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Highlights of Dawn

A World Without Wars

AS WE come to another milestone in man's journey through life on this troubled planet, we find humanity bearing into the new year the burden of virtually all the problems that weighed so heavily on it during the year now closing and in the years preceding that. They are numerous, they are difficult, and they are universal; and, in spite of man's best efforts to find answers, they just don't seem inclined to go away.

The threat of mass starvation is still with us; indeed, it grows with every passing year. An article in U. S. News & World Report (July 5, 1976) ominously states: "The 'third world' nightmare is moving toward reality. With the world's population exploding, experts estimate that it will reach 6.3 billion by the year 2000, compared with 4 billion today. Almost all of that increase, more than 2 billion, will be concentrated in the poor countries of Asia, Africa, and Latin America—the nations least able to feed their people even today. . . . Fantastic turmoil and famine on a mass scale are deemed virtually inescapable. Some students of foreign affairs see the combination of too many people and too little food as the principal source of international instability in the future."

Inflation? Or Unemployment?

Another of these persistent, nagging ailments is inflation, working hardship on poor people and poor nations. One of the principal sources of this malady is the federal government with its unchecked spending of public funds and recurring budget deficits. Reader's Digest recently published a chart

Many experts are urging a combined crash program by the industrial nations of the world to devise some means of reducing drastically the West's dependence on expensive Mideastern oil. But even as officialdom delays action on an energy program, the Arabian oil producers are urging the OPEC cartel to raise the price of their product. If this is done, as seems probable, it is likely to aggravate further the problems of inflation and unemployment.

Many Problems, Few Answers

We here call attention to just a few of the difficulties that afflict not only our own nation but the whole world. But there are many others. Pollution, terrorism, crime, corruption, immorality, and a host of other evils plague the world and are the cause of deep concern and actual suffering to millions of human beings all over this unsettled planet.

Even at the local level the multitude of problems is mind-boggling. The New York Times recently stated that "New Jersey's laundry list of problems under study leaves the researcher breathless." Now being scrutinized by the New Jersey Legislature are the high rates of cancer, the skyrocketing cost of state and local pensions, and another hundred or so other matters such as child labor, the energy crisis, gasoline supplies, conditions in state prisons and county jails, drugs, fraud, and so on, ad infinitum.

Doubtless every state in the union, every county, and every city could produce a similarly discouraging list. And doubtless so could every nation in the world.

The Triumph of Selfishness

Of course, the characteristic response of civilized man to these situations has been to call a conference or to appoint a committee. But we have seen, all too often, the futility of such a course. Because conferences are composed of men, and because men are selfish and imperfect, the cause of universal good almost invariably suffers defeat at the hands of selfishness. As a result, such conferences frequently become

showing that it had taken 173 years (until 1962) for federal spending to rise to \$100 billion a year. Astonishingly, it took only nine more years (to 1971) for it to double to \$200 billion a year, and only four more years (to 1975) to reach \$300 billion. And now in 1976, almost unbelievably, the annual spending of the federal government of the United States has broken through the \$400 billion mark! The interest alone on the vast \$630 billion federal debt thus created comes to over \$40 billion a year and amounts to a weighty 10 per cent of the total budget.

But this official debt constitutes only a fraction of the government's total financial commitments. Beyond that huge debt Washington has promised to pay off more than \$2.2 trillions, if required to do so under certain circumstances. These vast additional liabilities relate to insurance on bank deposits, mortgage insurance, guarantees on veterans' and other pensions, and numerous other obligations. One writer states that unless this "deadly trend" is halted "we'll eventually wake up to find ourselves living in a fool's paradise."

Despite these continued budget deficits, the ostensible purpose of which is to shake the economy out of the doldrums, the ranks of the unhappy unemployed continue stubbornly and dangerously high. Thus Washington finds itself on the horns of a dilemma: to increase the federal deficit to stimulate the economy is to add fuel to the inflationary fires; to hold the line of spending may mean continued high rates of unemployment and a sluggish economy.

Diminishing Sources of Energy

The whole world is now painfully aware that its supply of oil is finite and may well become inadequate to meet the needs of industry, transportation, and homes within the lifetime of many now living. While coal is still abundant, its use adds to the pollution of the world's already tainted atmosphere. Natural gas, an important source of energy, is also in short supply in many areas.

struggles to gain and not attempts generously to share or to give.

Thus, we have had world conferences to supply food to less fortunate nations, with meager results, and conferences to establish working rules for all nations to share equitably the resources of the oceans, with similar sparse results. Thus, too, we have seen the original League of Nations selfishly wrangle itself into extinction, and we are now viewing the like impotence of the successor United Nations to solve world problems, for similar reasons. Statesmanship, equity, humanitarianism—these are rare visitors to the halls of such assemblages.

War—the Final Recourse of Man

As a result, frustrated nations often decide to take unilateral action to remedy real or fancied wrongs. And too often such action leads to costly, agonizing wars between nations. “War, which generally occurs only when arbitration, mediation, or negotiation have failed to remove its cause, is a confession of the finality of force.” So states the Columbia Encyclopedia (p. 2105). “It thus appears as a manifestation of the human struggle for existence and satisfaction of desires, aggravated by the complexity of modern social organization.” Economic, racial, and religious factors; imperialism, nationalism, and militarism: all these operate to cause wars.

When nations cannot peacefully and equitably settle their differences over the conference table, they try to gain their ends by the power of the sword. This, in spite of the fact that history teaches that the inevitable fruit of war is despoiled lands and cities, crippled minds and bodies, moral, economic and financial bankruptcy, and undying hate. Millions upon millions of humans suffer and die; but the hate that is created by the conflict lives on and on through succeeding generations.

But the lesson of the futility of war has not yet been learned by man. In World War I some 10,000,000 were killed; in

World War II it is estimated that about 15,000,000 lost their lives. Yet today, as widows, children, and families still mourn their loved ones lost in the latest war in the Far East, the threat of a new and devastating conflict hangs heavy over the peoples of the whole world—a war whose potential for destruction and suffering is beyond comprehension.

While ostensibly holding periodic and serious conferences to limit the use of military weapons (SALT), the two great superpowers of earth are openly engaged in a frantic race to create new devices of unimaginable destructive power, while lesser nations align themselves with one or the other of the mighty antagonists. Meanwhile, the Middle East is boiling over, Africa is a shambles, Eastern Europe is seething, and the Far East is unsettled. A misstep or miscalculation at any one of these vital points could easily precipitate the dreaded conflict.

A Nuclear War?

Should there come a war between the two great adversaries, it is likely it would be such as no other war ever fought. Indeed, it would probably be the most awesomely destructive war ever engaged in by man. The array of weapons possessed by both sides and the destruction and misery they can inflict are appalling. These include land-based missiles, missile submarines, missile-armed bombers, cruise missiles, laser ray guns—the missiles, of course, all armed with nuclear warheads. These are possessed and at the ready by each side in sufficient numbers to destroy the other totally many times over, along with many of the inhabitants of the rest of the world, from the contaminating nuclear fallout.

Humanity is still horrified at the physical destruction and the awful human misery wrought by the dropping of the atomic bombs on Hiroshima and Nagasaki, Japan, in 1945. But the power of the nuclear bomb to destroy and maim is incomprehensibly greater, and the effect on earth's

atmosphere could be catastrophic. In the event of a nuclear war between the two great powers, one can only speculate how many human lives would be lost outright, or condemned to months or years of intense suffering.

It is the possibility, not altogether remote, of just such a horrifying conflict that so deeply concerns all thoughtful people the world over. It is the possibility of such a conflict that is, beyond any doubt, the world's greatest problem, and its greatest dread.

Will such a dreadful conflict come about? Would God permit so great a calamity to befall mankind? Does the Bible predict a world disaster of this kind and magnitude?

“I Have Long Time Holden My Peace”

We can only call attention to certain prophecies of the Bible relating to the end of this “present evil world.” (Gal. 1:4) The great Lord God of the universe has been long-suffering toward the disobedience and sin of mankind, but he indicates through the prophet that the time has now come for another phase of his great plan of the ages to be initiated. He says, “I have long time holden my peace; I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy and devour at once.”—Isa. 42:14

We learn that the time when he will take this corrective action toward the world is in the Day of the Lord [Jehovah], and that the purpose of it is to destroy sin forever. Isaiah writes, “Howl ye; for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord [Jehovah] cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the

wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.”—Isa. 13:6-13

The Prophet Daniel speaks of this period as “a time of trouble, such as never was since there was a nation even to that same time.” (Dan. 12:1) Our Lord Jesus quoted this prophecy of Daniel’s and identified it as marking the end of this present age. He said, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”—Matt. 24:3, 21

When we consider both the extraordinary magnitude and the special uniqueness of the troubles that presently afflict the world, there can be little doubt that we are now in that period of time described by Daniel and by our Lord Jesus as marking the end of the age. For never before in its history has the world been faced as it is today with a population growth so great that it challenges imperfect man’s ability to provide sufficient food. Never before in the history of humanity has pollution threatened man’s existence on this planet. Never before has man possessed the means to destroy his civilization and himself, as he now possesses it in the nuclear bomb. Never before has the literal earth itself been threatened with nuclear contamination that could last for thousands of years. Surely, we are in the “time of trouble such as was not since the beginning of the world to this time.” It is being permitted to come upon a sinful world “in order that sin might be shown to be sin.”—Rom. 7:13, RSV

Beyond the Trouble—A New World!

We are not given exact details of the events of this great time of trouble to be experienced by the world, but we are not left in any doubt as to what follows it. When this present evil world passes away, we are assured by the Apostle Peter that God will introduce a glorious new world, a world “wherein dwelleth righteousness.”—II Pet. 3:10, 12, 13

This will be the wonderful time when Christ's millennial kingdom will be established in the earth for the blessing of all the families of the earth. (Gen. 22:18) All who are in their graves shall be called forth to be given an opportunity to obey the righteous laws of the kingdom and thus to gain everlasting life on earth.—Dan. 12:2; John 5:28,29; Acts 3:19-23; Isa. 35:1-10; Rev. 20:6

The full measure of joy and happiness, the total freedom from hunger, strife, sickness, death, and wars for which man so fervently longs, will come only when man again seeks after the Lord to love and reverence him, to do his will, and to love his neighbor as himself. And this is precisely what God has so long planned shall be man's ultimate lot.

