

a herald of Christ's presence

THE DAWN

"HE HATH CHOSEN
US IN HIM BEFORE
THE FOUNDATION
OF THE WORLD."

-- Ephesians 1:4

January 1963

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CONTENTS

HIGHLIGHTS OF DAWN

The Year Before Us 1

THE BIBLE ANSWERS TV SCHEDULE . . . 10

"FRANK & ERNEST" BROADCAST SCHEDULE 12

TOPICAL BIBLE STUDY—The People in God's Plan

The Prophet Ezekiel 14

CHRISTIAN LIFE AND DOCTRINE

Converted and Commissioned 19

Faith Made Strong by Trials 29

Weekly Prayer Meeting Texts 40

THE BRITISH SECTION

The Words of the Book 41

Encouraging Letter from Great Britain 47

VINEYARD ECHOES

Another Blessed Year 49

Statistical Report 59

LETTERS OF APPRECIATION 60

SPEAKERS' APPOINTMENTS

Great Britain 48

United States 62

CONVENTIONS 64

The Year Before Us

"Behold, their valiant ones [margin, 'messengers'] shall cry without: the ambassadors of peace shall weep bitterly."—Isaiah 33:7

THE world is now no nearer to a solution of its many problems than it was twelve months ago. The festering trouble spots of discontent continue to threaten the uneasy and partial peace of each local area involved, and also of the world as a whole. In many instances these trouble zones became more critical during the year—as, for example, in Cuba and India; the latter being attacked by the armed forces of Communist China. Nor did the Berlin situation improve.

The continued deterioration of human efforts to establish a world society based upon justice, and governed by principles of righteousness, is not disappointing to truth-enlightened Christians. These know that the only solution to the basic problem of human selfishness, which is the cause of the world's ills, is the full establishment of the kingdom of Christ. Besides, through the information derived from the "sure Word of prophecy," these know that all the imperfect and selfish institutions of men must, and will, crumble and fall during this day of transition from the present evil world into God's new world in which universal and lasting peace will be guaranteed, not through fear of destruction in a nuclear war, but by the righteous authority of God implemented by divine power exercised through the agencies of the messianic kingdom.

What to Expect

THE Scriptures do not furnish us with exact details of just how the old world will come to its final and complete end.

For example, the Berlin crisis, and the communist war against India, are not indicated in the prophecies except as they are a part of a general and world-wide "time of trouble such as never was since there was a nation." (Dan. 12:1) The Bible doesn't state that the Second Vatican Council would be convened in Rome in October 1962, but the Bible does indicate that there would be strenuous efforts made in the ecclesiastical heavens to assure the survival of religious institutions in a crumbling world.

To attempt to forecast in detail what might happen in any place or situation in the world during 1963, or beyond, would be assuming the role of prophets instead of being prophetic students. No student of prophecy could have forecast in the beginning of 1962 that in October a situation would develop in Cuba that would bring the world to the brink of nuclear war, nor can we now foresee specific details of events in advance of their occurrence. It is for the Lord's people to remain alert to what is taking place, and to realize that in these events, and in developments as a whole, a certain prophetic pattern can be discerned which, when recognized, causes us to look up, and lift up our heads, knowing that our deliverance draweth nigh.—Luke 21:28

Increase of Knowledge

ONE of the things which is very evident in the fulfilment of prophecies in this "time of the end" is the great increase of knowledge. (Dan. 12:4) While Daniel's prophecy forecasts this development in literal language, it is symbolically mentioned in other prophecies. Jesus, for example, foretold that his second presence would be as the lightning, or bright shining, which would shine from the east even unto the west. (Matt. 24:27) Here we have a symbolic description of a general increase of knowledge throughout the earth.

We are not to suppose, however, that this increase of knowledge is to be limited to increasing information in the field of science and other aspects of human learning. Eventually it will, under the directions of Messiah's kingdom, include the knowledge of the Lord. This, also, will be as a bright shining which will shine from the east even unto the west, for the promise is that

the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9

Meanwhile, however, we can expect to see the increase of knowledge continue through the divinely overruled efforts of man. The general education of the masses will continue and increase, especially in the backward countries of the earth. Science and invention will continue to make progress. One of the results of this is the tremendous increase of running to and fro in the earth. Along this line, speeds and comforts of travel will probably increase. We are to look for these developments, and when we see them, rejoice to realize the accuracy with which the prophecies of the Bible are being fulfilled in this our day.

