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Highlights of DAWN

“What Shall Be the Sign?”

**“Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?”—
Matthew 24:3**

FOR three and a half years after his immersion in the river Jordan by John the Baptist, our Lord went about the land of Palestine preaching the Gospel of the kingdom of God. (Mark 1:14) It would be a glorious kingdom, a righteous kingdom, a kingdom offering everlasting life, he told his disciples. And when he sent the twelve forth he instructed them to preach, saying, “The kingdom of heaven is at hand.”—Matt. 10:7

It is not difficult, therefore, to understand the bewilderment and disappointment that must have seized the disciples when he told them on one occasion that he was to be killed and raised again the third day, and on another occasion that he must go away but would come again to receive them to himself. (Matt. 16:21; John 14:3) How could these conflicting statements be reconciled with their hope for the early establishment of the kingdom?

Very shortly before the time of his crucifixion, while speaking to the people in the temple at Jerusalem, Jesus bitterly denounced the religious leaders of the Jews. He concluded by saying: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say,

Blessed is he that cometh in the name of the Lord.”—
Matt. 23:37-39

Here was still another obscure reference to his departure! And apparently Jesus’ closing words to the scribes and Pharisees were understood by his listening disciples to refer to the destruction of the temple; for we read: “And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.” (Matt. 24:1) Mark’s account reads: “And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!” Just look at these great and mighty buildings, Lord! Do you mean to suggest that these shall be destroyed? But Jesus said: “See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”—Matt. 24:2

Leaving the vicinity of the temple, Jesus went to the mount of Olives, perhaps to rest, and his disciples followed him. Here was their chance to seek an answer to the perplexing question that was uppermost in their minds. “As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming [Greek **parousia**, presence], and of the end of the world [Greek **aiion**, age]?” (Matt. 24:3) Rotherham properly renders this passage, “Tell us when these things shall be, and what the sign of thy presence, and the conclusion of the age.”

Had Jesus expected to return at his second presence in a form that would be visible to the physical eye of man, he would surely then and there have told them so. Certainly, our Lord would not have missed the opportunity to set his disciples right on this important point. But it is worthy of note that our Lord did not find fault with their question. He thus confirmed, first, that he was indeed about to leave them, and second, that his future presence, when it should occur, would not be manifested by his visible appearance but rather by the

events that would be occurring in the world. These would be the sign, or evidence, of his presence. For, as part of his answer to their question, he said, “For then [at the time of his second presence] shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21) This statement provides a very important clue whereby we may know of our Lord’s return.

Tribulation, of course, is not new to this world. History records that this earth on which we live has endured numerous and recurring periods of troubles and afflictions ever since the advent of humankind some six thousand years ago—plagues, wars, famines, floods. Therefore our Lord took great care to describe the particular time of trouble which would be the sign of his presence as one that would be clearly distinguishable from all others that had ever preceded it. It would be a time of trouble **such as was not since the beginning of the world to this time, no, nor ever shall be**. The Twentieth Century New Testament tells us that this shall be a time of trouble “**the like of which** has not occurred from the beginning of the world down to the present time—no, nor ever will again.”

Clearly, the Lord is here telling us that this is to be a time that would be marked by troubles that had never before afflicted humanity, either in kind or in intensity. Speaking of this same time of trouble, Luke writes: “There shall be . . . upon the earth distress of nations, with perplexity [Greek **aporia**, from **aporeo**, meaning to have no way out]; the sea and the waves [restless elements of society] roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:25,26) Indeed, so terrible a time will it be that unless it is cut short every living being would be destroyed. Jesus said plainly, “Except those days should be shortened, there should no flesh be saved.”—Matt. 24:22

Truly, the world today is in great trouble: wars, starvation, floods, epidemics, and earthquakes even now afflict many

areas of this planet. But is it that particular and very special time of trouble **the like of which** has never before afflicted mankind, and which is the proof that our Lord is present? We believe an examination of the facts will show us that it is. For along with these ages-old troubles there are tribulations “the like of which” are strictly of recent origin. They are unique to the end of the age.

Threat of Nuclear Annihilation

Probably the greatest single concern of the entire human race today is the threat of widespread destruction, or even total annihilation, from death-dealing radiation should a nuclear war develop. The world has already had a small-scale, but horrible, indication of the fearsome power that can be released from an atom when, in 1945, a single, relatively small atomic bomb destroyed a Japanese city and 150,000 of its inhabitants, imprinting its crippling scars on thousands more even to the second generation.

Today, successors to that relatively primitive bomb are more powerful almost beyond measure, and they can be precisely delivered by intercontinental missiles to any selected acre of ground in the world. The means of producing these terrible weapons is possessed not only by the United States and Russia, but also by a handful of other nations, with the list—and the attendant risk of war—constantly growing.

These bombs can work havoc in two ways: they can destroy a large city and all its inhabitants merely by reason of their awesome explosive power; and the resulting radioactive fallout can subsequently kill or maim every living creature over additional wide areas of the earth. The two superpowers alone possess enough such bombs to destroy one another many times over.

There is also serious anxiety throughout the world over the spread of nuclear power plants, hailed as the answer to growing world energy needs. The present worry is over safety hazards, terrorist threats, and radioactive waste.

In March of 1975 a fire broke out in the Browns Ferry atomic power plant near Athens, Georgia. "The near-catastrophe that followed was the worst ever at a commercial nuclear power facility in the U.S.," wrote U.S. News & World Report (February 16, 1976). "It raised doubt about reactor 'failsafe' safety systems because most were quickly rendered useless." The New York Times Magazine (June 20, 1976) said, "Despite rings of safety, all the risks of nuclear power cannot be eliminated."

The danger that these awesome nuclear devices or installations might fall into the hands of terrorists or other irresponsible segments of society alarms the people and the authorities. Also, and not least among the worries, nuclear reactors produce plutonium as a by-product, and plutonium can be used to create nuclear explosive devices.

But even apart from nuclear war, or the possibility of a catastrophe striking a nuclear power plant, a further disturbing dilemma arises—what to do with the reactor wastes? Says Newsweek (April 12, 1976): "The nuclear industry will soon have to deal with what critics call the ultimate garbage crisis—disposal of the unusable, long-lasting radioactive wastes left behind by all forms of nuclear technology. So far, there is no satisfactory means of permanent storage. 'It's rather arrogant of our generation,' contends Ralph Nader, 'to say to future generations, We'll only need fission power for 35 to 40 years [until other sources of power are developed], but we want you to guard its deadly waste for 100,000 years.'"

Robert Gillette, a Nieman Fellow at Harvard and reporter for Science magazine, writes in The New York Times (February 15, 1976): "There is no disputing that 30 years into the nuclear age this once-promising technology remains burdened with a host of unresolved problems . . . : What to do with nuclear waste that remains lethal for centuries? How to mitigate the risks of theft and sabotage in a plutonium economy? And, most important, how to settle the scores of

engineering questions that still cloud the day-to-day operation of the nation's licensed nuclear power reactors? . . . New designs raise new problems or reveal previously unsuspected flaws in older plants. Until last year, for instance, hardly anyone would have guessed that a workman with a candle could start an electrical fire that would knock out two of the nation's largest reactors and narrowly miss causing a disastrous meltdown."

This, we submit, is a new and awesome problem for mankind. Were there no other such problems facing humanity, it alone would be sufficient to constitute the present time of trouble as being one **the like of which** had never plagued the world before the present time. But there are others.

Population Explosion

Another of these new problems that has given rise to widespread and serious concern in these latter days is the so-called population explosion. True, sometime about 1800 the Reverend Thomas Robert Malthus pointed out that famine faced the world unless the population growth was voluntarily restricted. There was plenty of room in the world at that time, with plenty of raw materials, and few paid any attention. But today, says economist Tilford Gaines, "Probably most economists recognize that for most of the world . . . his gloomy prediction has proved to be correct."

When Thomas Malthus first publicized his views, world population was less than one billion. Today, it is rapidly approaching four billions of people, and it is expected by some experts to reach eight billions in another 35 years. And what beyond that?

Just a few months ago Robert S. McNamara, president of the World Bank, said: "Except for thermonuclear war, population growth is the gravest issue the world faces over the decades immediately ahead. In many ways it is an even more dangerous and subtle threat than war, for it is less subject to rational safeguards and less amenable to

organized control.” The U.S. National Security Council has said that runaway population growth is “a threat to our national security.”

The accelerating growth in numbers of people inhabiting this earth exerts rising pressures on shrinking supplies of raw materials. Nathaniel P. Reed, who was Assistant Secretary of the Interior for Fish and Wildlife and Parks, wrote in The New York Times, “We have just recently come to understand that the earth has limited resources—and the planet’s population is already pressing against those limits.”

In many areas of the world the population is growing faster than food production, resulting in hunger and starvation; water levels continue to drop, making it more difficult to obtain fresh water for human consumption, for industry, and for agriculture; ghettos expand; conflicts arise between nations to gain living space and natural resources. Mr. McNamara darkly hinted at the grave consequences of continued population growth. He warned that “no government can afford to let population pressure grow so large that social frustrations finally erupt into irrational violence and civil disintegration.

Here we find the world confronted with another element of that tribulation **such as was not** since there was a nation.

Environmental Pollution

So great a problem has pollution of the environment become in these latter days that the U.S. Government has seen fit to create a special new department called the Environmental Protection Agency (EPA). Its need is attested by the fact that hardly a day passes in which there is not at least one report in the public press dealing with some form or other of pollution of the world environment.