In Christ's righteous kingdom there shall be no more want or hunger. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21) And of course it will be a world of peace! Today, imperfect man cannot gain peace. "Destruction cometh; and they shall seek peace, and there shall be none." (Ezek. 7:25) But speaking of the glorious time to come, the psalmist tells us that wars shall be completely and forever abolished from the face of the earth. How joyfully we cherish the promise, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—Ps. 46:9

In that new world to come all men will truly be good neighbors, for the strictly enforced law of the kingdom will be love. "These are the things that ye shall do; Speak ye every man the truth to his neighbor."—Zech. 8:16,17

Even the animal world will be at peace! "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his

hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9

They Shall Learn War No More

Beyond the troubles of the present time, what a glorious prospect is in view for the world of mankind! What blessings shall be poured out by the Heavenly Father with a bountiful hand in that wonderful kingdom of Christ! What imperfect, sinful man has been unable to achieve through his own efforts, God in his infinite love and boundless mercy will accomplish for him, through the redemptive work of our Lord Jesus and the restitution work of the kingdom.

Then will finally and joyously come to pass the prophecy of the heavenly host at the time of Jesus' birth almost two thousand years ago, when they proclaimed, "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:3,4

1977 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Friday, April 1.

“The Grand Old Book”

“Thy Word is truth.”—John 17:17

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable by death to have it in possession; and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver. It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writers upon religion and the various sciences have done good and have ennobled and blessed mankind to some extent; but all other books combined have failed to bring the joy, peace, and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and his ways than our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.



Bible Study

LESSON FOR JANUARY 2

Jesus Affirms His Sonship

MEMORY SELECTION: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"—
Luke 2:49

SELECTED SCRIPTURE: Luke 2:39-52

THE facts of the conception and birth of Jesus are in harmony with the prophecies. Isaiah wrote, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."—Isa. 7:14, 15

The angel Gabriel, when he appeared to the virgin Mary, said, "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . . The Holy Spirit shall come upon thee, and the power of the

Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—
Luke 1:31-33, 35

The Apostle John states, "And the Logos became flesh, and dwelt among us."—John 1:14, Diaglott

And so we have the testimony of the Scriptures that Jesus was the Son of God. The Scriptures also tell us that since God was his Father he did not inherit any of the adamic weaknesses and, in fact, was perfect in mind and body. (Heb. 7:26; I Pet. 1:18, 19) In Hebrews 10:5 the Apostle Paul implies that the perfect body of flesh was especially prepared and arranged for by the Heavenly Father. This we know was for a purpose—that Jesus in his perfection could be the ransom price for Adam.

We believe that as a child Jesus was told by his mother of the miraculous circumstances of his birth and also, of course, of the many wonderful prophecies concerning him and his great future work. We know very little about Jesus as a child, but we believe that it is safe to surmise that with the brilliance of the perfect mind which Jesus possessed, his parents would provide everything that was available to read and study, and chief among these things would certainly be the scrolls of the law and the books of the Old Testament.

His perfect mind undoubtedly was able to absorb and retain all that he read; but, more than this, he was able to reason on the Scriptures. So when Jesus at the age of twelve went to the temple and discussed the law and the Scriptures with the doctors, the scripture says, "And all that heard him were astonished at his understanding and answers." (Luke 2:47) It was at this time, when finally located by Mary and Joseph, that Jesus said, "Wist ye not that I must be about my Father's business?"—Luke 2:49

It was undoubtedly at this encounter with the doctors of the law that Jesus learned that a man was not considered mature or individually accountable until the age of thirty, for from this

point on, until he appeared before John the Baptist, nothing is recorded about the life of Jesus. (Luke 3:23) But we know that when Jesus appeared before John at the river Jordan he was the exact price to correspond to Adam. We know that he had kept the law perfectly, because of the statement of the Heavenly Father, who said, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) By keeping the statutes of the law perfectly he proved that he was the One who was worthy.—Rev. 5:2-5

When Jesus took Adam's place in death for the purpose of lifting the condemnation of death from Adam and his progeny, our Lord went out of existence as a man. (John 6:51) But God begat Jesus to the spirit nature when the Holy Spirit descended upon him at Jordan; and after his death on the cross, our Lord was raised out from death and exalted to the divine nature and the right hand of God. The Apostle Paul states, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:3, 4 □

Jesus Accepts His Calling

MEMORY SELECTION: "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."—Isalah 11:2

SELECTED SCRIPTURE: Mark 1:4-13

IN HARMONY with last week's lesson, we know that Jesus was aware of the very unusual circumstances of his birth. This, together with the natural brilliance of his mind and his knowledge of the Old Testament prophecies, would lead him to know that he was destined for a very special place in God's arrangements. He also recognized the necessity of keeping the law perfectly and that God had time features to his plans.

Jesus stated, after John the Baptist was imprisoned, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." (Mark 1:15) And the Apostle Paul, in Galatians 4:4,5, stated, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem

them that were under the law, that we might receive the sonship."—Diaglott

When Jesus came to John at Jordan, he was endowed with the mental and moral perfection that had once been Adam's in the Garden of Eden. But he was a man, and being a man he was not able to discern spiritual things. The Apostle Paul states, "But the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." (I Cor. 2:14) So, while Jesus understood much and knew the Scriptures, he did not know the hidden things of the Lord's arrangements nor the specific role that he was to play in these arrangements.

In the account of Jesus' baptism recorded in Matthew

3:16, it states, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him [Jesus]." With the enlightenment of mind that accompanies spirit begetting, the text says that the "heavens were opened unto him"; that is, the effulgent light of the Holy Spirit was focused on the things that were hidden to the natural man.

The 40th Psalm is a beautiful prophecy concerning the attitude of Jesus' mind when it became clear to him as to what his role was to be in God's plan: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:5-8

When Jesus realized, through the enlightenment of the Holy Spirit, that the sacrificial ar-

rangements that were instituted under the Law Covenant were really pictures of him, that it was the Heavenly Father's will that he yield himself as the anti-typical sacrifice for sins, he stated, "Lo, I come to do thy will, O my God."—Heb. 10:8,9

In Hebrews the 9th chapter the Apostle Paul points out (vs. 9) that the sacrifices and the tabernacle were figures "for the time then present" that could not make him that did the service perfect. These things stood only in meats and drinks and divers washings and carnal ordinances imposed on them until "a period of emendation." (vs. 10, Diaglott) "But Christ having become a high priest of the future good things, by means of the greater and more perfect tabernacle, not made by hands, that is, not of this creation; he entered once for all, into the holy places, not indeed by means of the blood of goats and of bullocks, but by means of his own blood, having found age-lasting redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling the polluted, cleanses for the purification of the flesh; how much more shall the blood of the Anointed One, who through an aionian spirit, offered himself spotless to God."—Heb. 9:11-14, Diaglott □

Jesus Declares His Mission

MEMORY SELECTION: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."—Mark 1:15

SELECTED SCRIPTURE: Luke 4:14-24

AFTER his begetting of the Holy Spirit at Jordan, Jesus was led by the Spirit into the wilderness, where he studied and fasted for forty days and forty nights. And it was at this time, also, that he was tempted of Satan. The account in the 4th chapter of Luke continues, telling how, after Jesus had been tempted by Satan, he returned to Galilee, and there he began to tell forth the message of the kingdom. On one of these occasions in a synagogue he made the wonderful proclamation of his ministry. He read from the scroll the prophecy of himself recorded in Isaiah 61:1, 2: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19) At this point he closed the book, and to a hushed

and attentive audience he said (vs. 21), "This day is this scripture fulfilled in your ears."

The primary purpose of the first advent of Jesus was that he was to lay his life down in sacrifice. By providing a perfect life for the perfect forfeited life of Adam, he would make available the means for the reconciliation of the world. But the Heavenly Father specified that Jesus must lay his life down in a special way. (Luke 24:25-27; Isa. 53:1-12) The specification was that he should preach the Gospel and serve the interests of the prospective kingdom, and especially the apostles and disciples whom God had called and given the hope of being heirs with our Lord in the kingdom.—Gal. 6:10

The preaching of the Gospel was as a light shining into a dark place. The message was especially hated by the scribes and Pharisees because it threatened their position and prestige. Jesus also was obnoxious to them—he was the "stone of

stumbling.” They refused to accept him as their Messiah. So the preaching of the Gospel was under difficult and trying circumstances; it brought on most of our Lord’s trials and was the thing that eventually brought him to the cross.

Jesus likened his mission on earth to baptism, saying, “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12:50) When Jesus submitted himself to John the Baptist to be immersed in water, it beautifully symbolized his walk and mission. As John lowered Jesus backward into the water, it pictured the death of Jesus’ own will—the complete submission of his own interests, will, ambitions, desires; and as John raised him up out of the water it pictured him being raised to newness of life—a life completely dedicated to the doing of the Heavenly Father’s will, regardless of cost.

The Apostle Paul, in Hebrews 5:8,9, states, “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [consummated in character], he became the Author [cause] of eternal salvation unto all them that obey him.”

Why did the Heavenly Father specify that Jesus lay his life down in this manner? The Scriptures state that if Jesus,

being a man, had simply given his life to take Adam’s place in death, he would have gone out of existence. Jesus said in John 6:51, “I will give . . . my flesh . . . for the life of the world.” But God designed that Jesus would be returned to a spirit life—a spirit life on the divine plane. He was begotten to the spirit plane of life at Jordan when the Holy Spirit descended upon him. And since the divine life is immortal, it was necessary to test Jesus’ loyalty beyond any question of doubt and to develop his new mind through suffering. In Hebrews 2:10 we read, “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.”

Jesus was faithful in carrying out his mission. In the 40th Psalm, which is a prophecy concerning Jesus and his ministry, the prophet depicts Jesus as saying, “I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.”—vss. 9,10 □

Jesus Calls His Disciples

MEMORY SELECTION: "Come ye after Me, and I will make you to become fishers of men."—Mark 1:17

SELECTED SCRIPTURE: Luke 5:1-11

ONE of the important things to remember when we consider God's dealings with his human creation is that there are times and seasons for the several phases of his plan. During the Jewish Age God dealt only with the nation of Israel. (Amos 3:2) And for the three and one-half years of his ministry Jesus preached the Gospel only to the nation of Israel. (Matt. 15:24; Acts 13:46) It follows, then, that the disciples and the apostles were called from among the Jews.

Jesus also indicates that the call to discipleship was limited in another way. In John 6:44, 45 we read, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." And in harmony with this statement is the following quotation from Jesus' prayer recorded in John 17:6-8: "I have

manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

In some way the Heavenly Father indicated to Jesus the particular individuals who were to be the apostles. These had ears to hear the message, and the result was an immediate response and a desire to serve. (Matt. 13:10-17) In Luke 5:11 we read, "And when they had brought their ships to land, they forsook all, and followed him."

The commission of Jesus, and that of his followers, was not to convert the world, for this would not be in harmony with the times and seasons of the Lord's plan. The time that the Lord has

set aside, or designated, as the period when the world is to be converted is in the next age during the time of the thousand years of Christ's kingdom. But now during the Gospel Age the commission of Jesus and his followers is to preach the Gospel in all the world as a witness. Jesus states in Matthew 24:14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Apostle Paul, speaking of the importance of witnessing in God's arrangement, says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. 10:14, 15) Here the apostle quoted from the wonderful prophecy in Isaiah 52:7 showing that those carrying forth the message all down through the Gospel Age are pictured as the feet of the Christ fulfilling the all-important responsibility of preaching the Gospel as a witness.