Knowledge Leads to Trouble

ONE would naturally think that the increase of knowledge, and the conveniences and speed of travel resulting therefrom would mean only blessings for the human race. And this would be the case were it not for human selfishness. But with selfishness the motivating influence in so much of human endeavor and accomplishment, the great advantages of knowledge are all too frequently utilized to gain advantages over others. This leads to trouble, and, in the world-wide picture, to the foretold "time of trouble such as never was since there was a nation."—Dan. 12:1

Another prophecy outlines this sequence of events. We quote: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—Ps. 97:1-5

This is a symbolic description of the foretold "time of trouble" that would be associated with the overthrow of Satan's world, and the establishment of Christ's kingdom. It is summed up by the statement, "His lightnings enlightened the world: the earth saw, and trembled." Remember that Jesus said his presence would be as the lightning, or bright shining, and in the prophetic psalm just quoted, this lightning is shown to be en-

lightenment, or, in other words, the increase of knowledge, of understanding. But, as the psalmist reminds us, the first result of this is to cause the earth to "tremble."

Trembling is an evidence of fear, and today we are living in a fear-filled world, the cause of which has been the increase of knowledge leading to a situation where man in his foolishness and selfishness is in danger of bringing destruction upon the entire race. We know that this will not occur, for we believe the assurance given to us by Jesus that this time of "great tribulation" will be brought to a close before all flesh is destroyed. [Matt. 24:21, 22] And how glad we are for this assurance!

Trouble to Increase

IN VIEW of what the Scriptures have foretold, we are not to expect that man's increased knowledge will lead to a solution of world problems. We are not to expect that knowledge, scientific or otherwise, will remove selfishness from the human heart. This can be accomplished only through the agencies of Christ's kingdom. It will be then that the Lord will take away the stony hearts out of the people and give them hearts of flesh.—Jer. 31:31-34; Ezek. 36:26

However, fear will attempt to accomplish that which can be brought about only by love. "Messengers" and "ambassadors of peace" will continue to negotiate. They will fly "hither and yon," around and across the world. They will announce that progress is being made. They may even cry, "Peace, peace, when there is no peace." They may claim that security has been established, yet eventually destruction shall come upon them "as travail upon a woman with child."—I Thess. 5:2-4; Jer. 6:14; 8:11

We are to look for these human efforts to establish peace. They are not only foretold in the Bible, but are the natural result of man's inherent desire to preserve himself. So 1963 will be marked by conferences on various issues and problems which only the kingdom of Christ and the spirit of love can actually settle. We are to expect these efforts to continue until either a temporary "armistice" in the cold war has been achieved, or someone makes a mistake and the cold war suddenly becomes another shooting war. We do not know how much longer this particular situation will continue throughout the

world, but it will be sufficiently long to give the people of all nations an opportunity to realize the futility of their own efforts, and thus to be ready to accept the authority of Christ's kingdom when the due time comes.

The Religious World

IN THE religious world we are to expect Catholicism and Protestantism to continue their efforts to adjust to the changed situations which confront religion in this chaotic world. There will be efforts to unite, and some of these will, on the surface, be successful. At the Vatican Council many of the dogmas and practices of the Catholic Church will be carefully scrutinized to see what can be done to make them more palatable to the world as a whole. Back of this will be the hope that if sufficient changes can be made perhaps the people of the Protestant churches will look more favorably upon their "brethren" of the Catholic Church.

These things also we are to expect, and as we see them, we should realize that they are a part of the prophetic pattern of this day of the Lord's vengeance upon all the institutions of earth which do not measure up to his standards of truth and righteousness. With the forces of atheism rampant throughout the earth, and with the increase of knowledge exposing the superstitions of the Dark Ages as mere myths, having no foundation in fact, the churches of all denominations are realizing their vulnerability to attack, so are hurrying to get together for mutual protection. What the temporary results of these efforts may be, the Bible seemingly does not reveal. We know that ultimately, all elements of this present evil world will be destroyed and the authority of Christ's kingdom established throughout the whole earth.

Israel Fulfilling Prophecy

THE prophecies of the Bible reveal clearly that in these "last days" there would be a regathering of the natural descendants of Abraham, and their settlement in the ancient Land of Promise. We have watched the fulfilment of these prophecies, lo, these many years. After the regathering was well under way, the doors of Palestine were closed to the Jews. But this did

not disturb those who had confidence in the promises of God. They knew that the doors would again be opened, and so they were. And since then, hundreds of thousands of Jews have gone to Palestine, and the new State of Israel has been formed.

But still there seems to be much in the prophecies concerning Israel which has not yet been fulfilled. For example, only a portion of the Promised Land is now possessed by the Jews. The prophecies indicate that they were to have it all. The little nation of Israel is ringed by the hostile Arab nations which would like nothing better than to see the Israelites dispossessed of the portion of the land which they do now occupy. But this does not disturb those who have real confidence in the promises of God.