A fairly typical item was published by Time magazine (June 13, 1977), under the heading “A Prescription for World Survival.” It went on to say that the United Nations had issued its annual “state of the environment” report to the

people of the world. "It focuses on four areas in which man's activities are proving hazardous to the environment and to life itself."

One such area the report dealt with was the destruction of the planet's beneficent layer of ozone which "absorbs much of the ultraviolet radiation from the sun, protecting humans and other organisms from an overdose of these solar rays. . . . According to the U.N. report, the widespread use of fluorocarbons as propellants for aerosol spray deodorants and other products may have already depleted the ozone layer by 1%, and could cut it by as much as 10% by the year 2050 unless the use of fluorocarbons is reduced."

The growing use of nitrogen fertilizers, which are converted into nitrogen oxides that rise into the stratosphere, could result in the destruction of as much as another 15% of the ozone layer. "Most disastrous would be a large-scale nuclear war," the report continued, "which would blast enough nitrogen oxides into the atmosphere to reduce the ozone layer by as much as 70% for a period of from five to ten years. Even a slight increase in ultraviolet rays seems to cause a higher incidence of skin cancer, and a significant depletion of the ozone layer could cause far-reaching damage to plant and animal life and **trigger drastic climatic changes.**" (underscoring ours) A study initiated by the U.S. Arms Control and Disarmament Agency arrived at a more ominous conclusion. It states that "a series of large nuclear explosions could damage the band of ozone that protects the earth from the sun's ultraviolet radiation—which could conceivably destroy all life on earth."

Much cancer, especially in industrialized societies, the U.N. report continues, is caused by environmental factors. "In 1958 a British physician named John Higginson was challenged by a skeptical scientific community when he suggested that 70% to 80% of all cancers are environmental in origin. Now many scientists suspect that the actual figure may be closer to 90%."

The report also called attention to the depletion of the soil available to man to grow his crops, which is being lost by overcultivation, mismanagement, and carelessness. "Soil erosion may cost the world as much as 2.5 billion metric tons of soil a year, and has already reduced much of North Africa to desert areas that must import most of the food." Improper irrigation takes some half million acres out of production each year. "As the world's population and demand for food rise, these soil losses become increasingly crucial." The report concludes with a warning that man's well-being is seriously threatened, and it calls for international collaboration, "on a scale not seen so far in the history of mankind," to save the environment from irreparable damage.

The dark reports appear in a constant stream. Poisonous chemicals like Kepone, PCB's, PBB's, and Mirex are endangering the health of people in growing numbers. They have been flushed into rivers and lakes, sprayed over crops, and float through the air. Virtually indestructible, they remain in the tissues of wildlife and humans, and seemingly healthy people suffer from their toxic effects twenty years after exposure.

Our drinking waters are being polluted. Pesticides essential to high-yield agriculture are having an adverse effect on phytoplankton in the ocean, where 70% of the world's oxygen is produced. Supersonic planes destroy the ozone layer. Six rivers in the U.S. still have salmon runs, whereas there used to be 33. Modern man has asbestos in his lungs, strontium 90 in his bones, DDT in his fat, iodine 131 in his thyroid, mercury in the kidney, brain, and liver which may cause illnesses such as cancer and brain damage. One senior EPA official has stated, "There are a lot of time bombs out there waiting to go off."

If America dies, where will we bury it?" asked the American Medical Association in a full-page magazine story. It continued: "We are doctors of medicine. Naturally, we care about the health of your body. But we care, too, about

the health of the body of land you live on. America's body is not well. Its condition is critical. Suddenly the words 'ecology' and 'pollution' are in the air. People seem worried. But we hope their worry isn't just another passing fad.

"A sick environment can make people sick. It can undo everything a doctor works for. Polluted air can damage the eyes, aggravate lung diseases, actually cause death during long episodes of heavy pollution. Polluted water can infect plant, animal, marine and human life. Noise pollution can cause deafness, may produce ulcers and hypertension.

"The list of depressing entries on our environment's health goes on and on. In fact, disease induced by the environment now costs us \$38 billion a year. That bill will go up. If we don't nurse our environment back to health, . . . there's no use our trying to keep people well in a dead land."

The Carbon Dioxide Question

Under the above heading a scholarly and sobering article appeared in the January 1978 issue of Scientific American. The subheading pointed out that human activities are clearly increasing the carbon dioxide content of the earth's atmosphere. The question is, the writer says, Will enough carbon be stored in forests and the ocean to avert a major change in climate?

"Until recently the increase [in the amount of carbon dioxide in the atmosphere] was commonly attributed to the burning of fossil fuels. Now there is evidence that it may be due in equal degree to another source: the worldwide destruction of forests [to obtain lumber for building and wood for fuel, and to clear ground for grazing and agriculture]." The writer states human activities that increase the amount of carbon dioxide in the atmosphere could result in a general warming of the climate over the next few decades. Such "an increase in the average world temperatures will probably enlarge the area of the arid zones and significantly affect agricultural production. . . . The prospect is not encouraging

for a world whose human population may double within the next 30 to 35 years.’’

Drastic measures would be required to achieve a reduction in the rate of rise in the carbon dioxide content of the atmosphere, states the writer. ‘‘Whether such drastic measures could be effected is much in doubt; the social problems that would result would clearly be profound.’’ He concludes, ‘‘Carbon dioxide, until now an apparently innocuous trace gas in the atmosphere, may be moving rapidly toward a central role as a major threat to the present world order.’’

Worldwide, seemingly unmanageable environmental pollution, possessing the possibility of extremely dire consequences is, we submit, a new problem—one the world has begun only in latter decades to see as a serious threat to the well-being and life of the entire human race. It, too, is a trouble **the like of which** has never heretofore been experienced by mankind.

We believe the world is today experiencing special and unique problems which indicate we have indeed entered into the foretold time of trouble, **the like of which** has never before afflicted mankind. And if we believe we are in that great time of trouble, then we must also believe our Lord is now present, for this is one of the prophetic signs of his presence.

Surely, man is doing his sorry and ineffectual best to manage his multitude of problems. But he is thwarted at every turn by his own imperfection, his own selfishness and pride, his failure to love his neighbor as himself. We do not fear that God will permit man to pursue his foolish ways until he utterly destroys himself or irretrievably harms the environment of this wonderful planet that was intrusted to him. Jesus himself assures us that the time of this trouble would be cut short, or else all flesh would be destroyed. (Matt. 24:22) This glorious planet Earth is to be man’s everlasting home. God made it specially for him; he made it not to be destroyed; he formed it to be inhabited.—Isa. 45:18

This same unique time of trouble is also the sign of the end of the age, leading to the establishment in the earth of Christ's kingdom of righteousness and life. (Matt. 24:3,21; II Pet. 3:10-13) Luke wrote, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So . . . when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:28,31

Thus, Luke tells us that this great time of trouble is also a sign that the followers of our Lord Jesus are approaching the end of their journey and that the establishment of the kingdom for blessing all the families of the earth is near.

How this knowledge should make the heart of every footstep follower of the Lord leap with joy and encourage him to redouble his efforts to make his calling and election sure!



**"THE WORLD
ON FIRE"**

To be discussed by

'FRANK and ERNEST'

WJIC—1510—9:45 a.m.
SUNDAY, FEBRUARY 19

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

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

FEBRUARY SPECIAL: On Sunday, February 19, "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.

Bible Study

LESSON FOR FEBRUARY 5

God's Action in History

MEMORY SELECTION: "I will meditate also of all Thy work, and talk of Thy doings."—Psalm 77:12

SELECTED SCRIPTURE: Psalm 105:1-11, 43-45

IN I CORINTHIANS 10:1-4 the Apostle Paul relates many of the mighty miracles recounted in our selected scripture passage performed by God on behalf of the nation of Israel. These things were done on behalf of Israel to instill faith and confidence in the overruling providences of God for their benefit. But the apostle continues, stating that with many of them God was displeased because they did not benefit by these mighty demonstrations of power.

The nation of Israel was selected especially as an example to demonstrate the manner in which God deals with his people, showing first that there is design and purpose in all his dealings, and if we as his people can recognize the design, we will be able to put in proper perspective our day-to-day experiences.

But the Lord's dealings with the nation of Israel are also an example to the world, illustrating his power and ability to alter the course of history in order that he might accomplish his ultimate purpose and design for man.

This restoration is to take place, according to the Scriptures, through a series of grand and majestic steps called ages. The first of these steps was the "Patriarchal Age," during which time he dealt with Abraham, Isaac, and Jacob. It was because of Abraham's faith and obedience that God made a covenant with him that is the expression of God's purpose to restore mankind to perfection. The essence of this great promise was, "In thee shall all nations be blessed." (Gal. 3:8) The apostle indicates that this

promise is the true definition of Gospel.

The next step in the development of God's plan was to deal with the nation of Israel through the Law Covenant. The experiences of the Israelites under this arrangement were to be examples to the footstep followers of Jesus and to the world. It was during this age that many of the "Ancient Worthies," faithful men of God, were developed to be used during the millennial reign of Christ and his church as administrators here on the earth. (Isa. 1:26) The Apostle Paul speaks of these in Hebrews 11:39,40 thus: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." This age ended with the death of Jesus on Calvary's cross.

The next step in the development of God's plan of restoration is the period of time in which we now find ourselves. It is called the "Gospel Age," a period of time devoted to the selection and development of the church, the footstep followers of Jesus, who will be used in the kingdom as agents of the Lord to dispense the promised blessings to the world. Another feature of this age is to

prepare the groundwork for the establishment of the kingdom.

God has faithfully kept his word, through the exercise of his great power and the other facets of his character. Because of his shaping the course of earth's history and accomplishing his divine purpose in past ages, we have faith and confidence in the final consummation of his will during the next age, the millennial kingdom.