Again the Apostle Paul, in speaking of his own ministry in BIBLE STUDY

relation to God's arrangements during this age, states, "What then is Apollos, and what is Paul? Servants, through whom you believed; and to each as the Lord gave. I planted, Apollos watered; but God caused it to grow. So that neither the planter is anything, nor the waterer, but God who causes it to grow."—I Cor. 3:5-7, Diaglott

The calling of the disciples began the great work of the Gospel Age—to call out from the Jewish nation and the Gentiles the bride of Christ, a people for his name. (Acts 15:14-17; Rev. 19:7-9; Rev. 21:9; Rev. 22:17) These have the prospect, if faithful, of living and reigning with Christ a thousand years and being the means of bringing blessings to all the families of the earth.

Jesus, in his prayer recorded in the 17th chapter of John, states, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—vss. 18-21

□

Power over the Demonic

MEMORY SELECTION: "What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him."—Mark 1:27

SELECTED SCRIPTURE: Mark 1:21-34

IN MATTHEW 12:22-29 we are given a very revealing account of Jesus exercising power over the demonic. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out

devils by the Spirit of God, then the kingdom of God is come unto you. [The word **basileia**, which is translated 'kingdom,' means 'royal majesty.' The Diaglott translates this phrase, 'God's royal majesty has unexpectedly appeared among you.'] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

In this text the scribes and Pharisees accused Jesus of casting out devils by the power of the prince of devils. But Jesus pointed out to them that if this were true, Satan's house could not stand because it would be divided against itself. But, Jesus continues, if he cast them out by the power of God, then this identifies Jesus as a representative of God's royal majesty. Then in verse 28 Jesus implies that it is only by God's power that devils can be cast out now,

because Satan is the god of this world, with a power that is subject only to the power of God. Then he states that if he were to enter Satan's house to spoil his goods, he would first bind the strong man.

When we realize that Satan's goods consist of all the character flaws that we see manifest in fallen man today—pride, selfishness, jealousy, covetousness, etc.—we begin to appreciate the Lord's plan to bind Satan at the beginning of the thousand-year millennial reign of Christ. He will be bound so that he can deceive the nations no more and so that the Christ can spoil Satan's goods. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—Rev. 20:2,3

It has been Satan's design to destroy the seed of the woman ever since the prophecy was first made by God in the Garden of Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) God has permitted

Satan to tempt and try the church down through the Gospel Age; but, as in the case of Jesus, each spirit-begotten child of the Lord is given power to resist Satan by complete reliance in the superior power of the Holy Spirit of God.

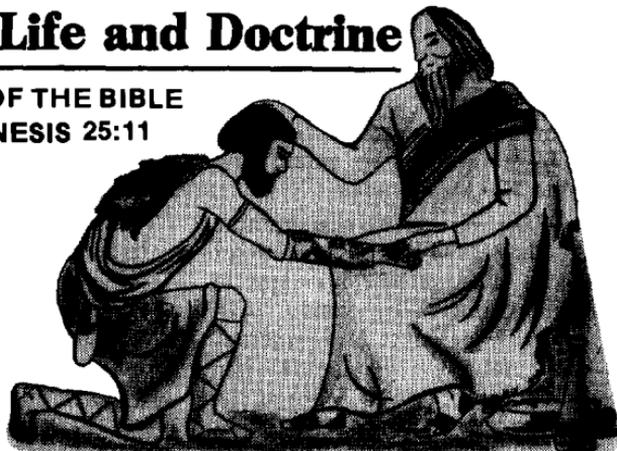
In Ephesians 6:11-13 we read, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

It is important that we understand that Satan usurped his power on earth and that God has permitted him to exercise control within certain defined limits. The limitations imposed are those things that might interfere with the development of God's plan to reconcile the human race to himself, in due time. In the meantime God uses "the wrath of man" to praise him. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Ps. 76:10

□

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
PART IV — GENESIS 25:11
THROUGH
CHAPTER 35



Isaac, Esau, and Jacob

GENESIS 25:11 reads, "It came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi." Abraham had other children, but in the New Testament Isaac is referred to as "his only begotten son, of whom it was said, that in Isaac shall thy seed be called." (Heb. 11:17, 18) Isaac was born in fulfillment of God's promise concerning a "seed" that would bless all nations. "In Isaac shall thy seed be called," God said to Abraham, when he grieved over the demand of Sarah that Ishmael, his son by the bondwoman, be cast out.— Gen. 21:12; Rom. 9:7; Heb. 11:18

It is therefore with Isaac and his descendants that the plan of God for the blessing of all nations is associated. Nevertheless, God promised Abraham that he would make a great nation of his son Ishmael, and the genealogy constituting the beginning of that nation is given in Genesis 25:13-18. It is of special interest today, in view of world developments, to know that the descendants of Ishmael form one of the chief elements of the Arab nations, including the wandering Bedouin tribes.

In getting acquainted with the people of the Bible, our principal interest centers in Isaac rather than in Ishmael, for it is in God's dealing with him and his descendants that we can trace the golden threads of divine promise concerning the ultimate deliverance of mankind from sin and death. In our discussion of God's dealings with Abraham we found Isaac being offered for sacrifice, thus picturing Christ, whom his Heavenly Father actually gave for the life of the world. The Apostle Paul indicates also that during this age the true followers of Christ (who, together with their Head, Christ Jesus, are the real seed of promise) are pictured in Isaac—"Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:28; 3:27-29

By an arrangement of his father, Abraham, Rebekah (the granddaughter of Nahor, Abraham's brother) became Isaac's bride. Rebekah, like her mother-in-law, Sarah, was childless for many years after her marriage, and "Isaac intreated the Lord for his wife, because she was barren." As in Sarah's case, a miracle was wrought, and Rebekah bore twin boys to Isaac. They were named Jacob and Esau. Before their birth the Lord informed Rebekah what to expect, explaining that "two manner of people" would develop from her twin sons; the one, God said, "shall be stronger than the other people; and the elder shall serve the younger."—Gen. 25:23

The firstborn was "red all over like a hairy garment; and they called his name Esau." The second one born was called Jacob, "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." (vss. 25-27) Their father, Isaac, who was now well along in years, had a preference for Esau because, as the account indicates, this "cunning hunter" brought him venison steak; "but Rebekah loved Jacob." Thus was created a situation leading to one of the greatest human interest stories of all time.

Esau, returning from one of his hunting expeditions ravenously hungry, said to Jacob, who had prepared himself

a meal of red pottage, "Feed me, I pray thee, with that same red pottage, for I am faint: therefore was his name called Edom," meaning "red." Jacob, seeing the situation, was quick to grasp an opportunity, and offered to feed his brother in exchange for the birthright, which belonged to Esau, as the firstborn.

Esau said, "Behold, I am about to die: and what profit shall this birthright do to me?" (vs. 32) So he sold his birthright for a meal of red pottage—thought to be a sort of lentil soup. The advantage accruing from a birthright was not, in patriarchal days, definitely fixed. Seemingly, great respect was paid to the firstborn in the household. As the family widened into a tribe, this respect grew into a sustained authority, but undefined, save by custom.

Esau evidently did not specially value this, as he considered it an indefinite benefit and was quite willing to give up his birthright for temporary tangible advantage. The record states that he "despised his birthright." (vs. 34) The Hebrew word here translated "despised" literally means "disesteemed"; that is, he did not esteem it as having worthwhile value comparable to a bowl of lentil soup.

But Jacob thought differently. He was his mother's favorite son. She was conscious of the fact that God had performed a miracle in enabling her to give birth to these twins, and she would be keenly aware of what the Lord told her before they were born, that the elder (Esau) would serve the younger (Jacob). It is reasonable to conclude that she had told Jacob about this message she had received from the Lord, and he, being a man of faith, would be deeply impressed.

Indeed, Abraham, having lived some years after Rebekah married Isaac, probably gave her a firsthand account of God's wonderful oathbound promise concerning the blessing of all the families of the earth through his "seed." This information also she no doubt related to Jacob. It is reasonable to suppose, therefore, that both Rebekah and Jacob saw in the family birthright the assurance of being heir

to the wonderful promises God had made to Abraham. To them, therefore, and especially to Jacob, who purchased it, the family birthright was not something to esteem lightly, but to value very highly. And, since God had indicated before he was born that he was to be the favored son, why not cooperate and secure the birthright by legitimate purchase?

According to the custom of the times, the parental blessing belonged to the firstborn son. To obtain this special blessing before the father died was a confirmation of the birthright. So, when "Isaac was old and his eyes were dim, so that he could not see," he asked Esau to take his weapons, his quiver and his bow, and "go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."—ch. 27:1-4

While the record does not so state, it seems reasonable to conclude that Isaac had not been informed concerning the sale of the birthright to Jacob, else perhaps he would not have arranged to pronounce this special blessing upon Esau. But Esau knew it, and the honorable thing for him to have done would have been to tell his father of the changed circumstances, and thus at least it would have given Isaac the opportunity to decide upon which of the twins to pronounce his special blessing.

But even though Esau did not do this, the mother, Rebekah, was watching over the interests of Jacob, whom she knew the Lord favored and had chosen. She overheard Isaac's instructions to Esau to bring him venison and receive his blessing; so she instructed Jacob to get "two good kids of the goats; and," she said, "I will make them savory meat for thy father, such as he loveth."—ch. 27:1-9

Although Isaac in his old age had lost his eyesight, Jacob explained to his mother that the father would easily detect the deceit when he felt his smooth skin and would know that he was not Esau, who was covered with hair. The mother suggested that he "put the skins of the kids of the goats upon

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birthright.” Paul continues to say that Esau “found no place of repentance, though he sought it carefully with tears.” The marginal translation indicates that here the thought of repentance is the changing of one’s mind. A careful comparison of this text with the account in Genesis 27:33-38 indicates that Esau’s tears were associated with his plea for Isaac to change his mind and give him a blessing even though he had already blessed Jacob. It was Isaac, as the account shows, who could not be persuaded to change his mind.

Because of Esau’s attitude toward the birthright, he has become a symbol of those who esteem earthly advantage above spiritual blessings and are willing to forego their share in the exceeding great and precious promises of the Lord in order to satisfy temporarily their longings for the good things of this earth.

Esau was given the name Edom. His descendants were the Edomites, who are referred to a number of times in the Old Testament Scriptures, both historically and symbolically, in the prophecies pertaining to the end of the present age and the downfall of nominal Christianity.

