to keep our hearts pure before the LORD is to be pure from within. It is not a mere outward purity, a veneer. Purity of heart will be bound to manifest itself outwardly, for it will govern one's general habits of life. Purity of heart will not necessarily prevent an occasional 'slip of the tongue', but will be reflected in a pure conversation. One who is pure of heart will not habitually slander his fellows. His thoughts will be pure and holy, and right and just, and his words will be consistent with his thoughts.

Out of the heart are the issues of life, Solomon tells us. The pure in heart are in the way of life, but those whose hearts are filled with bitterness and hate are in the way of death. Even the atoning blood of Christ will not provide life for those who continue to be impure in heart. By divine grace one can cleanse his heart by a judicious use of the water of the Word, but it takes humility and determination. Every Christian should search his heart diligently to make sure he is harboring no malice or other impurities, that no roots of bitterness are growing there which sooner or later may defile his whole being.

“Put away from thee a froward mouth, and perverse lips put far from thee,” Solomon continues. “Out of the abundance of the heart the mouth speaketh,” declares another scripture. (Matt. 12:34; Luke 6:45) This means that the best way to control that which issues from our lips is to keep our hearts pure.

“Let thine eyes look right on, and let thine eyelids look straight before.” (Prov. 4:25) This means a definiteness of purpose. Indecision is a bane to the Christian life. We should look straight ahead, turning neither to the right nor the left. We should, of course, as Solomon declares, ponder the path of our feet; that is, we should think matters over well and then make a decision, and once that decision is made, adhere to it, or as the text states, let our ways be established.

Proverbs 31:10-12 represents the writings of King Lemuel—“The prophecy which his mother taught him.” (Prov. 31:1) Rabbinical writers identify King Lemuel with Solomon. He expresses very high appreciation of a virtuous woman, and rightly so. “Her price,” he says, “is far above rubies.” The statement, “The heart of her husband doth safely trust in her,” apparently does not refer so much to trust in her purity as in the fact that he knows her to be a good provider. For this reason “he shall have no need of spoil.” The remainder of the chapter seems clearly to bring out this thought. It is rather a strange viewpoint in the world of today, but apparently quite the custom in that ancient time.

The final scripture passage is from James 1:13-15. Here the apostle reminds us that our temptations do not come from God, that if we are tempted it means we are drawn away by our own lusts, and enticed. God sets before us opportunities to do right. Thus we might say he tests us to do right. On the other hand, Satan, appealing to us through the lusts of our fallen flesh, tempts us to do wrong.

“When lust hath conceived, it bringeth forth sin,” says the apostle, “and sin, when it is finished, bringeth forth death.” Death is the final result of continued sin. Sin, which is

Encouraging Letters

“SO VERY INTERESTING”

Dear Friends: Thanks for your book, which I received quite safely only yesterday. It is so very interesting, and I have been greatly blessed as I read it. It really clears up some of the things I did not understand, and I could not put it down until it was finished! Thanks again, and please let me hear from you soon. Yours in the Master's service. — West Indies

“DEAR” MAGAZINE

Dear Brethren: Please renew our subscription to The Dawn for another year. My daughter thought I had renewed it, and I thought she had! Sorry to be so late. It comes in her name, because I am living with her now. I cannot thank you and our LORD enough for this dear magazine. Almost every month there is something in it to help me with some pressing problem, or answer a question that has been occupying my mind. Your article on “The Life and Resurrection of Christ” was a

very special blessing. I have read The Dawn very carefully over the years to see if I could detect the slightest swerving from the path of truth, and have found none. Thanks be to God and his keeping power. May he continue to guide and direct us all. With warmest Christian love, I remain, Yours very truly. —MN

FINDING THE PEARL

Dear Friends: I am new in the truth. I have spent forty years digging in the noimial fields—to no avail. There are no words to express the joy of at last “finding the pearl”! The relief, the satisfaction, the joy of no longer living in confusion, cannot be described. I now live in confidence and great expectation. I am an elderly widow, with not much of worldly goods. One of the brethren and his wife do many helpful things for me, and refuse my offering of pay. My small token of appreciation to The Dawn is enclosed. In Christian gratitude and love. —AL

SO MUCH COMFORT

Dawn Bible Students Association: I received a booklet entitled "Hope," and want to let you know how much I appreciated it. It brought me so much comfort and hope. I do not know who was responsible for sending it to me at the time of the passing away of my dear brother, but I am surely grateful for whoever remembered me in this way. Sincerely I thank you so very much, and God bless you as you have blessed me. —IL

"DOWN TO EARTH"

Dear Sirs: My daughter and I watch your broadcast each Sunday, and find it very interesting. It is presented in what I call a "down to earth" way. It is a different way of presenting the Bible teachings. Would you please send me the book, "Science and Creation." Sincerely. —MI

THE DAWN RECYCLED

Dear Brothers: All my Dawn issues are recycled at the local prison. My son, who donates his time as a Christian, tells me that they are eagerly read and passed around. —PA

"BEST BOOK I'VE READ!"