The Apostle Paul, in Hebrews 11:1-3, expresses our thought: "But faith is a basis of things hoped for, a conviction of things unseen. For by this the ancients were attested. In faith we perceive that the **ages** have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass." —Diaglott translation

The inevitable conclusion that must be reached as a result of God's complete reliability in the past is that the things he has promised for the future will come to pass. This is faith, faith in the wonderful promise of God that he will bring to fruition his kingdom here on earth and that he will accomplish his ultimate purpose in that age of restoring mankind to the condition of perfection originally enjoyed by Adam in the Garden of Eden. —Isa. 13:11,12 □

The Joy of Faith in the Lord

MEMORY SELECTION: "O taste and see that the Lord is good: blessed is the man that trusteth in him."—Psalm 34:8

SELECTED SCRIPTURE: Psalm 146

THE theme of this psalm seems to be expressed in the following verses: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (vss. 3,4) In this portion of the psalm the psalmist reminds us that no son of Adam, regardless of how powerful or how highly he is esteemed, can in any sense bring a lasting solution to man's problem. This is so because even the great and mighty of this world are under adamic condemnation, and eventually they will die even as all others and will return to the dust, or elements, of the earth. There they must remain, awaiting the deliverance promised by God in the resurrection.

In the 145th Psalm, verses 11-19, is a beautiful expression of the salvation to be provided by God that awaits all in the kingdom. "They shall speak of the glory of thy kingdom, and

talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. . . . He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

It is only through the Heavenly Father that there is hope of a release from the prison house of death. It is only through his arrangement for a resurrection from the dust of the earth and the establishment of his righteous kingdom here on earth that any of Adam's offspring have hope.

The statement "the eyes of all wait upon thee" seems to convey the thought that all the

world, recognizing their impotence in improving their lot, are looking to God for relief from pain and sorrow and sickness and death. Then he indicates that there is an order, or sequence, in which all will receive their blessing: "Thou givest them their meat in due season."

In Psalm 146:5,6, the psalmist indicates that those who do place their trust in the Lord have good reason to do so, for the Lord is the God of Jacob (or Israel). And he assumes that the mighty works done on behalf of the nation of Israel are well-known. Also, the Lord is the Creator of all things, both in the heavens and in the earth. The evidence of his wisdom and mighty power, as seen in creation, gives full assurance of his ability to perform the wonderful promises outlined in the subsequent verses.

First, he "keepeth truth forever"; that is, he is unchangeable. The Apostle James expresses the thought thus: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And again in Isaiah 55:11 we read: "So shall my word be that goeth forth out of my mouth: it shall not return

unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then, in our selected psalm, verse 7, it proceeds to outline some of the very wonderful things that are in prospect for the world in the kingdom of God, "which executeth judgment for the oppressed." The thought is that the divine decree will be invoked in favor of the oppressed, which will insure justice and equality in the kingdom.

The psalmist then states that the Lord will give food to the hungry. This implies the abundance of material blessings in the kingdom. Then follows the wonderful promise that the Lord will loosen the prisoners; that is, bring forth the dead from their graves and lift the veil of blindness from their eyes, so that for the first time they will be privileged to know God and something of his love toward them. Next are enumerated the general principles that will be in force in the kingdom. Favor will be with the humble and the righteous, and it will be required that each love his neighbor and manifest this love. The wicked, or disobedient, will be destroyed.

Truly we can rejoice because of our faith in the Lord!

Meeting God in the Sanctuary

MEMORY SELECTION: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalm 27:4

SELECTED SCRIPTURE: Psalm 84

WE, AS the footstep followers of Jesus, are invited to membership in the house of God. But as our memory selection suggests, we must make this goal the chief desire of our hearts if we hope ever to achieve it. By house, of course, the psalmist is not referring to a building but, as the Hebrew word **bayith** suggests, a family. What does it mean to be in the house, or family, of God?

The Apostle Paul, in Hebrews 3:1-6, states: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he

that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In accordance with God's ultimate purpose as expressed in the divine plan of the ages, God's house, or family, will consist of many beings of his intelligent creation on several planes of existence. When God created Adam in the Garden of Eden, the psalmist spoke of him thus, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." (see Heb. 2:7) Adam in his perfection was part of God's house. But when he disobeyed he was

expelled from the house of God and became an outcast. God's ultimate purpose, however, is to recover mankind during the thousand-year judgment day and reestablish him in his house on the human plane of existence in the perfection enjoyed by Adam in the Garden of Eden.

In the text quoted in Hebrews, the 3rd chapter, the apostle states that Moses was faithful in God's house, but his relationship to God was as a servant. His faithfulness in doing God's will resulted in providing types and shadows that spoke of things to come after. Moses was justified by his faith in God under difficult and trying circumstances.

In verse 6 of Hebrews 3 the apostle states that Christ is a son in God's house and is of a higher order and plane of existence than Moses. When Jesus came to John at the river Jordan he was Adam's counterpart in perfection and therefore was in God's house as a perfect man on the human plane of life. But since he came to take Adam's place in death, it was necessary that he give up that perfect life. And if there had been no further provision made, he would have gone out of existence. But God begot him of the Holy Spirit (Matt. 3:16); and for three and one-half years he

was tried and tested under difficult and trying circumstances, during which time the apostle states that he learned obedience by the things that he suffered, or in other words, he was perfected as a new creature.

When Jesus died on the cross his human body took Adam's place in the dust of the earth. But God placed the perfected new mind of Jesus in a divine body, and Jesus became the resurrected Christ to take a preeminent place in the spiritual house of God.

The apostle states, in verse 6 of the 3rd chapter of Hebrews, that we have the prospect of becoming a part of the spiritual house of God "if we hold fast the confidence and the rejoicing of the hope firm unto the end." The test in holding fast our confidence, or faith, and being joyful in our hope is centered around the requirement that the prospective members of the spiritual house of God must suffer; that is, be obedient under difficult and trying circumstances.—Rom. 8:14-17

How glorious is the prospect of being with our Heavenly Father and our Lord, of continually beholding their beauty of character, of being active in their beneficent purposes, and of inquiring in the Lord's temple for eternity. □

Trusting in God

MEMORY SELECTION: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1

SELECTED SCRIPTURE: Psalm 23

THE beautiful 23rd Psalm is one of the most familiar passages in the Bible. It has, as well, been a source of comfort and courage to all who have put their trust in God down through the ages. David, who was the author, was a shepherd and therefore was intimately acquainted with the life of a shepherd and also, of course, with the unusual traits of the sheep.

The first verse states, "The Lord is my shepherd; I shall not want." There is here a recognition of the love and power and wisdom of God. The statement reflects the willingness of the individual to trust and to be completely submissive under God's care, trusting that no experience or temptation will be permitted unless it be for one's eternal welfare. (I Cor. 10:13; Rom. 8:31) This reflects the attitude of the sheep of the fold toward the shepherd. They seem to realize that the shepherd will provide for their every need and protect them from all harm.

In verse 2 David states, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." The shepherd, in caring for his sheep, searches out the lush pasturage where their need for food is more than supplied and they can rest. And so with us who have accepted the Lord as our Shepherd: he has provided abundantly for all our spiritual needs so that we are able to rest from our own works and enter into God's rest if we will.—Heb. 4:9, 10

The phrase "beside the still waters" is spoken of in another translation as "waters by resting places." In God's Word water is a symbol of truth. Turbulent water would seem to picture conflict and disarray, while on the other hand, still waters, or waters by resting places, would seem to picture truth as provided through enlightenment of the mind of those who are truly resting in the Lord.

In verse 3 the psalmist says, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." The sheep, when they have eaten and drunk their fill and rested by the still waters, are revived. And so with us when we have been enlightened and have tasted of the heavenly gift and the Word of God: we are revived, our soul is restored, we are given a living hope.

The shepherd leads the sheep from one feeding ground to another, sometimes over tortuous, rocky, and narrow paths. But his leading is sure and dependable. The paths of righteousness to us are straight paths that lead to glory. The Heavenly Father will guide us and correct us; and if we will be sheeplike, he will lead us to glory. Our Lord said, "Straight is the gate, and narrow is the way, and few there be that find it."

The 4th verse of the psalm reads, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." As the shepherd leads the flock through places of danger, using his rod as a weapon of offense and his staff as the instrument of guidance, and brings his sheep to safety, so does the

Heavenly Father guide and protect his people.

The Apostle Peter warns of the difficulties of the narrow way, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist **steadfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world."—I Pet. 5:8-10

Verses 5 and 6 of the psalm read: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely [only] goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

In these verses we have the concluding thoughts of the psalm. The good shepherd has brought his flock to their final haven of rest. The table, we believe, represents all of the benefits and blessings provided by the Lord; and we are the recipients of these blessings even in spite of, and while in, the presence of our enemies. The anointing, we believe, is a picture of sonship; then follows the blessing of peace that results from this relationship with God. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XVII
II KINGS 21 THROUGH 25;
II CHRONICLES 33 THROUGH 36

Kings of Judah and Israel



FOLLOWING the death of Hezekiah, his son Manasseh became king of Judah. He was the thirteenth king of the two-tribe kingdom of Judah. He ascended the throne at the age of twelve, and reigned fifty-five years. But it was not an illustrious reign, as was that of Hezekiah, his father. The record is that he "did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel."—II Chron. 33:2

Manasseh restored the heathen idols and their worship, which had been destroyed by his father. He "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken."—II Chron. 33:9, 10

Then the Lord "brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." (vs. 11) This unexpected interference by the Lord had a salutary effect upon Manasseh. The record states: "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him."—vss. 12, 13

The Lord heard the king's prayer and delivered him from his captivity in Babylon. Thereupon Manasseh did his utmost to restore the worship of the true God throughout the land "and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only."—vss. 16, 17

"So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead." (vs. 20) While, as a result of severe discipline from the Lord, Manasseh had repented of his sin, he did not gain the right to be buried in a sepulchre of the house of David. He was not looked upon by the Lord or by the people as one of the truly good kings of Judah.