Jacob’s Enforced Flight

Esau was very wroth with his brother Jacob and was determined that when a suitable opportunity offered he would slay him. Rebekah learned of this and instructed Jacob to leave Canaan and go to her brother’s home in Padan-aram. But she had a deeper purpose in this also, as her later efforts reveal. She complained to Isaac concerning Esau’s wives, who were the daughters of the Canaanite, Heth. She explained that if Jacob should also marry one of his daughters, her life would no longer be worth living.

Then Isaac, exercising the prerogative of a father in that ancient time, instructed Jacob to take one of the daughters of Rebekah’s brother Laban for his wife, adding, “God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.” (ch. 28:3)

With these instructions, and with his blessing, Isaac sent Jacob away to Padan-aram.

At the close of his first day's journey, Jacob took stones and arranged a bed for himself. He was doubtless somewhat downhearted and discouraged. Falling asleep, he dreamed of seeing a ladder reaching from earth to heaven, with "the angels of God ascending and descending on it." (ch. 28:12) In his dream he saw the Lord standing "above" the ladder, saying to him, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." —ch. 28:13,14

After assuring Jacob concerning his inheritance in the land promised to Abraham, and that through his seed all the families of the earth would be blessed, the Lord gave him assurances of personal care and protection, and that he would return to the land from which he was then fleeing. The Lord said, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—vs. 15

"Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! [or how awe-inspiring!] this is none other but the house of God, and this is the gate of heaven." (vss. 16,17) Jacob then erected a "pillar," or an altar, to mark the site, and called the place Bethel, meaning the house of God. Then he promised the Lord that in return for his care and bringing him back to his father's house he would give him a tenth of all that he gained.

The Ladder Dream

It seems reasonable to conclude that the dream in which Jacob saw a ladder reaching from earth to heaven, and

angels ascending and descending upon it, represented the fulfillment of God's promise to his grandfather, Abraham, which the next morning was confirmed to him; namely, that through the promised "seed" all the families of the earth would be blessed. One of the fundamental needs, in order that these promised blessings might flow out to the people, is the re-establishment of peace and fellowship between heaven and earth.

In the New Testament Jesus explains how this will be brought about. In an evident reference to the significance of Jacob's dream he said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:51) Jesus is here saying that he would, in fact, be the "ladder" upon which, or by means of which, communication between heaven and earth would be established.

We are not to think of heaven being literally opened, as Jesus' statement to Nathanael might imply. Through the Prophet Malachi, God spoke of opening the "windows of heaven" and pouring out a blessing upon the Israelites such as they would not be able to contain. (Mal. 3:10) So the opening of heaven suggests the pouring out of God's blessings; and in fulfillment of Jacob's dream the blessings to be poured out upon all the families of the earth are those contained in God's oathbound covenant with Abraham.

In Galatians 3:16 Paul explains that Christ is the real Seed of Abraham, the means by which his blessings will reach the people when the due time comes for heaven to be opened up for this purpose. So it is in keeping with this that Jesus spoke of himself as being the "ladder" upon which the "angels," or messengers, of God will convey the promised blessings of heaven to earth.

The true followers of Christ of this age, as we have seen, are also spoken of in the New Testament as being the promised seed of Abraham. They will be the chief messengers, or channels of blessing, as a part of The Christ,

which is made up of Jesus, the Head, and the church, his body, or fellow members. It is fitting that Jesus should speak of himself as the ladder in this picture, for it is only because of his redemptive work—giving himself a ransom for all—that the world can be reconciled to God and have the promised blessings communicated to them.

His Journey Continued

After erecting an altar and calling the place Bethel, Jacob “went on his journey, and came into the land of the people of the east.” (Gen. 29:1) The marginal translation says that he “lift up his feet.” This seems significant. Jacob, although he had purchased the birthright from Esau and had obtained the parental blessing which went with the birthright, had not been too happy. The strained relationship between him and Esau had reached crisis proportions, making it necessary for him to flee from the country.

Under these circumstances we can well imagine how Jacob felt that first night away from home. There is no indication in the record that he had received any communication from the Lord since his father had given him his blessing. But what a change was brought about by his dream! Now the Lord had spoken to him, relating to him the promise made to Abraham and to his father, Isaac. If he had had any doubts about the course he had taken, they were gone, and now he knew that the Lord was with him. So, starting on his journey the next morning, it was with lightness of heart and a bouyant step—lifting up his feet, no longer dragging them, as it were, in despondency and fear.

In due course he reached his destination. There were no special landmarks or road signs to guide him, but Jacob assumed that he was near Haran, where his Uncle Laban lived. He saw shepherds watching their sheep near a covered well. He spoke to the shepherds and learned that they were from Haran, the place he was seeking. He found that they knew his uncle, and even while they were talking, Rachel,

one of his uncle's daughters, came to the well with another flock of sheep to be watered.

Jacob's mother had no doubt told him the circumstances under which Eliezer met her at a well, and now that he had met his possible future wife, the niece of his mother, also at a well, he was probably quite impressed. But the account indicates that he was equally impressed with Rachel herself.

Laban welcomed his nephew into his home, where he remained as a guest for a month, evidently doing what he could meanwhile to serve his uncle. No doubt he had made known his reason for leaving Canaan, and that his desire was to remain with his uncle, at least for a while. Then Laban suggested some "wages" that Jacob should receive for his work.

He agreed at once to serve Laban seven years in return for Rachel, that he might have her for his wife. Laban agreed, but at the end of the seven years, because Leah, an older daughter, was not yet married, Laban found himself in a difficult position. According to the custom of the time and of the land, it was not proper to give a younger daughter in marriage while an older one remained unwed. So the only solution Laban could think of was to give Leah, the older daughter, to Jacob, instead of Rachel, which he did.

But Jacob was not satisfied and agreed to work another seven years for the girl he really loved. Then he had both of them, which according to the custom of that time was not improper. Besides, each one of the daughters was given a handmaid, and, as in the case of Abraham and Hagar, circumstances arose which led Jacob's wives to give their handmaids to their husband to bear children for them. The four mothers bore Jacob thirteen children—twelve sons and one daughter, the daughter's name being Dinah. We will later get acquainted with the sons.

After eleven of his sons had been born, Jacob felt that he had remained in Padan-aram long enough, so he asked his uncle and father-in-law, Laban, to let him return to his

(Continued on page 38)

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Lewiston	KLEW			OKLAHOMA			
INDIANA				Ardmore	KXII		
Bloomington	CATV			Tulsa	KTUL		
South Bend	WSBT			PENNSYLVANIA			
Terre Haute	WTHI			Indiana	CATV		
KANSAS				Philadelphia	WPVI		
Ensign	KGLD						

Television Schedule

Pittsburgh	WTAE		WASHINGTON		
Vandergrift	CATV		Tacoma	CATV	(As programed)
			Tacoma	KTVW	
SOUTH CAROLINA			WASHINGTON DC WHFV		
Anderson	WAIM-TV	Channel 40	WEST VIRGINIA		
Ashville	WANC		Bridgeport	WBTV	
N. Charleston	CATV		Charleston	WCHS	
TENNESSEE			Oak Hill	WOAY-TV	Channel 4
Chattanooga	WTVC		Parkersburg	WTAP	
Kingsport	CATV		WISCONSIN		
TEXAS			Eau Claire	WEAV	Channel 13
Amarillo	CATV		Janesville	CATV	
Austin	KLRN		Rhineland	WAEO	
Mission	CATV		CANADA		
Temple	KOEN		Sault Ste. Marie, Ont.	CATV	
UTAH			Toronto, Ont.	CATV	
Salt Lake City	KUTV		WEST INDIES		
VIRGINIA			St. Kitts	ZIZ-TV	Channel 5
Richmond	WXEX				

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To be discussed by

'FRANK and ERNEST'

WLBC—1340—7:00 a.m.

SUNDAY, JANUARY 16

Tune in this discussion, and send for a free copy of "God and Reason." Send to:

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JANUARY SPECIAL: On Sunday, January 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Grand Rapids	WMAX 1480	8:45 a.m.
Mobile	WMOO	7:45 a.m.	Saginaw	WSGW 790	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.	MINNESOTA		
ARIZONA			Bemidji	KBUN	10:45 a.m.
Phoenix (Sat.)	KHCS	11:30 a.m.	Minneapolis	WLOL	8:15 a.m.
CALIFORNIA			MISSOURI		
Bakersfield	KPMC	10:00 a.m.	Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.	MONTANA		
Los Angeles	KBRT 740	9:00 a.m.	Baker	KFLN 960	8:00 a.m.
Petaluma	KTOB	9:45 a.m.	Great Falls	KEIN 1310	8:06 a.m.
Redding	KVCV 600	7:45 a.m.	Kalispell	KGEZ	9:30 p.m.
Sacramento	KGMS 1380	8:00 a.m.	Miles City	KATL 1340	10:15 a.m.
San Francisco	KNEW 910	8:30 a.m.	NEW JERSEY		
COLORADO			Salem	WJIC 1510	9:45 a.m.
Englewood	KQXI	3:15 p.m.	NEW YORK		
Montrose	KUBC 580	8:15 a.m.	Buffalo-Niagara Falls	WHLD 1270	12:00 noon
DELAWARE			Mineola (Sat.)	WTHE	
Wilmington	WTUX 1290	10:15 a.m.	Rochester	WBBF 950	8:15 a.m.
FLORIDA			NORTH CAROLINA		
Orlando	WGTO	10:00 a.m.	Beaufort	WBMA 1400	9:00 a.m.
Tampa	WFLA 970	9:30 a.m.	OHIO		
IDAHO			Zanesville	WHIZ 1240	6:40 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.	OKLAHOMA		
Sandpoint	KSPT 1400	10:15 a.m.	Oklahoma City	WNAD 640	10:00 a.m.
ILLINOIS			OREGON		
Chicago	WEFM	10:30 a.m.	Portland	KLIQ 1290	9:30 a.m.
Granite City	WGNU	9:45 a.m.	PENNSYLVANIA		
La Salle	WLPO 1220	9:45 a.m.	Allentown	WHOL 1600	10:45 a.m.
Rockford	WRRR 1330	8:30 a.m.	Pittsburgh	WARO 540	12:00 noon
West Frankfort	WFRX 1300	9:15 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
INDIANA			PUERTO RICO		
Evansville	WVHI-FM		Aguadilla (Fri.)	WABA	8:00 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.	SOUTH CAROLINA		
Muncie	WLBC 1340	7:00 a.m.	Hemingway	WKYB	
KANSAS			TEXAS		
Goodland	KLOE 730	9:15 a.m.	Hamilton	KCLW	10:00 a.m.
KENTUCKY			Lubbock	KDAV 580	9:45 a.m.
Bowling Green	WLBK 1410	8:00 a.m.	Pleasanton	KBOP 1380	7:30 a.m.
Louisville	WHAS	10:30 a.m.	Shamrock	KBYP 1580	10:15 a.m.
Newport	WNOP	8:00 a.m.	UTAH		
Winchester	WWKY 1380	10:30 a.m.	Salt Lake City	KRGO	8:00 a.m.
MICHIGAN					
Detroit	CKLW 800	6:45 a.m.			