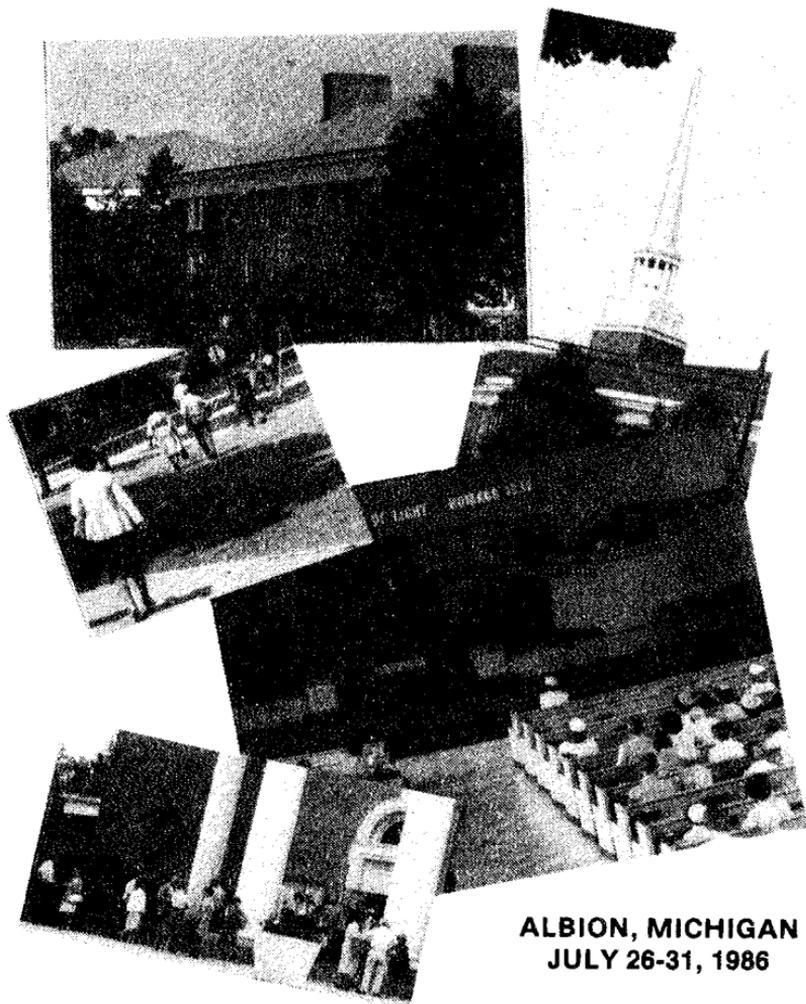
Dear Sirs: First of all I would like to thank you people for sending me the books I have ordered from you. "The Divine Plan of the Ages" is the best book about the Bible I have ever read. It has been such a great help to me, and I want to order three more copies, plus one each of the rest of the set. I would also like you to send Volume One to a friend, whose address is below. I also want a copy of "God's Promises Come True" for my granddaughter. —CO

A GREAT PROGRAM

Bible Answers: Such a great great program is your "The Bible Answers." I just caught a bit of the last part today, but have heard you twice before. I wish such inspired scriptures could be heard by the working people instead of the other programs that are on later in the day. I would appreciate reading "God and Reason," and hearing more from such an unusual group of people. My thanks to you for offering this booklet. Most sincerely yours. —MA

Talking Things Over

General Convention Bulletin



**ALBION, MICHIGAN
JULY 26-31, 1986**

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 26—JULY 31, 1986

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

AIRPORT PICKUP INFORMATION: Airport Location:

Name of Airline: Flight Number

Time of Arrival: Date Hour a.m. / p.m.

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

.....

.....

.....

.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

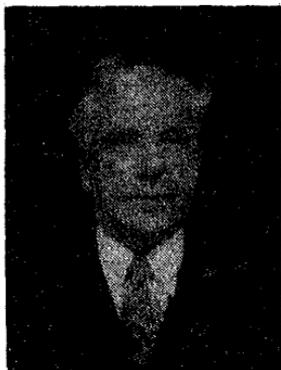
Albion, Michigan 49224

Voices from the Past

BROTHER J. MEGGISON, 1950 GENERAL CONVENTION

The Ark of the Covenant

BROTHER J.A. Meggison, of Galena, Kansas, spoke on the topic, "The Ark of the Covenant." As pointed out by Brother Russell in "**Tabernacle Shadows**," the ark of the covenant was the only piece of furniture in the Most Holy of the Tabernacle, and it foreshadowed the glorified Christ. The fact that it was overlaid with gold made it typical of the divine nature to be possessed by those who are privileged to enter into the Holiest of all.