The prophecies indicate, we think, that much trouble still lies ahead for the Jews in Palestine. Students of prophecy speak of this in the scriptural term, "Jacob's trouble." (Jer. 30:7) But Jacob, that is, the people of Israel, "shall be saved out of it." This we know to be a fact, because God has promised it. Just how the details will shape up to bring about this salvation the Bible does not reveal.

In Ezekiel, chapter 38, there is a prophecy which shows that ere Israel is fully established and receiving the blessings of Messiah's kingdom, an aggressive attack will be mounted against this historic people from the "north." But, as the prophecy reveals, this will fail because the Lord will turn back and destroy the enemy. As a result of this, the eyes of Israel and of the other nations will be opened to behold the glory of the Lord. We know that this prophecy will be fulfilled, but how the details will shape up we do not know. Evidently the Lord wants us to exercise faith in his promises and prophecies without understanding too many of the details.

So, during 1963 we will keep our eyes on the Promise Land, and upon God's ancient people assembled there, and still assembling. There is a large segment of Jews still behind the Iron Curtain. The prospects are not now good for their going to Israel. Not many Jews in America at the present time are interested in going. We will need to watch the events as they develop from day to day to see how the Lord will solve these

apparent difficulties standing in the way of the complete fulfilment of his prophecies.

Meanwhile we will maintain our faith in the ultimate and complete fulfilment of all God's promises as they relate to his typical and ancient people. One of these reassuring promises reads: "When I have brought them again from the people, and have gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezek. 39:27-29

Another "final" in connection with the fulfilment of these prophecies, reads: "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:21-23

The fulfilment of this prophecy will begin to take place after "Jacob's trouble," and the Israelites, regathered in their land, have accepted Jesus as their Redeemer and King, and are obeying the laws of his kingdom. The New Covenant will be made with them, and rich will be their blessings of peace, security, health, and life, as through its terms they are brought into harmony with their God. These blessings will be so manifest and outstanding that the people of all nations will want to follow the same course that Israel followed in order to obtain them. "We will go with you," they will say, "for we have heard that God is with you."

In reality, God is even now overruling in the affairs of Israel, and when the need arises, will fight for them as he did in the days of old. But few in Israel recognize this, and certainly the

Gentiles do not see it. How favored are we that, through the sure Word of prophecy, we can understand the meaning of this particular aspect of the world situation today, and can watch the developments appertaining thereto, and be encouraged by what we see.

But even in this area we do not know just what the developments of 1963 will be. All that we know is the final outcome, and that is glorious. We know that the final outcome of this, and other developments in the world, will be the full establishment of Christ's kingdom—that kingdom in which Christ and his faithful church will be the spiritual rulers, represented by those "princes in all the earth," the Ancient Worthies.—Ps. 45:16; Heb. 11

In that kingdom, as the Prophet Ezekiel foretold, the Lord will pour out his Spirit upon his ancient people regathered in their Promised Land. Eventually, the prophecies show, his Spirit will be poured out upon all flesh. (Ezek. 39:29; Joel 2:28) It will be the influence of this spirit that will engender love and understanding in the hearts of the people. Thus will lasting peace and good will be established and enjoyed forever by the redeemed and restored world of mankind. It is the assurance of this final outcome of the divine plan that enables the Lord's people to view with patience the futile efforts of the world to work out its own salvation.

And, speaking of the final outcome, that will include the awakening of the dead, and the giving to them an opportunity to enjoy the blessings of Messiah's kingdom; on the conditions, of course, of belief and obedience. Without the promises of God to restore the dead to life how incomplete and unsatisfactory the outlook would be. Thinking of the Jewish situation alone, millions of these suffering people were murdered within our own generation. How thankful we are that God has blessings for these, that he will awaken them from the sleep of death in order that they, together with all other Israelites, might receive and enjoy the blessings of the kingdom.

In the larger picture, there are all the countless millions who have suffered and died since sin entered into the world. These will not fail of an opportunity to enjoy the blessings of Messiah's kingdom, for they are among the "all" in their graves who will

be called forth, enlightened, and given an opportunity to live forever upon the perfected earth. How wonderful indeed is the plan of God! And how thankful we should be that the Lord, in his goodness, has opened the eyes of our understanding to know these mysteries of the kingdom of heaven.—John 5:28, 29; Matt. 13:11

Because the Lord has thus taken us into his confidence and assured us of the ultimate glorious triumph of righteousness throughout the earth, we can face the new year with confidence, even with rejoicing. And our rejoicing should overflow in the telling out of the blessed Gospel of the kingdom, that perchance others may share our confidence and joy. There is nothing we can do to change the shape of the world in which we live, but it is our privilege to testify to those who will hear concerning the changes which the Lord will bring about through the establishment of his long-promised kingdom.