Radio Broadcast Schedule

VIRGINIA				CEYLON			
Richmond	WIKI	7:45	a.m.	Radio Sri Lanka (Sat.)		9:45	p.m.
WASHINGTON				MALDIVES ISLANDS			
Bellingham	KPUG 1170	9:15	a.m.	Radio Maldives (Tues.)	4740	9:00	p.m.
Clarkston	KCLK	10:45	a.m.	NEW ZEALAND			
Seattle	KAYO 1150	7:15	a.m.	Dunedin (Sat.)	4XD	6:45	p.m.
Spokane	KUDY 1280	9:30	a.m.	NIGERIA			
Tacoma	KMO 1360	9:45	a.m.	Ibadan (Wed.)	WNBS	10:45	p.m.
Yakima	KUTI 980	7:15	a.m.	PANAMA			
WISCONSIN				Panama City	HOQ 1250	10:30	a.m.
Milwaukee	WEMP	8:45	a.m.	SOUTH AFRICA			
Neillsville	WCCN 1370	9:15	a.m.	Joubert Park	SWAZI Music Radio	9:00	a.m.
WYOMING				VIRGIN ISLANDS			
Sheridan	KWYO 1410	12:00	noon	St. Croix	WSTX 970	9:00	p.m.
CANADA							
Edmonton, Alta.	CJOI	12:45	p.m.				
Vancouver, B.C.	CJJC	7:15	a.m.				
Winnipeg, Man.	CKJS	9:00	a.m.				
Corner Brook, Nfld.							
	CFCB 570	10:30	a.m.				
Deer Lake, Nfld.	CFDL-FM						
Port au Choix, Nfld.	CFNW	10:30	a.m.				
Port aux Basques, Nfld.							
	CFGN 910	10:30	a.m.				
St. Andrews, Nfld.	CFCV-FM						
St. Anthony, Nfld.	CFNN-FM						
Stephenville, Nfld.	CFSX						
Oshawa, Ont.	CKLB 1350	9:45	a.m.				
St. Thomas, Ont.							
	CHLO 1570	10:45	a.m.				
Montreal, P.Q.	CFMB	5:15	p.m.				
Prince Albert, Sask.							
	CKBI 900	9:15	a.m.				
Regina, Sask.	CKRM	7:45	a.m.				
Yorkton, Sask.	CJGX 940	10:00	a.m.				
AUSTRALIA							
Geelong	3GL	10:00	a.m.				
Tamworth (Tues.)	2TM	10:10	p.m.				

SPANISH RADIO BROADCASTS

ARIZONA			
Tucson	KXEW 1600	8:30	a.m.
CALIFORNIA			
Fresno	KXEX 1550	10:45	a.m.
Los Angeles	XEGM	7:45	a.m.
FLORIDA			
Coral Gables	WRHC	8:45	a.m.
TEXAS			
San Antonio	KUKA 1250	8:45	a.m.
MEXICO			
Mazatlan	XEACE	9:00	a.m.
PORTUGAL			
Oporto			Radio Miramar
782 k.c.			10:15 p.m.
URUGUAY			
Montevideo			Radio El Espectador
810 k.c.			Sat., 1:30 p.m.

RADIO TOPICS FOR JANUARY

2—"Not of This World"	23—"The Manner of Christ's Coming"
9—"The Holy Spirit"	30—"What Is Death?"
16—"What's Wrong with the World?"	

(Continued from page 31)

people in Canaan. He said, "Send me away, that I may go unto my own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee." —ch. 30:25,26

Actually, Jacob had served much longer than the fourteen years, but he was evidently an efficient servant, and Laban preferred that he remain, and offered to enter into a new contract with him. This was done, and Jacob prospered under the arrangement so that he became wealthy in flocks and herds. Laban did not fare so well, and his sons complained. Jacob overheard them saying, "Jacob hath taken away all that was our father's."—ch. 31:1

Jacob also noticed that Laban was not as pleasant to him as he had been. About then the Lord spoke to Jacob again, saying, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." (ch. 31:3) Jacob then consulted with Rachel and Leah, and although it meant the breaking of home ties for them, they indicated their willingness to go with Jacob back to Canaan, and that he should do just as God had directed.

While Jacob was prospering in Padan-aram, he considered the promises of God of greater value than earthly riches, so when God directed that he return to Canaan he did not hesitate to obey. Previously, when he decided, apart from God's direction, that it was time to leave Padan-aram he informed Laban of his decision, but Laban influenced him to remain for another six years. But now that God had directed him to return to his people in Canaan there must be no holding back, no postponement, so he purposely did not tell his father-in-law that he was leaving.

Three days after Jacob had left, taking his wives, children, and all his earthly possessions with him, Laban heard about it. Then Laban "took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead." It was a critical time for Jacob. Not only was

Laban angry because his son-in-law had fled, but Laban had discovered that someone in the company had stolen his idols.

It was Rachel who took her father's idols. The fact that this family worshiped idols indicates that Abraham must have been almost the only one among them who worshiped and served the true God. Apparently during the years Jacob had been in close contact with the family they had not been influenced by him to give up their idols.

A heated controversy took place in mount Gilead between Jacob and Laban. Jacob finally said, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty." (ch. 31:42) Laban then proposed that they enter into a covenant of peace, which they did, and they erected a heap of stones to be a witness between them. Then Laban said, "This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; and Mizpah, for he said, The Lord watch between me and thee, when we are absent one from another."—ch. 31:48, 49

The next morning Laban, bidding farewell to his daughters and their families, returned to Padan-aram, and Jacob "went on his way, and the angels of God met him," we are told. "And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—ch. 32:1, 2

Jacob had fled from Canaan because of the anger of Esau, whose birthright he had purchased and whose special blessing he had obtained from their father through deceit. Now that he was returning he realized that he would have Esau to deal with, or as Jacob stated it, to "appease." (ch. 32:20) Perhaps Jacob was overly concerned; for actually, entering Canaan at mount Gilead, Esau, who lived at mount Seir, would be about one hundred miles to the south.

However, Jacob probably reasoned that Esau would eventually learn that he had returned to Canaan and he decided that he would seek a reconciliation at once. So he sent messengers to his brother, instructing them to say to

him, "I have sojourned with Laban, and stayed there until now: and I have oxen and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight."—vss. 4,5

The messengers returned to Jacob after delivering his message and reported that Esau was coming to meet him, accompanied by four hundred men. In the New Testament we are told that "fear hath torment," and Jacob, being fearful of Esau, imagined the worst; that is, he supposed that his brother was bringing the four hundred men as an army to attack and destroy him.

Thereupon he divided his little company of people into two groups, hoping thus that while one group was being attacked the other could escape. Then Jacob prayed earnestly to the Lord for help and protection. In his prayer he addressed the Lord as the God of Abraham and the God of Isaac, "which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee." Jacob added in his prayer that he was not worthy of all the blessings the Lord had bestowed upon him, but since the Lord had said, "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude," he was now pleading for divine protection in this crisis.

Jacob made elaborate preparations to appease Esau. He arranged with his servants to take Esau presents—"two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals." This number of domestic animals to be sent as presents to Esau gives an indication of what Jacob's total possessions must have been.

Jacob sent his wives and family "over the brook" ahead of him, while he remained alone the night before he was to meet his brother, "and there wrestled a man with him until the breaking of the day." Apparently this "man" was a materialized angel, a representative of the Lord. The

generally accepted thought is that Jacob wrestled with the angel in prayer, although there was apparently also a physical struggle.

With the coming of morning the angel said to Jacob, "Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." The angel then told Jacob that his name would be changed to Israel, which means "a prince of God," the angel's explanation being, "as a prince hast thou power with God and with men, and hast prevailed." —ch. 32:24-29

The angel, while wrestling with Jacob, touched his thigh "and the hollow of Jacob's thigh was out of joint, as he wrestled with him." Jacob was greatly impressed, and he called the name of the place "Peniel," meaning "the face of God," for, he said, "I have seen God face to face, and my life is preserved." (ch. 32:30) The Scriptures state that "there shall no man see me [God], and live." (Exod. 33:20) Jacob saw the angel of the Lord, and it was a marvelous experience. He can be excused for saying, in his enthusiasm, that he had seen God himself.

The next morning the much feared meeting with Esau took place, and Jacob was greatly relieved. He was very happy to learn that his brother had no evil intentions toward him. In fact, it was only after much persuasion by Jacob that Esau accepted the presents the servants had brought ahead with which to appease him. Esau said, "I have enough, my brother; keep that thou hast unto thyself."—ch. 33:1-11

Esau had left Canaan and was living beyond the southern border of the Promised Land. He realized that his father Isaac's blessing upon Jacob had not enriched him in earthly goods—that whatever he had gained of wealth had come to him outside of the land which God had promised to their grandfather Abraham and their father Isaac. Having little or no faith in the future aspects of the birthright, Esau probably now reasoned that he had lost nothing, hence there was no good reason to hold enmity against Jacob.

After the meeting, Esau invited Jacob to accompany him back to mount Seir. But this was not what the Lord had commanded, so Jacob made the excuse that with all the cattle, and the women and children, they could not travel as fast as Esau with his four hundred men, so he suggested that his brother journey on ahead and he would follow the best he could.

Actually, however, after Esau started on his return journey south, Jacob traveled west, stopping temporarily at "Succoth," and then on to Shechem, a place about thirty-five miles north of Jerusalem. Here he bought a plot of land and erected an altar and called it El-elohe-Israel, meaning "God, the God of Israel," or, "the mighty God of Israel."
—Dr. Strong

Circumstances developed in Shechem which made it necessary to move on, and "God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." (ch. 35:1) Jacob then instructed his household to dispose of the idols which were brought from Padan-aram, and they moved on to Bethel.

Arriving in Bethel, Jacob built the altar which the Lord had commanded. It was at Bethel, it will be recalled, that Abraham built an altar soon after he entered Canaan. It was here also that Jacob more than twenty years previously had in a dream seen a ladder reaching from earth to heaven, with angels ascending and descending upon it. Now, by the keeping power of God, and in harmony with his gracious providences, Jacob was back at Bethel.

Here at Bethel the Lord renewed his promise concerning the land, adding that "a nation and a company of nations shall be of thee, and kings shall come out of thy loins." (vs. 11) Here also God confirmed the word of the angel that Jacob's name was to be changed to Israel.