Brother Meggison, however, reminded the brethren that the only condition upon which they might hope to become a part of the antitypical ark of the covenant was that of suffering with Christ, for it is only if we suffer with him that we may hope to reign with him. On this point, he quoted many scriptures, such as I Peter 4:13; Romans 8:17; Philippians 3:10; Colossians 1:24; Revelation 1:9; and I Peter 5:10.

Within the ark was the golden pot of manna, which pointed forward to the incorruptibility of the glorified Christ; Aaron's rod that budded, which foreshadowed the elect quality of the church; and the tables of the Law, which illustrated that the righteousness of the Law will be fulfilled through the divine Christ to such a full extent that Jesus and his church in glory will be the very embodiment of that Law.

The mercy seat, covering the ark, where the blood of the typical Atonement Day sacrifices was sprinkled, illustrates divine justice. The two cherubim which formed a part of the mercy seat, illustrate divine love and power ready to go forth to bless the people when justice is satisfied by the sprinkling of the blood. These looked toward the mercy seat as if waiting the signal which would indicate that the time had come for the blessings of atonement to be carried to mankind.

The rich blessings and great joy which result from a careful study of these wonderful typical lessons, enhance our appreciation of God, and his wonderful glory as manifested by his wisdom, justice, love, and power. The harmony of these types, and the manner in which they all foreshadow the details of God's plan, gives us confidence that we have the truth! □



LISTEN TO THE DAWN MAGAZINE:

- while driving to work
- working in the kitchen
- entertaining family or friends
- relaxing at home
- wherever you have a cassette player

For years The Dawn has been recorded monthly on tape for the blind. Recently we have been able to upgrade the quality of these recordings with a very fine reading voice. We are so pleased with the result that we wish to offer copies of these readings to all who might find a use for them.

Requests should be sent to the **Dawn Recorded Lecture Service**. Cassettes may be purchased for \$2.00 each. If you desire to subscribe to this service on an annual basis, the cost is \$20.00 for twelve months.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

G. JEUCK		St. Louis, MO	14
New Haven, CT	July 13	Cincinnati, OH	15
		West Newton, PA	16
L. POST		Allentown, PA	17
Upper Lake, CA	July 1		
Sacramento, CA	2	J. TATE	
Los Angeles, CA	4-6	Allentown, PA	July 13
		Pottstown	13
H. SNYDER		R. WILSON	
Salt Lake City, UT	July 8	Phoenix, AZ	July 21
Laramie, WY	9	Albuquerque, NM	22
Denver, CO	10	Oklahoma City, OK	23
Kansas City, MO	13	St Louis, MO	24

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.

Brother Andrew Horwood, St. John's Nfld.—November 11.

Sister Nora Pflanzner, Abbotsford, WI—April 19.

Brother John Yaneski, Hartford, CT—April 14. Age, 67.

Brother Wm. Tomaszewski, St. Petersburg, FL—April 28. Age, 73.

Sister Edna Shirey, Reading, PA—May 20. Age, 87.

Sister Rose Kuenzi, Seattle, WA—June 6. Age, 83

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

Conventions

LOS ANGELES, CA, July 4-6—Arrowhead Springs Christian Conference Center, San Bernadino, CA. Make reservations through Mrs.

Nannette Nekora, 1425 Lachman Lane, Pacific Palisades, CA-90272
BIBLE STUDENTS GENERAL CONVENTION, Alblon, MI—July 26-31

INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

DENVER, CO, August 15-17—Loretto Heights College, 3001 S. Federal Blvd., Denver. Marcia Kuehmichel, 10201 Riverdale Road, #53, Thornton, CO 80229

CINCINNATI, OH, August 17—At the Harp's home, 2609 Merritview Lane 45231. Mrs Edith Harp, Sec.

JACKSON, MI, August 30-September 1—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203

NEW YORK, NY, August 30, 31—

Rutherford Woman's Club, Corner of Montross and Fairview Aves. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

PITTSBURGH AREA, September 20, 21—Sewickly Grange Hall, Route 136, West Newton, PA. For information contact: Mr Mike Balko, 501 Pittsburgh St, West Newton 15089.

**SEATTLE, WA, August 30-September 1—St. Thomas Center, Kenmore, WA. Contact: Mrs. C. Christiansen, 2404 E. 16th St., Bremerton, WA 98310
Phone: (206) 377-4779**

SAN DIEGO, CA, November 28-30—Details at a later time.

IN JOYFUL ANTICIPATION

“Teach us to number our days, that we may apply our hearts unto wisdom.”—Psalm 90:12

THE Christian, in numbering his days, does not do so with a doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to show forth the praises of him who hath called us out of darkness into his marvelous light, to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God—to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the kingdom, and the full attainment of all the glories into which he hopes to be ushered as a sharer in the first resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the years of his present pilgrimage end. □