Amon his son reigned in his stead, but he was king of Judah for only two years, and during that short period he did "that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more."—vss. 22, 23

A conspiracy was formed against Amon by his own "house," and he was slain. After this, the people conspired against those who had slain the king and killed them. Then the people made Josiah, Amon's son, king in his stead.

Judah's Last Good King

Josiah was only eight years old when he began to reign, and he was king of Judah for thirty years. He was the last of Judah's righteous kings. The record is that "he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left."—II Chron. 34:1, 2

When Josiah was only sixteen "he began to seek after the God of David his father." Four years after this "he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And

they brake down the altars of Baalim in his presence; and the images that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.”—vss. 3, 4

Verses 5 to 7 of the chapter continue to describe Josiah’s work of destroying heathen worship throughout Judah, and not only throughout Judah, but Israel as well. It is important, historically, to remember that the ten-tribe kingdom of Israel had fallen, and while many from the ten tribes had been taken captive into Assyria, there were still many left in the Holy Land, and these now naturally came under the rulership of the kings of Judah. So, Josiah extended his work of reformation throughout Israel as well as Judah.

With this work well under way, Josiah’s next godly act was to set about repairing the holy temple in Jerusalem, so that the worship of the true God might be reinstated there. This was in the eighteenth year of his reign, when he was twenty-six years old. For this important undertaking he secured the services of Shaphan, Maaseiah the governor of the city, and Joah, the son of Joahaz the recorder.

Hilkiah was the high priest at the time, and he co-operated by making available funds which had previously been collected by the Levites—money which had been donated by the people of Judah and also by “all the remnant of Israel.” (vs. 9) This money was turned over to the workmen who had charge of the repair work, and the work proceeded to the glory of God.—vss. 10-13

The funds for repairing the temple had been collected in advance and stored in the temple. “When they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.” This was a sensational find, and the book was taken to Josiah the king and read to him.

While the king had endeavored at the early age of sixteen to draw near to the Lord and through the years had

championed the cause of the God of Israel and Judah, he did not realize the many ways in which the nation had transgressed those laws until he heard the book of the law read to him. "It came to pass, when the king had heard the words of the law, that he rent his clothes."—vs. 19

At the time there was a prophetess in Jerusalem named Huldah. Apparently she was recognized for her righteousness and loyalty to the Lord and had the confidence of the people, and even of the king. The king recognized that for generations the people of both Judah and Israel had come far short of obeying the law which had been given to them by the Lord at the hands of Moses; and after hearing this law and its penalties read, he was properly concerned over the fate of the nation. So he sent messengers to Huldah to get what he believed would be an authoritative statement of what to expect.

The reply from Huldah was much as Josiah had thought. The prophetess said: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah." (vs. 24) But Huldah had a word of comfort for Josiah. She reported the Lord's words for him: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord."—vs. 27

Even Josiah's righteousness, however, could not prevent the judgments of the Lord from being inflicted against the disobedient people of Judah and Israel. But God did postpone the calamity for Josiah's sake. He promised, "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."—vs. 28

Thus Josiah was assured that peace would reign in the land as long as he lived. There is an interesting sidelight to this promise of the Lord. Josiah was to fall asleep in death, which meant that his eyes would not see the evil that would later come upon the nation. This is contrary to the view that the dead are more alive than ever and that they see and know everything that is occurring in their former habitat. Instead, we have here another example of the Bible's consistent teaching that "the dead know not anything."—Eccl. 9:5

A Covenant Made

A long time had passed in Judah without any detailed knowledge of God's law, except as it had been handed down from generation to generation by word of mouth. When Josiah learned how much there really was to the Lord's law, he made a covenant to "keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book."—vs. 31

Even the wording of this covenant—"with all his heart, and with all his soul"—had evidently been taken out of the book of the law which had been found in the temple. Not only did the king enter into a covenant with the Lord to obey the law, but he also enjoined "all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers."—vs. 32

Josiah pressed his work of reformation throughout "all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers." (vs. 33) Here again we see that the remnant of the ten-tribe kingdom came under the jurisdiction of the king of Judah, who in reality was the only rightful ruler of the nation, being of the lineage of David. The supposition that God continued to deal with and specially bless the people of the ten tribes who had previously been

taken captive into Assyria is a myth and is wholly unscriptural.

The Passover Kept

Josiah continued his work of restoring the worship of Jehovah, the God of Israel. He next called upon the people to observe the passover. He called upon the priests and the Levites to make everything in readiness for this celebration, which was to be held properly on the fourteenth day of the first month. The king personally donated the huge number of thirty thousand lambs and kids for the purpose, and three thousand bullocks. "These were of the king's substance." —ch. 35:7

The "princes" of the land gave willingly twenty-six hundred small cattle, and three hundred oxen, and others also donated "five thousand small cattle, and five hundred oxen" for use in connection with the passover. "So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment." (vss. 8-10) Verse 18 declares that "there was no passover like to that kept in Israel from the days of Samuel the prophet."

The good king Hezekiah had called upon the people to observe the passover; but, not having the book of the law as a guide, there were probably certain features of the ceremony not properly carried out. Besides, under Hezekiah it was observed in the second month instead of the first. Probably these are among the reasons for the statement that not since the days of Samuel had the passover been kept as it was this time under the jurisdiction of Josiah.

An Early Death

"After all this, . . ." verse 20 states, "Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him." Necho sent ambassadors to Josiah, explaining that he had not come to fight against him. Necho was really the pharaoh of Egypt at the time and was

later to be permitted to extend his control over Judah. But God had promised Josiah that he would not see the evils that would come upon the land, and apparently Necho realized that he was not as yet to attempt to subjugate Judah.

But Josiah insisted upon going to battle against Necho and in so doing was mortally wounded. He was taken back to Jerusalem, where shortly afterward he died. He had been a good king, and "all Judah and Jerusalem" mourned for him.—vss. 22-24

The Prophet Jeremiah was now in Judah, and he also, and understandably, lamented the death of the young king Josiah. The marginal reference cites Lamentations 4:20 as Jeremiah's reference to Josiah. The text reads, "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen." Possibly the thought here is that because God had promised Judah peace during Josiah's lifetime he was as a shadow of protection to the people, but now that he was dead, the evils foretold in the book of the law were sure to fall. Certainly Jeremiah, a prophet of the Lord, would know this.

Judah's Fall

Only four more kings were to reign in Judah before the people were taken captive to Babylon. The first was Jehohaz, the son of Josiah. He was the last to be made king by the people, and he was permitted to reign only three months. He was two years younger than his brother Eliakim (whose name was changed to Jehoiakim by the king of Egypt) and may have been chosen by the people as king rather than his brother because the people saw in him certain characteristics of righteousness. Under the many years of reformation by Josiah, it is reasonable to believe that the people would give some consideration to this in choosing their new king.

But the penalty of the law was about due to fall upon the nation. The "seven times" of special punishment were soon

to begin to count. (Lev. 26:18, 21, 24, 28; Dan. 4:16, 23, 25, 32) Nothing the people could now do would avert this evil coming upon them. Thus, Necho of Egypt was permitted to move in and dethrone the king whom they had chosen and to make his older brother king instead, and Jehoahaz was taken captive to Egypt.—II Chron. 36:1-4

Jehoiakim reigned eleven years, “and he did that which was evil in the sight of the Lord his God.” (vs. 5) By this time Babylon was gaining the ascendancy over Egypt, and Nebuchadnezzar dethroned Jehoiakim “and bound him in fetters, to carry him to Babylon.” However, Jehoiakim served Nebuchadnezzar for three years. It was only when he rebelled that he was dethroned and taken to Babylon.—II Kings 24:1

Jehoiakim’s eight-year-old son then was made king, but he reigned only three months and ten days when Nebuchadnezzar took him to Babylon and appointed Zedekiah king instead. Zedekiah was twenty-one years old, and he ruled eleven years. The record is that “he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar . . . : but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.”—II Chron. 36:11-13

Under Zedekiah’s rulership the people also departed from the Lord, following the example of their king. “They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.”—vs. 16

The end of the typical kingdom of Judah had come. The Chaldeans moved in, the city and temple were destroyed, and Zedekiah, with his subjects, was taken captive. God pronounced his judgment upon Zedekiah through the Prophet Ezekiel, saying: “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the

crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

When Zedekiah was dethroned, the typical kingdom of Judah came to an end. But God’s covenant with David remained sure. God ruled in Israel through the various kings who sat upon his throne, but this arrangement was to cease—not forever, but “until he come whose right it is,” and this, of course, is the Messiah, the Christ, the King of kings and Lord of lords.