In Genesis 17:5 God promised Abraham that he would be a father of many nations. The promise to Jacob implies the

same thing. In the expression "company of nations" the Hebrew word translated "company" means an assemblage, or multitude. In God's original promise to Abraham he said that in him "all families of the earth" would be blessed. The Apostle Paul quotes this and translates it "all nations."—Gal. 3:8

Paul indicates the marvelous manner in which this promise to Abraham and Isaac will be fulfilled in so far as the "many nations" are concerned. He says, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."—Rom. 4:13, 16, 17

The faith seed of Abraham, called out from Jews and Gentiles during the Gospel Age, will constitute a spiritual, "holy nation"—under Christ, the ruling nation of earth for a thousand years. (I Pet. 2:9, 10) The human representatives of this spiritual ruling nation will be the resurrected Ancient Worthies, who will establish the earthly phase of the kingdom in Jerusalem.

There the natural descendants of Abraham, having been regathered miraculously from among all nations, will be given the first opportunity to receive the blessings of the new kingdom and to co-operate therewith. As the news of the kingdom spreads, the peoples of other nations will fall in line until all the families, or nations, of the earth shall recognize the authority of the new kingdom and receive the blessings of life promised through the spiritual seed of Abraham. He will then be "father Abraham" to all nations.

After the confirmation of the covenant, Jacob journeyed to Ephrath. His wife Rachel died on this journey—died giving

birth to his youngest son, Benjamin. Finally he moved on to Mamre, "unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned."—ch. 35:16,17

Many years had passed since Jacob had left home to escape the wrath of Esau. Even at that time Isaac, his father, was an old man, and blind, but he was still living when Jacob returned. Nothing is said of their meeting, however. The last word we have concerning Isaac is that he died at the age of 180, that he "gave up the ghost, and died, and was gathered unto his people." Esau and Jacob buried him.

The biblical expression, "gave up the ghost," simply means that he ceased breathing, the word ghost being a translation of a Hebrew word meaning breath, or wind. As we have noted, Isaac's people to whom he was gathered were for the most part idol worshipers. We would not expect them to be in heaven, nor could we suppose that Isaac joined them in a place of torment. The expression simply denotes that they were all together in death. Job gives us the proper thought, saying, "There the wicked cease from troubling; and there the weary be at rest."—Job 3:11-21



Weekly Prayer Meeting Texts

JANUARY 6—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12 (Z. '01-333 Hymn 74)

JANUARY 13—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—I John 2:1 (Z. '01-233 Hymn 215)

JANUARY 20—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?"—Hebrews 12:7 (Z. '95-107 Hymn 67)

JANUARY 27—"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23 (Z. '99-140 Hymn 130)

Christian Life and Doctrine

The Christian's Source of Help

“Shall I lift up mine eyes to the hills? Whence should my help come?”—Psalm 121:1, marginal translation

THE question raised in our text by David was a natural one for him. David was a warrior, and in those ancient times the hills and mountains afforded a considerable degree of protection from the attack of the enemy. This would not be true in our day of bombing planes and other modern weapons of war, but for David it was. It did not require many guards to make sure that a hostile army did not make a frontal attack over the tops of high hills and mountains. So man, without faith in God, and depending wholly on his own knowledge of warfare, would be quite likely to say, “I will lift up mine eyes unto the hills, from whence cometh my help.”

But the marginal translation gives us the truer thought by putting this in question form. David knew that as far as his real help was concerned it did not come from the hills. He knew that his real help came from the Lord. So after asking the question, “Shall I lift up mine eyes to the hills? Whence should my help come?” he answers it by saying, “My help cometh from the Lord, which made heaven and earth.” (Ps. 121:2) He adds to this, concerning the Lord, “He will not suffer thy foot to be moved: he that keepeth thee will not slumber.” (vs. 3) David could and did put his complete trust in the Lord in all his times of great need.

In Psalm 3:1-6 he wrote, “Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in

God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about.’’

The occasion on which David wrote this psalm was when his enemies had stirred up his son Absalom against him and he was pressuring David with a nondescript army, hoping to wrest the kingdom from him. But as David pointed out, he had full trust in the Lord. He did not wish to fight back, but took the occasion to rest. So, as he says, ‘‘I laid me down and slept.’’

David was a man of prayer, and we find his great trust in the Lord expressed through many of those prayers as recorded in the Book of Psalms. David’s trust in the Lord, and his spirit of obedience to him, reveal the reason he was called a man after God’s own heart. Being a man of war, David found himself often in precarious situations, but he never despaired of what the ultimate outcome would be. His trust in the Lord was as complete in times of danger as in times of peace and tranquillity.

The David Class of the Gospel Age

The faithful footstep followers of Jesus during the present age also look to the Lord for help. They know that in their own strength they cannot do the Lord’s will as they should; they know that they have many weaknesses and many opposing influences in their lives; but still they do not despair, because they know that greater is He that is for them than all that be against them.

The commission in doing the Lord’s will is not to engage in carnal warfare. Indeed, they are instructed to do good unto all men, and as far as possible, to live peaceably with them. However, because of certain similarities between carnal warfare and the struggle of the Christian to do the Lord’s will,

war is used in the Scriptures in a limited way as an illustration of our position as servants of the Lord. We are admonished to be good soldiers of Jesus Christ. But being a good soldier of Jesus Christ implies the need to be at peace with all men, with our opposition being toward the principles of unrighteousness. The Apostle Paul admonished Timothy to "war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."—I Tim. 1:18,19

Paul wrote to Timothy, saying, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—II Tim. 2:1-4

Here we are reminded that the life of a soldier is a rigorous, severe life, one that requires hardness or staunchness of character. This quality is also true of the Christian. The Christian life is not one of ease. It is a life of tranquillity and peace in so far as the Christian can exercise faith in the power of God to care for his best interest, but that faith must be able to grasp the fact that the Christian can be a good soldier only by dying in the cause. He is called upon to be faithful even unto death. This being true, in experiences which the Lord permits him to endure, even though they are difficult, entailing much suffering and weariness, he knows that the Lord has not promised to deliver him from such experiences, but only to help him endure them in order that he might be a good soldier of Jesus Christ.

A true Christian soldier knows that his victory in the warfare will not be something he can relate to his family when he returns home. He knows that his victory will mean death; so he is admonished to be faithful unto death, with a promise attached, "I will give thee a crown of life." But it requires

faith to grasp this and let it be the guide of our life in the service of the Lord. It is all too easy to seek an easier way when we are confronted with opportunities of serving and suffering. So the apostle admonishes us to "endure hardness," knowing that there are many times as we journey along the narrow way that we will need admonitions of this kind, that the flesh will falter and need to be lifted up by reassurance that God is our Helper, our Leader; that Jesus Christ himself is the Captain of our salvation.

Separate from the World

Paul also admonished Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The one aim of a good soldier of Jesus Christ is to please the Lord who has called him to be a soldier, and he knows that in order to do this he cannot be partly for the Lord and partly for the world. He knows that he cannot entangle himself with the affairs of the world and at the same time be wholly devoted to the Lord. He cannot be divided in his viewpoint and outlook in life.

Paul adds to this admonition, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." It would be unlawful in this Christian warfare to be only partly on the Lord's side and devote much of our energy to serving and pleasing the world. No crown of victory, no exaltation to glory at the end of the way, can be expected by those who participate in such a halfhearted struggle to know and to do the Lord's will.

Our Enemies

The Christian's enemies are not imaginary. There are the world, the flesh, and the Devil against whom we must do battle. We would be unable to cope with any of these, even individually, in our own strength. It is only because the Lord is our Helper, as he was David's Helper, that we can hope to

be victorious. The spirit of the world is the spirit of selfishness, and this is the very opposite of the spirit of Christ, which should and does dwell in the heart and life of every follower of his. We will not, therefore, battle against the spirit of selfishness in the world by employing the spirit of selfishness as a weapon. We will use only those weapons of warfare which the Lord has provided, and every one of these operates upon the basis of love—a self-sacrificing love which induces one to lay down his life on behalf of others rather than in any way to do them harm.

Nor will the true Christian allow the selfish spirit of his own flesh to guide him in how he serves the Lord and how he deals with those who may be opposing him. The world and the flesh work together, and the Christian should know that the selfish spirit of his own flesh will not gain him victory in the Lord's army, even though it might appear to gain him slight advantage at times in his dealings with those of the world.

Satan the Devil, of course, is our most formidable and wily adversary. He goes about as a roaring lion, seeking whom he may devour. And we surely need the help of the Lord in order to resist him. However, we do have the assurance that if we resist the Devil he will flee from us. But he may flee today and come back tomorrow. We cannot allow ourselves to be unconcerned. We cannot afford to be indifferent to his wiles and ways. They are clearly pointed out to us in the Word of God, and the Lord expects us to be acquainted with these deceptions and the spirit behind them. Satan will endeavor to poison our minds even against the Lord himself, and certainly he makes every effort along this line in order to turn us aside from our loyalty to the brethren and from faithful co-operation with them in the service of the Lord.

He endeavors to poison our minds with respect to the Lord by efforts to point out that the beauties of the truth which have revealed the glorious character of our God are deceptions, that they do not reflect the ways of the Lord at all. But we are not ignorant of his devices. We will put our trust in the

Lord and be guided by his Word with respect to those devices and will not let them influence our lives.

The Armor

The Lord knew from the beginning that as Christians we should be keenly aware of the fact that in our struggle against the Adversary we cannot depend upon our own strength. King Hezekiah of Judah said to his subjects when they were confronted with destruction by Sennacherib, king of Assyria, that the greatest source of his strength was an arm of flesh. "But with us," the good king said, "is the Lord our God to help us, and to fight our battles." (II Chron. 32:8) How grateful we are for the Lord's assurance that he will indeed help us in our every time of need if we continue to put our trust in him!

One of the Lord's provisions is what the Bible refers to as the "armor" which he provides. Paul refers to this in Ephesians 6, where we read, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—vss. 13-18

In Ephesians 6:12 the apostle explains that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are not to understand from this that the world and the flesh are not our enemies as new creatures in Christ Jesus. The thought is, rather, that we wrestle not merely against flesh and blood. We have unseen forces arrayed against us, described by Paul

as principalities and powers. He also speaks of the rulers of the darkness of this world, which would be Satan and the fallen angels—spiritual wickedness in high places.

Then beginning with verse 13, which we have already quoted, Paul admonishes us to put on the "whole armor of God" that we might be able to stand in the evil day. Here he is reminding us that, so far as these enemies are concerned which are beyond our weak powers to combat, the Lord is on our side, and that he has provided for us an armor, and that if we put on the whole armor of God, this will enable us to stand in the evil day against all the evil influences which are arrayed against us. When he adds to this, "having done all, to stand," he does not mean that we should cease to be active in living our Christian life and serving the Lord. The picture is of standing against an enemy, and one who is standing against an enemy is very busy indeed.

In a description of the whole armor of God, the apostle mentions first the girdle. He says, having our loins "girt about with truth." In ancient times when men wore flowing garments, they were handicapped from being especially active in work or efforts of any kind, so they used a girdle. This girdle was put on when they prepared themselves for activity. Without the girdle, one would not be able to accomplish very much; but with it, he could serve as well as though he were not wearing those flowing garments. Because of this use of the girdle, it becomes a very apt symbol of service itself. Paul speaks of it as the girdle of truth. If we put the two thoughts together, it suggests that we use the truth in our service of the Lord and of one another. It is this girdle, when we analyze the matter further, that to a large degree holds the remaining parts of the armor together. So in actual practice if we fail to be active servants of the Lord through the truth, it would mean that the remaining part of the armor would not continue to be a defense for us against the wiles of the Adversary.

In verse 14 Paul also mentions what he calls "the breastplate of righteousness." The breastplate in the armor of an

ancient soldier was designed specially to protect the heart and lungs. Those vital organs which, if injured, would mean death are thus hidden in the Christian's armor behind the breastplate of righteousness.

The Christian has no real righteousness of his own. The righteousness is that which he receives through Christ, through his response to the truth of God's plan in which Jesus is the central figure. But to have on this breastplate means more than simply to assent to the fact that Christ died for us. It means a full dedication to the Lord and to that principle of love and righteousness which was illustrated by the gift of God and the death of Jesus. If we have made the truth our own in this sense, it means that we have put on the breastplate of righteousness.

In verse 15 the apostle adds, "And your feet shod with the preparation of the Gospel of peace." Having one's feet shod suggests a way of life, a course in life, the direction in which we are going; and Paul says here that a part of the armor is to have our feet shod with the Gospel of peace. In other words, our course in the world should be one of peace. It means that we will be proclaimers of the Gospel of peace. We will be peacemakers rather than troublemakers.

The Gospel of peace is in reality the Gospel of Christ. And it is through Christ and his shed blood that peace is established between God and those who are out of harmony with him as members of the fallen race. So the work of Christians is to be ministers of reconciliation; and if we are devoting our lives to this work of reconciliation, we will be radiating peace through our own personal lives, and we will be encouraging those with whom we come in contact to be reconciled to God through Christ. All this is involved in having our feet shod with the preparation of the Gospel of peace.

Verse 16 reads, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Certainly the great wicked one, Satan, and his cohorts in the wicked spiritual world, are shooting out many

fiery darts. Unfortunately, at times, the Lord's people may unwittingly be engaged in the work of Satan in helping him to shoot forth these darts against the brethren. But we should not be ignorant of Satan's devices. If we have on the shield of faith; that is, if we understand the faith once delivered to the saints, and are using that as an shield against all of Satan's efforts to destroy us as new creatures, we will be protected through the power of the Lord and his truth.

Verse 17 reads, "And take the helmet of salvation." Elsewhere Paul speaks of the helmet which is our hope of salvation. The helmet is worn on the head and suggests that this part of the armor has to do with those things which we know. We should, of course, know the truth of God's plan. We should know the truth concerning the redeeming blood of Christ. We should also know the love of God which passeth all understanding. We should know that he is a God who delights in exercising loving-kindness on the earth. And it is very important for us to know that all things work together for good. If we are well equipped with this basic understanding of God and of his plan, we will be well protected in our minds and hearts against all the efforts of Satan to thwart the divine purpose in our lives, which is the growth and finally the coming to maturity of the new creature.

Verse 17 also says that we should use the "sword of the Spirit, which is the Word of God." We should use this to a large extent against the motions of sin in our own flesh. It is to be directed inward. It is never to be used to browbeat the Lord's people, and not even our enemies. The Word of God is precious, and wherever it goes it will radiate peace. True, it will divide asunder, as Paul puts it, the joints from the marrow; but here the reference is to the cleansing and purifying work the sword of the spirit will accomplish in our own lives.

Verse 18 is a good climax to Paul's outline of the various parts of the armor: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all

perseverance and supplication for all saints." In addition to having on the armor, we need to be diligent in prayer—prayer for the brethren, prayer for the Lord's blessing upon the efforts of brethren in sounding forth the glorious Gospel of the kingdom. The poet has well said:

“Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.”

How thankful, indeed, we are for the help that comes to us through the Lord, through his Word, through the Gospel he has provided, through our fellowship with his people, and through all the various ways he helps us by those wonderful agencies which he has provided for blessing his people. May we never lose sight of the Lord as we endeavor to press along the narrow way, until we hear his “Well done, thou good and faithful servant.”

General Convention Bulletin

IN ACCORDANCE with the usual procedure, the General Convention Committee met early in November and began to make arrangements for the General Convention of 1977.

It was decided by the convention as a body that we would return to Albion College in 1977. The facilities there are very adequate, and the cooperation of the university has been outstanding.

There will be some minor changes that will improve the services and result in greater comfort to the brethren.

Among the many decisions made by the committee was the selection of a theme text. The text is important because it sets

the tenor of the convention. We think that the selection is especially appropriate for the time and will bring many blessings to the friends and honor and glorify the Heavenly Father's name. You will recognize that the text is part of two scriptures, Matthew 23:8,9. "One is your Master, even Christ; and all ye are brethren. One is your Father, which is in heaven."

Start to lay your plans now to be blessed at the gathering of the Lord's people at Albion College, Albion, Michigan, July 30 through August 4, 1977.

Bible Students General Convention—1976 Albion, Michigan

The Dawn is printing a separate General Convention Report. It will be regular Dawn size and will contain a minimum amount of script but many pictures of groups and of individual brethren.

The report will be free, but we will send it only to subscribers who are interested.

If you would like to have a copy, please write for it immediately.

Help Wanted!

The Dawn has openings for brethren to work here on a full-time permanent basis. The particular need is for typists. If you are interested, please write to the manager giving information concerning yourself and your qualifications.

Write to: The Manager
Dawn Bible Students Association
199 Railroad Avenue
East Rutherford, NJ 07073

Christian Warfare

LIFE is a battle. We see among the brute creation the constant struggle for existence, and it is to be found also with humanity. In business, it takes the form of competition. In politics, the strife goes on continually, and throughout the world generally. The Lord's people, the good soldiers of Jesus Christ, are recruited from these miserable fighting conditions which are so prevalent in the world. But theirs is now a different warfare altogether. It is a conflict against selfishness, avarice, covetousness, and all unrighteousness—a war against unloving methods, and indeed, all sin.

Christ Jesus, the Captain of our salvation, is our Exemplar, whose methods of warfare we are to copy. Although he was holy, harmless, undefiled, and separate from sinners, he was a determined and uncompromising foe of sin and laid down his life in opposing it. All who would be accepted by him must follow his example and be faith-

ful "even unto death" if they would gain the great prize, the crown of life. These soldiers of the cross should very highly esteem the great prize for which they are called to fight the good fight—the prize of life eternal, incorruptible, immortal.

In becoming a soldier of the Lord, we realise that the term of enlistment is not just for an occasion, nor for a year, but for life. We are called not merely to participate in a few battles, but to fight the good fight of faith faithfully and continuously until death.

It is necessary at the onset for each one to understandingly make a full consecration to the Lord, a full enlistment of every power and talent of mind and of body. Struggles with the human will then cease—the decision having been definitely made to serve the Lord.

Our Armour

Throughout our earthly conflict it is a vital necessity that

each soldier of the cross have on "the whole armour of God." Details of this armour are given in Ephesians 6:11-18, as follows:

A girdle, symbolising servitude. Since it is a girdle of truth, this means we are to be faithful and zealous servants of the truth, shining as lights in the world, holding forth the Word of light and life.

A breastplate. This covers the vital organs of the body, particularly the heart. It is a breastplate of righteousness; hence we keep a pure heart, for out of it are the issues of life.

Our feet are shod with readiness of the glad tidings of peace. We should be ever ready to witness and to "follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14

The shield of faith. We are kept, or guarded, by the power of God through faith. This is the victory that overcometh the world. With this shield of faith we are able to extinguish all the fiery darts of the Wicked.

A helmet. It is a helmet of salvation, which represents the intellectual understanding and appreciation of the Holy Scriptures, making wise unto salvation.

The sword of the Spirit, which is the Word of God. This is

divinely powerful for the demolition of fortresses, destroying reasonings and every height rearing itself up against the knowledge of God. The truth is used in repelling all adversaries.

The faithful, good soldiers of Jesus Christ are well practiced in the use of this whole armour, which God has supplied. They also watch and pray—"praying at every season, with all prayer and supplication in spirit, and keeping watch for this with all perseverance and entreaty for all saints. (Eph. 6:18, Diaglott) The armory from which these articles can be obtained is the Word of God, which is so well stocked that "the man of God may be complete, thoroughly fitted for every good work."—II Tim. 3:17, Diaglott

The soldier of Jesus who rushes into the fight without waiting to hear the Captain's command, and neglecting to put on the whole armour provided, is risking defeat and disaster. Many soldiers, lacking a knowledge of the proper use of "the sword of the Spirit, which is the Word of God," spring recklessly into the fight to the injury of their neighbours, their friends, and their fellow soldiers in the Lord's army. This is a great mistake.

Those around us who uphold error, and those who despise-

fully use us and persecute us because we are on the Lord's side, are blinded by ignorance; and it is not the Lord's intention that we should fight against them. Rather, we should fight for them, to lift them out of their ignorance, blindness, and superstition.

Our real opponents are the Adversary and other fallen angels, the demons. Our poor fallen fellow human creatures who oppose us, and who oppose righteousness, do so because they are under the power of Satan and are more or less blinded by his deceptions. "The god of this world hath blinded the minds of them which believe not."—II Cor. 4:4

Our good fight of faith, as the apostle explains, consists to a considerable extent in our defence of the Word of God, which includes also the defence of the character of God. "Earnestly contend for the faith which was once delivered unto the saints." (Jude, verse 3) This will mean our willingness to stand for the truth at any cost, and against any number of assailants—against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and the apostles have announced, and which shall yet, thank God, be unto all people.

Secret Battlings

While there are the outward battlings of the Lord's soldiers, there are also the more secret drillings and fightings which come to each individual soldier, to test his loyalty and to develop his character. Having regard to the fact that the "soldier" is "the new creature" and not the flesh, the enlistment does indeed involve a full surrender of the fleshly will and the acceptance of the headship or captaincy of the Redeemer.

From the moment of complete surrender to the Captain—the enlistment under his orders, in the service of righteousness—the new creature experiences a conflict with his mortal body and its weaknesses, passions, and tendencies toward sin. The new will cannot free itself from the fleshly body, and although the reward promised in God's Word is a new spiritual body, nevertheless the new will is required first to demonstrate its loyalty to the Captain and to righteousness by its faithful combat against the selfish propensities of the flesh.