This real King of Israel and the world is the One described by Isaiah as “The Prince of Peace,” of whom it is written: “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”—Isa. 9:6,7

Thank God for the assurance that his “zeal” will bring about the fulfillment of all his glorious promises of blessing for the people under the rulership of the messianic kingdom. May his promises continue to be an inspiration for us to serve him faithfully and to look forward with joy to the triumph of righteousness under the rulership of his Anointed, the great antitypical David.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matthew 25:31-34

Christian Life and Doctrine

The Type of the Passover

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. — Exodus 12:14

THE days preceding the Passover night, during which time the nine plagues were brought upon Egypt, were filled with high hopes and then bitter disappointment for the Israelites, as Pharaoh's heart was hardened against them each time. But the tenth plague, the Lord promised, would bring their release from captivity. "And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether."—Exod. 11:1

The instructions that God gave to Moses and Aaron to be delivered to the people are contained in Exodus 12:2-14. "This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two sideposts and

(Continued on page 38)

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Ardmore	KXII		Charleston	WCHS	
Duncan	KATV		Logan	WVCC-TV	
Tulsa	KTUL CATV		Morgantown	CATV	
PENNSYLVANIA			Oak Hill	WOAY-TV Channel 4	
Allentown	Service Electric Cable		Parkersburg	WTAP	
Altoona	WPOC		WISCONSIN		
Dunmore N.E. PA.	CATV		Beloit	CATV	
Ephrata (Wed.)	KATV 6:00 p.m.		Eau Claire	WEAV Channel 13	
Indiana	CATV		Janesville	CATV	
Johnstown	CATV		Rhineland	WAEO	
Palmerton	Blue Ridge CATV		CANADA		
Philadelphia	WPVI		Sault Ste. Marie, Ont.	CATV	
Pittsburgh	WTAE		Toronto, Ont.	CATV	
SOUTH CAROLINA			WEST INDIES		
Anderson	WAIM-TV Channel 40		St. Kitts	ZIZ-TV Channel 5	
Ashville	WANC				

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO 6:45 a.m.
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.
Tucson KFMM 5:00 p.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KEWT-FM 6:45 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 7:30 a.m.
Tampa WFLA 970 7:30 p.m.

GEORGIA

Albany WALG 7:30 p.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.
Granite City WGNU 9:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Peoria WPEO 1020 9:30 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Caribou WDHP 96.9 FM

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis KTCR 9:45 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KSTL 7:30 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola (Sat.) WTHE 1520 9:00 a.m.
Rochester WEZO 6:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 11:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 7:30 a.m.

OREGON

Portland KYXI 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WYJZ 8:45 p.m.
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Borger KQTY 1490 8:00 a.m.
Hamilton KCLW 10:00 a.m.
Lubbock KWGO 9:00 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

Radio Broadcast Schedule

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

RADIO TOPICS FOR FEBRUARY

5—Not of This World	19—The World on Fire
12—God's Remedy for a Suffering World	26—The Coming World Government

(Continued from page 31)

on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.''

Christians the world over recognize that this historic event in the lives of the Israelites was a picture foreshadowing the death of Jesus and what the merit of his sacrificed life would accomplish on behalf of the church and the world of mankind. It is a great uplift to our faith, also, to note how God some 1,500 years before the fulfillment of the type arranged the circumstances of this event in history to picture the facts of the reality. The purpose of our study is to examine the type and the antitype from this standpoint.

The first point that comes to our attention is that, because of its importance, the Israelites were to start counting time with the month of Nisan, the month of the Passover. Then, in verse 3, they were instructed to select a lamb on the 10th day of Nisan. This lamb was to be without spot or blemish. This was in harmony with the requirements regarding sacrifices to be made under the Law Covenant which was subsequently made with the nation of Israel.

Then we note that after keeping the lamb five days they were to slay it on the 14th day of Nisan in the evening. The Israelites' day started at sundown and lasted twenty-four hours, until the next sundown, or approximately from 6:00 p.m. until 6:00 p.m. Evening is the Hebrew word **ehreb**, which means dusk or sundown, or approximately 6:00 p.m. A glance at the chart in the addendum will clarify the way that the days were counted. You will see on the chart that the lamb was selected on the 10th of Nisan and slain on the 14th. It was the custom of the time for Israel and all Eastern people to count any part of a natural day of twenty-four hours for the whole day. Therefore, the lamb being selected on the 10th, that day would be counted for the whole day, and the same would apply to the 14th, making a total of five days—according to their reckoning—that the lamb was held before it was slain.

The 6th verse of Exodus 12 states that the lamb was slain on the 14th day of the same month in the evening. This means that the Passover lamb was slain at approximately 6:00 p.m. on that day. Then the blood was sprinkled on the two sideposts and upon the upper doorpost of the houses. Each household then prepared the lamb and roasted it with fire.

We are told in verse 12 that the death angel passed through the land this night, that is, the same night that the lamb was slain and roasted with fire. The Lord promised that the death angel would pass over the houses on which the blood had been sprinkled and that the firstborn of those houses were to be spared. But in all the other households in Egypt, including Pharaoh's, the firstborn would die. Verse 29 (also 11:4) sets the time of the death angel's visit at midnight. It follows then that after the lamb was slain at 6:00 p.m. it was prepared and roasted, and probably ready to be eaten by 10:00 p.m. The meal could have lasted until the early morning hours.

By the early morning hours, however, the Egyptians had become fully aware of what had happened to them. In verses

30,31 we are told: "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel."

But the children of Israel did not leave at once. During the day from about 6:00 a.m. until 6:00 p.m. (this is still the 14th of Nisan), the Israelites were busy packing their belongings and making arrangements to leave. They also followed the instructions of Moses (vss. 35,36). "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

By the end of the day (the 14th of Nisan) the children of Israel were ready to leave Egypt, and after dusk on the 15th of Nisan they departed from the face of Pharaoh. We read in Numbers 33:3, "And they departed from Rameses in the first month, on the fifteenth day of the first month; **on the morrow after the Passover** the children of Israel went out with an high hand in the sight of all the Egyptians."

The Apostle Paul connects Jesus with the fulfillment of the typical picture of the Passover lamb. In I Corinthians 5:7 he states: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

There are many scriptures that describe Jesus as a lamb. One of the reasons was because of his submissiveness. For example, in Isaiah 53:7 he is described as a lamb brought to the slaughter. In I Peter 1:18-20 we read: "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The

Apostle Paul describes Jesus as holy, harmless, undefiled, and separate from sinners.—Heb. 7:26

Near the end of the three and one-half years of his ministry Jesus performed the wonderful miracle of raising Lazarus from the dead. And it was this miracle that hardened the determination of the scribes and Pharisees to put Jesus to death. Our Lord, knowing of this, walked no more openly. But as the Passover drew near, and realizing that his time was at hand, he went to Bethany to the home of Lazarus, Martha, and Mary. This, according to John 12:1, was **six days** before the Passover, and in harmony with the Jewish custom of counting, this was the 9th of Nisan.

While he was resting in the home of Lazarus, an interesting incident occurred that revealed the fact that Jesus knew he was about to die as the antitypical Passover Lamb. John 12:3 reads, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Judas was highly critical of this demonstration of love, but Jesus said, "Let her alone: against the day of my burying hath she kept this." (vs. 7) Jesus in his foreknowledge knew that after his crucifixion his body would not be anointed. (see Luke 23:55,56; 24:1-3)

In verses 12 and 13 we read: "**On the next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

The next day was the 10th of Nisan, five days before the Passover. Jesus presented himself as the Deliverer and Savior of the children of Israel. This was in fulfillment of the selection of the Passover lamb on the 10th of Nisan in the type. The Prophet Zechariah also prophesied of this event in chapter 9, verse 9.

The scribes and Pharisees were distressed by this massive demonstration by the people, and in Luke 19:39,40 we read:

“And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.” The stones would cry out because the prophecies and types and shadows concerning our Lord had to be fulfilled according to God’s Word.

The five days before the Passover were busy days in the life of our Lord. Many of his most meaningful and profitable lessons were expounded during this time. But as these days drew to a close it was time to make ready the Passover that was to be kept on the 14th of Nisan. Since Jesus was under the law, it was incumbent upon him to keep the Passover exactly as God had instructed the Israelites to keep it in Egypt, and not as the Jews of his day were prone to do, for they had introduced variations for their own convenience.

For example, in Matthew 26:17 we read: “Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?” The Passover was not the first day of the feast of unleavened bread. According to Leviticus 23:6 the feast of unleavened bread was to start on the 15th of Nisan and was to last seven days.

In a footnote to Matthew 26:17 in the Diaglott translation there is given an explanation of this discrepancy. It reads as follows: “The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. So that the whole lasted eight days, and all the eight days are sometimes called the feast of the Passover, and sometimes the feast (or days) of unleavened bread.” (see Luke 22:1,7) The Jews had become so insensitive to the real meaning of the Passover that it was relegated to a day of “preparation” for the Sabbath and the seven days of the feast that was to follow. (see Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14, 31)

So, as instructed by our Lord in Matthew 26:17-19, the disciples made arrangements for the Passover supper. And as stated in verse 20, "Now when the **even was come**, he sat down with the twelve." According to the Jewish method of reckoning days, this was the beginning of the 14th day of Nisan. In Luke 22:14, 15 the account reads: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer."

It would seem proper that, in accord with the correct observance of the Passover, the lamb was slain shortly after 6:00 p.m. on the 14th of Nisan, that by 10:00 p.m. the lamb was roasted, and that they sat down to the feast together. By midnight the feast was ended, and they sang a hymn and went out to the mount of Olives.—Matthew 26:30

Jesus then saith unto them: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—vss. 38, 39

The Apostle Paul described this most trying experience of our Lord in Hebrews 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death [deliver him out of death, Diaglott], and was heard in that he feared [for his devotion, Diaglott]." Jesus knew that his purpose in coming to earth was to die in order to take Adam's place in death. So the thought of the prayer of Jesus could not have been to save him from death but rather that, after he had passed into death, the Heavenly Father would resurrect him from the condition of death. He was concerned about the ultimate success of his mission to provide the means of blessing all the families of the earth. This objective could not be fulfilled by a dead Christ.

But Jesus received assurance of his faithfulness, and from that moment there was no hesitation, but complete submission to the experiences permitted by the Heavenly Father.

According to the time element provided to us later, it seems reasonable that about 3:00 a.m. Judas came to the garden with a multitude who had swords and staves, Jesus was betrayed and bound and delivered to Caiaphas, the high priest, where the scribes and elders were assembled. (Matt. 26:48-57) Here Jesus was given a mock trial, derided, and abused.

In Matthew 27:1,2 we read: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." It seems reasonable that "morning" was about 6:00 a.m. Then followed the trial before Pilate, the abuse at the hands of the soldiers, and afterward they led him away to crucify him.—vss. 25-35

In Mark the 15th chapter we find the time element delineated with respect to our Lord's crucifixion and death on the Passover, the 14th of Nisan. Verse 25 states, "And it was the **third hour**, and they crucified him." The third hour, according to the method of reckoning time that was then in common usage, was 9:00 a.m. Then in verse 33 we read, "And when the **sixth hour** was come, there was darkness over the whole land until the ninth hour." The sixth hour was 12:00 noon.

The Luke account adds, "And the sun was darkened, and the veil of the temple was rent in the midst." (Luke 23:44,45) Apparently God thus demonstrated his displeasure. We believe also that the rending of the veil pictured that access to the holy things would become the privilege of all those running for the high calling.

In Mark 15:34 we read, "And at the **ninth hour** Jesus cried with a loud voice, saying, . . . My God, my God, why hast

thou forsaken me?" And then in verse 37, "And Jesus cried with a loud voice, and gave up the spirit." The Apostle John adds this interesting statement: "Jesus knowing that all things had already been finished, that the scripture might be fully accomplished, says: 'I thirst.' . . . Then a sponge full of vinegar, having been attached to a hyssop stalk, they brought to his mouth. When therefore, Jesus took the vinegar, he said, 'It has been finished!' And inclining his head, he expired." (John 19:28-30, Diaglott). Thus Jesus died on the Passover day at the ninth hour, which is 3:00 p.m.

The Jewish sabbath is on Saturday and the next day was the sabbath day. Since the new day, the 15th of Nisan, began at 6:00 p.m., the Jews were concerned because the law required that the body of one hanged on a tree for any sin worthy of death should not remain all night upon the tree but should be buried that day. (Deut. 21:22,23) But on this occasion it was imperative that the body be taken down from the tree because the next day was the sabbath, and since the 15th of Nisan was also the first day of the feast of unleavened bread, **this particular sabbath** was a great one, or a high day.

We read in John 19:31,33: "Then the Jews, (that the bodies might not remain upon the cross during the sabbath, since it was the preparation [Passover]; for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away. . . . But having come to Jesus, when they saw that he had already died, they did not break his legs." (Diaglott) This was a marvelous fulfillment of the type and prophecies concerning Jesus.—Exod. 12:46; Num. 9:12

We continue the account from Luke the 23rd chapter: "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just. . . . This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. **And that day was the preparation [Passover]**, and the sabbath drew

on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week [which was Sunday], very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. . . . And they entered in, and found not the body of the Lord Jesus.” (vss. 50-56; 24:1,3) Thus was fulfilled the statement of Jesus that the anointing by Mary six days before the Passover was unto his burying.

From the account given it is evident that our Lord was in the grave parts of three days and nights and was resurrected early on the third day. He was in the grave part of the 14th, all of the 15th, and part of the 16th of Nisan.

Because it was necessary for Jesus to keep this last Passover feast, picturing the actual fulfillment of the type, it was not possible for him to die at the same time as the typical Passover lamb, at even on the 14th of Nisan. But since from God’s standpoint this celebration ended the type and a new celebration was instituted by our Lord—one that would memorialize his death—it was possible for him to die at any time on the 14th of Nisan and still fulfill the type. This event of the last Passover supper was the point of transition between two arrangements—the one to close forever, the new to continue until the establishment of the kingdom.

Jesus expressed his feelings concerning this occasion in Luke 22:15, 16: “And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” We believe that Jesus fully realized that, as in the typical arrangement, his blood would be used first to release the antitypical firstborns, or the church of the Gospel Age, from adamic condemnation and death. And, because of this release, they could be used in a special way by the Heavenly Father. And, secondly, because of the release

of the firstborns, the whole world of mankind will be delivered from condemnation and death, as pictured by Israel's deliverance from the oppressive and evil rule of Pharaoh in Egypt.

These wonderful things pictured so beautifully in the Passover type will, as stated by our Lord, have their ultimate fulfillment in the kingdom of God.

We read in the Scriptures that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16,17) These are comforting words, and when we reflect upon them in conjunction with the marvelous foreknowledge of the Heavenly Father demonstrated in the arrangement of the circumstances of the type and then, 1,500 years later, in the arrangement of the circumstances of the reality to fulfill the type, we are overwhelmed by this demonstration of wisdom and power. And we are thankful for the assurance that we find here of the ultimate fulfillment of the promise that he will bless all the families of the earth.

Addendum

We feel that additional information would be valuable in clarifying certain points. It did not seem practical to include this information in the body of the article.

The Day of Preparation

The day of preparation was officially the day preceding the sabbath and was the time when the Jews made preparation for the celebration of the sabbath. Usually the preparation started about 3:00 p.m., but as was the custom of the Jews, a part of the day was counted for the whole twenty-four hours. In this instance the Passover and the day of preparation fell on the same day, a Friday. The sabbath, according to Jewish custom, was Saturday.

John 19:14

There is a seeming discrepancy in the time element surrounding the crucifixion as recorded in Matthew, Mark, Luke, and that of John 19:14. It was the custom of the time to divide the hours of the day into twelve and to divide the hours of the night the same way. The first hour of the day was an hour after the sun rose, the third hour was about 9:00 a.m., and the sixth hour was noon, the ninth hour 3:00 p.m. and the twelfth hour was when the sun set, or approximately 6:00 p.m. The Gospel writers, except John, adhered to this practice. The Apostle John seems to have reckoned the hours as we do, not only in this particular scripture, but in others as well. The sixth hour referred to in this instance, therefore, was about 6:00 a.m. This brings this element of time more into harmony with the other gospels.

High Day, John 19:31

The Greek word for the preparation, here and other places, is **parasceve**. In verse 14 it is **parasceve of the pash**; that is, the day before the paschal sabbath. The eve of every sabbath was called the **parasceve**, or day of preparation. But this was the eve of a high sabbath, viz., that which fell in the paschal week. In Leviticus 23:5-7 we read: "In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein."

Therefore the sabbath following the Passover was a great one because it was not only the sabbath, but also the first day of the feast of unleavened bread.

Three Days and Three Nights—Matthew 12:39, 40

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so

shall the Son of man be three days and three nights in the heart of the earth.”

This text has troubled many expositors and many brethren as well. Some teach that in order to bring together the three days and three nights during which our Lord was in the grave, he must have died either on Wednesday or Thursday. But to take such a stand it is necessary to discard the fact that Jesus fulfilled the type by dying on the 14th of Nisan, the Passover.

The three days and three nights **must** be interpreted according to Hebrew usage. It was customary with Eastern nations to reckon any part of a natural day of twenty-four hours for the whole day. Accordingly, they used to say a thing was done after three or seven days, if it was done on the third or seventh day from that last mentioned. Instances of this may be seen in I Kings 20:29, II Chronicles 10:5,12, and in many other places. And, as the Hebrews had no word exactly corresponding to the Greek to signify a natural day of twenty-four hours, they used **night and day** or **day and night** for it. (see Esther 4:16; 5:1; Gen. 7:4,12; Exod. 24:18; 34:18)

Reference: Benson Commentary, Vol. 1, page 115.

We therefore conclude that Jesus was not in the grave for three full days and three full nights, but rather parts of three days and nights.

The internal evidence also supports this conclusion. In Mark 16:2 we read, “And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” The first day of the week is Sunday, according to Jewish reckoning, and when the women arrived Jesus had already been resurrected. So he had been in the grave part of this day from 6:00 p.m. until the early morning. This was the 16th of Nisan.

The day prior to this was the sabbath, or the 15th of Nisan. Jesus was in the grave all of this day, twenty-four hours, from 6:00 p.m. to 6:00 p.m.

10th	SELECTION OF THE LAMB		
	6 PM		
11th			
	6 PM		
12th			
	6 PM		
13th			
	6 PM		
14th	THE PASSOVER (The Preparation)	3rd hr. 6th hr. 9th hr. 12th hr.	9 P.M. 12 Midnight 3 A.M. 6 A.M. 9 A.M. 12 Noon 3 P.M. 6 P.M.
	6 PM		
15th	SABBATH		
	6 PM		
16th	THE RESURRECTION SHEAF OF FIRSTFRUITS		
	6 PM		
17th			
	6 PM		
etc.			

50 DAYS TO
PENTECOST

↓

FEAST OF UNLEAVENED BREAD 7 DAYS

↓

The day prior to the sabbath was Friday, the 14th of Nisan, or the Passover. Jesus died on the cross the ninth hour, or approximately 3:00 p.m., and was buried in the tomb by Joseph of Arimathaea before the end of that day, or 6:00 p.m. Jesus was therefore in the grave a part of the 14th of Nisan.

In summary, therefore, Jesus was in the grave for parts of three days and nights according to Hebrew reckoning. This conclusion is verified also by the statement recorded in Luke 24:21, "And beside all this, today is the third day since these things were done." That was on the first day of the week. Reckoning back. Saturday would be the second day, and Friday the first day, the day on which Christ died.