Here is a great battle! There are fightings without and within. No saint is without experiences of this kind. It must be a fight to the finish, or the great prize for which we strive will not be gained. We all need to follow

the Apostle Paul's course as expressed in his words: "I severely discipline my body, and make it subservient; lest possibly, having proclaimed to others, I myself should become one unapproved." (I Cor. 9:27, Diaglott) And in Galatians 5:24 (margin), we read, "They that are Christ's have crucified the flesh with the passions and lusts."

These battlings of the new nature against the flesh are a "good" fight in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. They are a fight of "faith" because the entire course of the new creature is a course of faith. "For we walk by faith, not by sight." (II Cor. 5:7) It is a fight of faith also in the sense that no one could keep up this battle against his own flesh, its natural tendencies and desires, and come off victorious, except as he can exercise faith in the exceeding great and precious promises, and in the Lord as his Helper.

He that hateth his brother is a murderer (I John 3:15); hence those who enlist as soldiers of the cross are not only to hate murder but are to hate also the murderous spirit and to cast it out entirely, so that they would have nothing but love in their hearts for any, even their

enemies. The well-drilled soldiers of the Lord know unmistakably that anger, malice, hatred, strife, envyings, and evil-speakings are all the works of the flesh and of the Devil.

How terrible is the thought that any of the Lord's brethren should, at any time, speak evil of one another! To do so would be entirely contrary to the scriptural instructions to us. How awful to think that such an evildoer would lose our Captain's favour, and ultimately, if this course be pursued, would be cut off completely from all relationship with him, and with the church, which is his body.

Combativeness

Combativeness itself is not a bad quality. On the contrary, it is a good acquirement and actually indispensable to the attainment of the prize set before us in the Gospel. All who are called now to be of the elect church are required to be overcomers, victors, exhorted to stem the popular tide and fight the good fight of faith and obedience. Those who are totally lacking in firmness, combativeness, character, cannot possibly comply with these conditions.

If we possess the spirit of combativeness, resulting in a contentious, wrangling disposition, let us take courage, being

careful to see to it that this contrary disposition is brought into accord with the spirit of love. This will mean that the wrangling disposition will be subdued, and the combativeness will be properly turned to good account, in another direction; for the good quality of combativeness, to be of value, must be rightly directed. As soldiers of Christ we know that our fighting qualities must not be exercised against God, in resisting his will; but on the contrary, we are to make a full surrender to him of our thoughts, words, and deeds. Nor is our combativeness to be used towards the brethren, for to fight the brethren is to fight against God.

How then, and against what, shall we exercise our combativeness? It is to be turned against sin; and its first encounter must begin with one's own self. The battle with self is a great conflict. He that ruleth his own spirit is better than he that taketh a city.—Prov. 16:32

We even need to be worsted in some of our battles with self, in order to have a clear appreciation of our own inability to overcome, and to compel us to go to the throne of heavenly grace to obtain mercy and find grace to help. We need this because, as the apostle intimates, it is when we are weak that we are truly

strong; and when we are strong in self-confidence and therefore negligent in going to the Lord, then we are weak and liable to have failures in the battle, to be overcome by the Enemy.—Heb. 4:16; II Cor. 12:10

When the victory over self is well in hand, by the Lord's grace, the new mind will have put a garrison in every quarter of the conquered body, to guard it from rising in insurrection and to hold it in subjection to the King of kings and Lord of lords. Then all the remaining energies will find ample opportunity for usefulness in battling for the Lord, for the brethren, and for the truth—fighting against error, and indeed, against all the wiles of the Devil; for, as the Apostle Paul declares, "we are not ignorant of his devices."—II Cor. 2:11

As the eyes of our understanding are opened wider and wider, we see the great conflict that is progressing throughout the world between righteousness and sin. Many who are deceived by the god of this world ignorantly think that they are doing God service, and are often found fighting against the truth and against the true soldiers of the cross, even as it was in the case of Saul of Tarsus. The Scriptures reveal how he persecuted the church,

misusing his combativeness. In Saul's case, after the eyes of his understanding were opened, the combativeness which formerly made him a violent persecutor of the church made him, by the Lord's grace, one of the most valiant of the apostles in the defence of the truth.

And so it was also with others of the apostles. Peter, for instance, full of combativeness, at first misdirected it to smite off the ear of the high priest's servant but was very valiant subsequently in the proper use of his talents to the Lord's praise.

James and John were two others highly favoured and recognised of the Lord, and specially used in the service of the truth. They, also, were of combative dispositions, so much so that they were known as "the sons of thunder." It was these two who were so incensed at the Samaritans who refused to receive our Lord into their village, and so full of zeal and love for the Master, that they inquired, "Master, dost thou wish that we command fire to come down from heaven, to consume them?" (Luke 9:51-55, Diaglott) They had combativeness, they had courage, they had zeal, but they had not yet learned how to direct these qualities.

Later, when they were anointed with the Holy Spirit at Pentecost, they understood better how their combativeness and zeal were to be used. Hence we find them loyal soldiers of the cross, shunning no danger, and enduring hardness as good soldiers of the Lord Jesus, holding high the banner of truth, even unto death.

The Apostle Paul wrote, "We are troubled on every side, yet not distressed; we are perplexed, but not altogether without help [margin]; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—II Cor. 4:8-11

A Warfare

Holy and unholy influences are in conflict one with the other. It may be reasoned by some that this battle is running against the holy influence and in favour of the spirit of evil. The spirit of evil and malice and error triumphed against the holy influence, or Spirit, to the extent of achieving the crucifixion of our Lord. Similarly, it has

triumphed against all the faithful members of the body of Christ—misrepresenting, slandering, and evilly treating them, variously, according to time and circumstance.

The object of these attacks of the spirit of evil and its servants upon the Spirit of holiness and its faithful is ever the same—to undermine the influence of the spirit of the truth; to make the holy appear unholy; to cause the pure and unselfish to appear impure and selfish; to put darkness for light.

Nor do the servants of unholiness always realise what they do. Becoming imbued with the spirit of evil, the spirit of hatred, malice, envy, strife, they are blinded so that they do not realise their evil disposition, and often, evidently, “verily think that they do God service.”

We know, however, that this apparent triumph of the evil spirit over the Holy Spirit is merely a seeming defeat, and not an actual one. Actually, the spirit of holiness has been triumphing, and its twofold mission during the Gospel Age is being well accomplished:

(1) It was to be “in God’s people” according to the degree of their consecration and zeal towards God and his righteousness. The evil in the world about them was to prove a test of their

characters, present conditions demanding that whosoever would “live godly” in this present time must suffer persecution. Sometimes “all manner of evil” would be falsely spoken against them, yet they must take it patiently, as did their Master, continuing faithful to the Lord and his cause at any cost, and counting not their earthly life dear unto them.—II Tim. 3:12; Matt. 5:11; I Pet. 2:23; Acts 20:24

(2) The light of the Holy Spirit “in” God’s people was to so shine forth upon the world that it would attract some of those not thoroughly blinded by the perverse spirit of the Adversary. It was to shine into the darkness of sin reprovingly, witnessing against all unrighteousness, thus, if possible, to awaken the conscience of even the blinded to a realisation of responsibility to God and a future day of reckoning. Hence our Lord instructed his followers that after receiving the Holy Spirit they were to witness to the truth amongst all nations. This has to be done whether the people hear, or whether they do not.

The Holy Spirit has triumphed in both the objects for which it was sent. It has selected a faithful “little flock” of “overcomers,” followers of the way of righteousness; and soon the last

members will be fully tested and made perfect through sufferings for righteousness' sake. It has also triumphed in respect to witnessing to the world, and today the true Gospel of the kingdom is being beamed forth in all the world as never before.

We, as new creatures in Christ Jesus, are very gratefully encouraged with every increase of understanding of our Captain's Word and will respecting us. We are full of confidence in his wisdom and in his grace—that he is willing and able to bring us off conquerors, and

even more than conquerors, if we are obedient to him.

Individually, we are to strive so that at the close of our earthly experiences we may be able to say, in the words of the apostle, "I have fought a good fight, I have finished my course, I have kept [guarded] the faith." (II Tim. 4:7) Then, by the Lord's grace, it will be our joy, beyond the veil, to receive the promised "crown of righteousness," "the prize of the high calling of God in Christ Jesus."—II Tim. 4:8; Phil. 3:14

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Dublin Jan. 19-21
Londonderry 22-24

Subscriptions and Literature—70,
Station Rd., Gidea Park, Romford,
Essex RM2 6DA

Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF

Obituaries

The following brethren have recently finished their Christian course:

Brother Walter Hake, Abbotsford, WI—November 5

Sister Christa Krecker, of Freiburg, Germany, finished her earthly course on December 6, at age 83. She has been the very faithful and diligent translator and manager of the German Dawn office for many years. She will be greatly missed by the friends in Germany and here, as well as in many other parts of the world. But we also rejoice for her.

This is a new service of The Dawn, and we would appreciate information concerning any of the brethren to be included in such a list.



Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

Hartford, CT	S. ALLEN	Jan. 16	New Haven, CT	J. PANUCCI	Jan. 9
Jersey City, NJ	P. HATGIS	Jan. 23	Baltimore, MD	G. PASSIOS	Jan. 9
Sayville, NY	G. JEUCK	Jan. 2	Pottstown, PA	L. POST	Jan. 23
Berwick, PA	A. KRUMPOLT	Jan. 16	Philadelphia, PA	L. RUTH	Jan. 16
Phoenix, AZ	K. NAIL	Jan. 1, 2			

Conventions

PHOENIX, AZ, Dec. 31-Jan. 2—Bible Church of God, 1710 W. Highland Ave. Mrs. Eugene Enteman, 542 W. Southern Ave. 85041

CHICAGO, IL, Dec. 31-Jan. 2—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, IL 60191

MINNEAPOLIS, MN, Jan. 2—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

ST. PETERSBURG, FL, Jan. 9—Heilman Mobile Home Park Recreation Hall, 8300 Seminole Blvd., Seminole. Mrs. Lloyd Hagensick, 518 - 81 Ave., N. 33702

PALO ALTO, CA, Jan. 22, 23—De Anza College Campus Center, 21250 Stevens Creek Blvd., Cupertino. Mrs. Barbara Lynn, 1397 Danby Ave., San Jose, CA 95132

CHICAGO, IL, Jan. 23—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, IL 60191

DENVER, CO, Jan. 30—Wyatt's Lakeside, 5801 W. 44 Ave. Mrs. Loretta Blair, 6705 S. Santa Fe, Littleton, CO 80120

DETROIT, MI, Jan. 30—Northwest Branch YWCA, 25940 Grand River. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

SACRAMENTO, CA, Feb. 19, 20—Univ. of Calif. Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave. 95820

FLORIDA GEN. CONV., Mar. 5-7
COVINA, CA, Mar. 6

NEW ORLEANS-PASS CHRISTIAN, Mar. 12, 13

ALBUQUERQUE, NM, Mar. 25-27