Christian Life and Doctrine

The Things That Accompany Salvation

**"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."
—Hebrews 6:9**

THE Scriptures bring to our attention two salvations—the "great salvation" which began to be spoken by our Lord at his first advent and which has been offered to his followers during the nineteen centuries of this Gospel Age, and the "common salvation" provided for all the families of the earth, to be offered to the people during the Millennium.— Heb. 2:3; Jude 3

These two salvations are shown in many of the typical features of the Law, and the general teaching of the New Testament reveals them. For instance, at the time of the institution of the passover, the firstborn were spared because sheltered under the blood of the passover lamb, after which there came the deliverance of the whole nation from Egyptian bondage. These events foreshadowed the salvation of the church of the firstborn (the firstfruits unto God of his creatures), to be followed by the "creation itself" being delivered from the "bondage of corruption" during the period of the kingdom.—Rom. 8:21, Diaglott

From What Are We Saved?

In connection with both of these salvations, the Scriptures clearly show us from what we are saved; namely, (1) from sin—"He shall save his people from their sins," and (2) from death—the judgment that was by one to condemnation, the penalty that passed upon all men. (Matt. 1:21; Rom. 5:12, 16) When Israel rebelled against the authority of Moses, they were bitten by fiery serpents, symbolizing the effect of transgression against the divine law; and Moses, under divine direction, made a copper serpent and lifted it upon a pole that it might be clearly seen by the suffering Israelites. (Num. 21:5-9) Those who looked at the copper serpent were relieved of the effects of the serpent bite—a beautiful symbol of the fact that Jesus, the perfect man (copper) who knew no sin, was made sin for us, that we might become the righteousness of God in him.—John 3:14, 15; II Cor. 5:21

Some look at Jesus as merely a model Jew, an ideal character, a great teacher, and are doubtless profited to some extent by such a viewpoint; but only those who see him as the sin-bearer, our substitute, are privileged to participate in his salvation, being justified freely from all things.

During the Gospel Age the first of these two salvations has been in operation. We, the antitypical firstborns, the church, are "being saved." (I Cor. 15:2, Diaglott) We are in the process of salvation or preparation for our deliverance in the

first resurrection. We are “saved by hope,” as the apostle expresses it. The actual salvation is to be brought unto us at the revelation of Jesus Christ.—Rom. 8:24; I Pet. 1:13

Accompaniments to Salvation

The apostle, in Hebrews 6:9, tells us that it is necessary that certain things must accompany salvation if we would experience it; that in addition to faith in Jesus as our Redeemer, and consecration to do the Father’s will, we must possess certain other qualifications if we would inherit the promised great salvation—joint-heirship with Christ in his kingdom. These requirements are the fruits and graces of the Holy Spirit, brought to our attention in II Peter 1:5-8.

The apostle is here addressing those called to be partakers of the divine nature; namely, those who have sufficient faith to lead them to full consecration to the Lord, and who have therefore received the free gift of justification and the begetting of the Holy Spirit. He says, “Superadd to your faith fortitude.” (II Pet. 1:5, Diaglott) Having been blessed with the “like precious faith” common to all those favored by the harvest message contained in the **Studies in the Scriptures**, we then need to have the courage of our convictions and declare God’s message at every opportunity to those with an ear to hear. We thus develop fortitude, firmness, strength, and good courage.

To fortitude must be added knowledge. As we tell others the good news concerning the divine plan, we frequently find that there are items of truth we cannot explain as clearly as we would like. This sends us back to the Word of God, that we might gain more knowledge. Expression also deepens impression; therefore by study, and a faithful witness, we add to our fortitude and the knowledge already possessed, further or additional knowledge and understanding.

“And to knowledge self-control.” As more knowledge of God and his Word comes to us, the responsibility is ours of bringing ourselves into accord with this increasing light; hence more light should result in more self-control.

“And to self-control patience.” As self-control brings us more and more into accord with the Lord’s arrangements, we find we have less and less in common with the world around us, with the world increasingly opposing or ignoring us. Hence the grace of patience is more and more needed in order to continue to walk the narrow and difficult way marked out for us.

“And [add] to patience piety,” that is, reverence, respect, devotion toward God. Increasing appreciation of his greatness and love will assist us in pursuing our course, through evil report and good report. Growth in reverence and devotion should be our experience all along the way.

“And [add] to piety brotherly kindness,” that is, **phileo** love manifested toward the brethren—a love toward those in whom we see the Spirit of the Lord.

“And [add] to brotherly kindness love,” (Greek, **agape**) a disinterested love that goes out to all mankind, with a desire to bless and do them good.

“For if these things be in you, and abound, they make you that ye shall neither be barren [margin, idle] nor unfruitful in the knowledge of our Lord Jesus Christ.” (II Pet. 1:8) “If ye do these things [continually seek to develop these various graces of character], ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” (vss. 10,11) Thus we see in the foregoing the graces necessary to be cultivated in order to attain the kingdom, in other words, the things that must “accompany salvation.”

It will be noted that the word translated “add” in verse 5 of the Authorized Version really means “superadd.” “Super-add to your faith fortitude,” etc. Just as the laws of heredity operate in connection with the birth of human beings, so that a person inherits the genes and chromosomes of the parents, which result in the formation of character, so it would seem that there is a similar law operating in the spiritual world. Our Heavenly Father’s nature is spiritual, and not material;

hence, at the time of the begetting of the Spirit, when we become new creatures in Christ Jesus, the new mind is in measure endowed with spiritual discernment. And this spiritual discernment reveals the necessity of developing the graces the apostle here enumerates in order to attain the new birth on the divine plane of life. So to whatever extent these graces are possessed by the new mind, we must "superadd" more and more. Therefore we are urged to "grow" in grace, and in the knowledge of our Lord and Savior Jesus Christ. (II Pet. 3:18) Superadd to your faith more faith, to your knowledge more knowledge, to your love more love, until the new creature attains to the full stature of manhood in Christ Jesus and is ready for the great change of the first resurrection.

"For so an entrance shall be superadded unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:11) "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6:7-12 □



1978 MEMORIAL SUPPER DATE

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

International Department

The Songbook of the Bible

Psalms 1 and 67

PSALM I—The Book of Psalms opens with the word “blessed,” which in this instance is a translation of a Hebrew word meaning happiness, or “how happy!” It conveys essentially the same thought as in the Beatitudes; and logically enough, this much desired virtue is shown, both in the psalms and in our Lord’s Beatitudes, to be the possession of those who are conformed to the principles of divine righteousness—of those whose “delight is in the law of the Lord.”

There is an old adage to the effect that one can be judged by the company he keeps. This is largely true, for in most cases people choose the company they really prefer. So in this psalm, the ones whose “delight is in the law of the Lord” are shown to be those who walk “not in the counsel of the ungodly,” nor stand “in the way of sinners,” nor sit “in the seat of the scornful.” Associations such as these would certainly be of-

fensive to all who love the Lord and whose chief delight is to do his will.

We need not limit the application of these words indicating evil to association with gross sinners or those willfully scornful of God and his ways of righteousness. A consecrated Christian would experience no great difficulty in parting company with such. Where we need to be watchful is in the matter of our fellowship with those who are outwardly moral and professedly godly, yet by word and deed—although often very subtly—reveal themselves to be opposed to one or more features of God’s truth and scornful of some of its important phases.

Our fleshly minds might well reason that we should associate with halfhearted believers of this kind, with the thought of helping them see the way of the Lord more perfectly. But this is not the Lord’s manner of helping them. Such association is likely to be more detrimental

to us than beneficial to them. The only right method to help those who are straying is to remain in the right way ourselves and call to the erring ones to come to us.

It is significant that the psalm should speak of those whose "delight" is in the law of the Lord. God's law to us is the truth of the Gospel, the great divine plan of the ages. Do we experience delight in that truth? Here is a word that denotes more than merely an acceptance of the truth. It means to be enthusiastic believers of the truth—so enthusiastic that it becomes our meditation day and night.

In almost any group of the Lord's consecrated people there are those who delight in the truth as well as some who, although they are believers professing consecration, seem just to take the Lord and his precious truth for granted and seldom show any enthusiasm over the fact that they have been called out of darkness into his marvelous light. Where do we stand? Are we so delighted with the Lord and his truth that they are our daily meditation, or are we like those described by someone, who go to church once in a while with the thought of paying a sort of courtesy call on God?

Speaking of the truly righteous, the psalm continues: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The primary lesson here is that of stability, or abiding qualities. By contrast, the next verse states, "The ungodly are not so: but are like the chaff which the wind driveth away."

In the expression "rivers of water" a Hebrew word is used which seems to describe, not a large, natural river, but irrigating ditches in an Eastern garden. This thought is borne out by the fact that the tree in this illustration is one that is "planted" rather than one which has grown wild from a seed blown by chance from some distant point.

It is a comforting thought to realize that the righteous, the true servants of God, are not so by chance, but because they are of his planting, and as such are "trees of righteousness." (Isa. 61:3) True, the Lord uses his servants to represent him in his planting work, yet fundamentally it is his work. This means that any who have been called out of darkness into his marvelous light and have been constrained by his love to

present themselves in consecration to him have been selected by the Lord to be one of his "trees."

That the "rivers" of water by which these trees are planted are specially prepared streams, and not the natural rivers which flow through the country, suggests that the Lord has made special provision to invigorate his trees by the waters of truth which he has made available through the Holy Spirit. This water is supernaturally provided, hence in every way suitable to promote life and growth in the "trees of righteousness" which have been planted by the Lord.

It seems proper to carry the illustration a little further by reminding ourselves that trees do not produce fruit for themselves but for the blessing of others. So may it not be that these are the trees of life that the Lord is planting now, preparatory to giving life to the world during the Millennium? In any case, we know that the Lord has planted us with the objective in mind of our growing and eventually bearing fruit. Let us, then, delight in all those provisions of divine grace by which we shall be able to stand and to bring forth fruit to his glory.

The ungodly do not stand. They "are like the chaff which

the wind driveth away." These, the psalm states, "shall not stand in the judgment." This might well be a reference to those who profess to be the Lord's people at the present time but do not stand up under the fiery trials to which all the consecrated are subjected. Peter speaks of those who add to their faith all the various fruits and graces of the Spirit and says of them that they shall "never fall" and that they will be given an abundant entrance into the kingdom. (II Pet. 1:4-11) How different it is with those who do not stand!

Nor do sinners "stand . . . in the congregation of the righteous." They may enter the congregation and stay for awhile, but only those who delight in the law of the Lord will stand, or remain there—only of these is it true that they "shall never fall." It is not our responsibility, of course, to determine who these may be. "The Lord knoweth the way of the righteous." and we can safely leave that knowledge with him, knowing that his unerring judgment will make no mistakes.

PSALM 67—Viewed in the light of the divine plan of the ages, there is a wonderful sequence of thought between Psalm I and this one, in that the former has to do primarily with the develop-

ment of the righteous and their preparation for the great kingdom work of the future, while this psalm outlines to some extent what the nature of our future work will be.

"God be merciful unto us, and bless us," the psalm begins. This could be paraphrased to read, "God be merciful unto us, and grant that we may be among those who are blessed." Blessed, or happy, indeed are we if the Lord causes "his face to shine upon us." It is a blessed experience, one which each of us should cherish individually, to have the "Lord lift up his countenance upon" us; but the joy of thus having the Lord's smile of approval is greatly enhanced when we remember that his dealing with us now is in order that he may use us as channels through which to bless the world later.

In this connection, notice the sequence of thought in verses 1 and 2. The Lord causes his face to shine upon his people now in order that his "way may be known upon the earth," and his "saving health among all nations." With nothing but the creeds of the Dark Ages to guide us in our understanding of the Word, how meaningless this passage would be, for in those creeds no suggestion is even hinted that the Lord will give

"saving health among all nations" through the trees of righteousness which he is now planting. Only the divine plan reveals this great truth.

What is saving health? Health is the opposite of sickness. Sickness leads to death—it is the dying process. Health means life; and saving health, therefore, would denote salvation from death. And it is exactly this that will be offered to the people—all nations—through the provisions of the river of life; for the Spirit and the bride will say, "Come, . . . and take the water of life freely."—Rev. 22:17

"Let the people praise thee, O God." To praise the Lord will be the only logical thing for the people of the world to do when, in the Millennium, the benefits of saving health are freely offered to them. And the people will praise the Lord when the knowledge of his glory is caused to fill the earth as the waters cover the sea.

And the people will be "glad" then, too. They will rejoice in the fact that the Lord is the Judge, and that he will "govern the nations upon earth." This should end all argument as to the purpose of the thousand-year reign of Christ. At no time in the past has the Lord been the ruler of the nations, but here we

are told of a time when he will be their Governor and will govern them "upon the earth." No, they won't be transferred to a heavenly abode for the Lord to rule over them; nor will they be dead and in their graves during the time of his judgment and reign. They will be alive on the earth and rejoicing in the blessings which he has so abundantly provided for them.

Another great cause which the people will then have for praising the Lord is the fact that the earth will "yield her increase." Today it is becoming a matter of serious concern to world economists as to how the increasing population of earth is to be fed. Here we have a solution to this problem—the earth is to "yield her increase."

And then, in the psalm, the church again speaks, saying, "God shall bless us; and all the

ends of the earth shall fear him." It is because God blesses "us" that all the restitution blessings described in this psalm will reach the world. And because the world will receive these blessings and see in them an evidence of God's abounding love, the people will fear, or reverence, him. What a glorious prospect the Lord thus holds before us for our encouragement! It was undoubtedly these same joys which were set before Jesus—the joys that enabled him to endure the cross and despise the shame incidental to carrying out the terms of his covenant of sacrifice. (Ps. 50:5) May they inspire us similarly to be faithful, that we may be found worthy to share in the glory of his kingdom and in the privilege of showering blessings of health and life upon all the families of the earth.



My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
—Isaiah 55:8-11

General Convention Bulletin

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”—Psalm 63:1

THE theme discourse of the General Convention is always the highlight of the program and sets the tone of the entire convention. The speaker will develop the thought that all of the Lord's people yearn and thirst for the Lord. The expression “early will I seek thee”—according to Strong's Concordance—carries the thought of “to search for with painstaking.” Those of us who have been blessed with the truth and have tasted of the heavenly things will be of those who will seek the Lord early.

How do we search for the Lord with painstaking? By diligently studying his Word and meditating on the principles that we find there. David, who wrote our theme text, expressed the thought in another psalm: “O how love I Thy law! it is my meditation all the day. . . . How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way.”—Psalm 119:97, 103, 104

The law of God that we see and admire is the law of love. And in our meditations we see this law expressed in all of God's dealings with his human creation. It is especially expressed in the divine plan of the ages, wherein we find his great love demonstrated by giving his only begotten Son as a ransom price for Adam, thus providing the means for lifting Adamic condemnation from Adam and all his offspring in due time.

In our study and meditation we also become aware of the provision God has made to bring the redeemed race back to a

condition of perfection that was enjoyed by Adam before he sinned in the garden of Eden. And we discern that the faithful footstep followers of Jesus down through the Gospel Age, along with our Lord, will have the privilege of bringing about the restoration of mankind to perfection of life during the thousand years of the kingdom.

The psalmist in another place provides our concluding thoughts on the portion of our theme text discussed. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works."—Psalm 145:14-17

Surely a taste of these wonderful things will cause us to search his Word with painstaking and give praise and thanks to our Heavenly Father for calling us out of darkness into his marvelous light.

Make your plans now to feast at the Lord's table with others of like precious faith at the General Convention to be held at Albion College, Albion, Michigan, July 29-August 3, 1978.

Weekly Prayer Meeting Texts

FEBRUARY 2—For if ye live after the flesh, ye shall die.—Romans 8:13 (Z. '95-8 Hymn 192)

FEBRUARY 9—Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psalm 116:7 (Z. '95-250 Hymn 189)

FEBRUARY 16—[Through] honor and dishonor, [through] evil report and good report: as deceivers, and yet true; . . . giving no offense in anything, that the ministry be not blamed.—II Corinthians 6:8, 3 (Z. '01-314 Hymn 196)

FEBRUARY 23—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.—Psalm 32:8 (Z. '02-251, 249 Hymn 242)

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.

	P. HATGIS		Louisville, AL	19
New Brunswick, NJ	Feb. 5		Columbus, GA	20
	G. JEUCK		Orlando, FL	22, 23
New Haven, CT	Feb. 12		St. Petersburg, FL	26
	K. NAIL		Warm Mineral Springs, FL	28
Sayville, NY	Feb. 5		L. POST	
	E. K. PENROSE		Baltimore, MD	Feb. 19
Bowling Green, KY	Feb. 14		J. TATE	
Nashville, TN	15		Philadelphia, PA	Feb. 12
Birmingham, AL	16		F. WASSMANN	
McDonough, GA	17		York, PA	Feb. 19

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!

—Romans 10:14, 15

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Dewsbury	Mar. 4
Latchford	Apr. 1
Newport	15

R. E. ROBINSON

Latchford	Apr. 15
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Conventions

FULLERTON, CA, Feb. 4, 5—YWCA, 321 N. Pomona Ave. Carol Herz, 2130 Hillsboro Ave., Los Angeles, CA 90034
Phone: (213) 839-8383.

MINNEAPOLIS, MN, Feb. 5—Mrs. Charles R. Newham, 1722 Fifth St., N.E., Minneapolis, MN 55413
Phone: (612) 789-3944.

SACRAMENTO, CA, Feb. 18, 19—University Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave., Sacramento, CA 95820

CHICAGO, IL, Feb. 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

DETROIT, MI, Feb. 26—Redford YWCA, 25940 Grand River. Mr. Ray Rawson, 19050 Addison Ave., Southfield, MI 48075

MIAMI, FL, March 4-6, Annual Florida Convention—Holiday Inn,

N.W. 103 St. & Palmetto Exp. Hialeah. Mr. Leonard Wesol, 3590 S.W. 91 Ave., Miami, FL 33165
Phone: (305) 226-7218. Make reservations two weeks in advance if possible.

COVINA, CA, March 5—Covina Woman's Club, 128 S. San Jose Ave., Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

NEW ORLEANS, LA - PASS CHRISTIAN, MS, March 11, 12—Ramada Inn, Interstate 10 & Gause Rd., Slidell, LA. Mrs. Samuel Herron, 4513 St. Anthony Ave., New Orleans, LA 70122
Phone (504) 288-1553.

NEW YORK, NY, March 12—United Nations Church Center, First Ave. at 44th St. Mr. George Passios, 47 Wheaton Pl., Rutherford, NJ 07070

ALBUQUERQUE, NM, April 14-16
DETROIT, MI, April 15, 16

Obituaries

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

Sister Helen Hake, Marshfield, WI, Ecclesia—December 2. Age, 79
Sister Willie Horne, Louisville, AL, Ecclesia—December 13. Age, 89
Sister Anna May Wysocki, Charleroi, PA (Monessen Ecclesia)—December 24.

Brother Desmond Colvin, Lake Charles, LA—January 2. Age, 65

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