We are the ambassadors of the new government so soon to take control in the affairs of men. May the year 1963 see us alert to use faithfully every opportunity which presents itself to represent the new King of earth, and to explain the glories of his kingdom. The world around us is dark. The storm clouds are threatening. But we are the children of the light, and may we continue to let our light shine that those to whom the Lord gives "ears to hear" may be reached and blessed.

If we enter the new year resolved that we will be faithful ambassadors of Christ, we can expect that the Lord will guide and bless us, and that our own hearts will rejoice the more as we endeavor to share our blessings with others. We can expect, of course, that the world in general will be indifferent, perhaps even scornful at times. But in this we will be able to rejoice knowing that thus we are sharing in a small way some of the experiences of our Lord Jesus.

But compensating for the cold indifference and the antagonism of the world, will be the warmth of our Heavenly Father's love, and the smile of his countenance. So, for us the prospect is indeed bright and glorious as we continue on to know and to serve the Lord; and as we look forward eventually to obtaining an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:10, 11

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Sundays, 3:30 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 1:30 p.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

Phoenix KPHO-TV Channel 5
Saturdays, 11:30 a.m.

ARKANSAS

Hot Springs KFOY-TV Channel 9
Sundays, 4:30 p.m.

AUSTRALIA

Perth TWV
Sunday, Jan. 13, Feb. 17, Mar. 24

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 12:00 noon
Kingsburg KDas-TV
Sundays, (Time to be announced.)
Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

INDIANA

Elkhart WSJV-TV Channel 28
Thursdays, 9:00 a.m.

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

IOWA

Cedar Rapids KCRG-TV Channel 9
Sundays, (Time to be announced.)

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.
Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

MAINE

Presque Isle WAGM-TV Channel 8
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Allen Park WJMY-TV Channel 20
Sundays, (Time to be announced.)
Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.
Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min., program

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Kansas City	WDAF-TV	Channel	4
Sundays, 10:30 a.m.			
Springfield	KYTV	Channel	3
Sundays, 8:00 a.m.			
St. Joseph	KFEQ	Channel	2
Saturdays, 5:00 p.m.			

NEBRASKA

Hastings	KHAS-TV	Channel	5
Sundays, 2:00 p.m.			

NEW YORK

Albany	WAST-TV	Channel	13
Mondays, 7:30 a.m.			
Binghamton	WBJA-TV	Channel	
Sundays, (Time to be announced.)			
Buffalo	WKBW-TV	Channel	7
Sundays, 9:15 a.m.			

NORTH CAROLINA

Charlotte	WSOC-TV	Channel	9
Sundays, 10:30 a.m.			

OHIO

Cleveland	WEWS-TV	Channel	5
Saturdays, 8:30 a.m.			
Columbus	WTVN-TV	Channel	6
Sundays (Time to be announced.)			
Zanesville	WHIZ-TV	Channel	18
Sundays, 9:30 a.m.			

OKLAHOMA

Oklahoma City	KOCO-TV	Channel	5
Sundays, 9:00 a.m.			
Tulsa	KVOO-TV	Channel	2
Sundays, 10:00 a.m.			

ONTARIO

Peterborough	CHEX-TV		
Sundays, 12:00 noon.			

PENNSYLVANIA

Pittsburgh	WTAE-TV	Channel	4
Sundays, 9:30 a.m.			

SOUTH CAROLINA

Greenville	WFBC-TV	Channel	4
Sundays, 10:00 a.m.			
Mount Pleasant	WCIV-TV	Channel	4
Sundays, (Time to be announced.)			

TENNESSEE

Knoxville	WTVK-TV	Channel	26
Sundays, 1:30 p.m.			

TEXAS

El Paso	KELP-TV	Channel	13
Sundays, 12:00 noon.			
San Antonio	KWEK-TV	Channel	4
Sundays, 12:00 noon			
Waco	KWTX-TV	Channel	10
Sundays, 12:30 p.m.			

UTAH

Salt Lake City	KUTV	Channel	2
Sundays, 11:00 a.m.			

VIRGINIA

Bristol	WCYB-TV	Channel	5
Sundays, 12:00 noon.			
Portsmouth	WAVY-TV	Channel	10
Sundays, 9:00 a.m.			

WASHINGTON

Tacoma	KTVW-TV	Channel	13
Sundays, 6:00 p.m.			
Seattle	KIRO-TV	Channel	7
Sundays, (Time to be announced.)			

WEST VIRGINIA

Fairmont	WJPB-TV	Channel	35
Sundays, 12:00 noon			
Huntington	WHTN-TV	Channel	13
Sundays, (Time to be announced.)			
Oakhill	WOAY-TV	Channel	4
Sundays, 7:30 p.m.			

WISCONSIN

Eau Claire	WEAU-TV	Channel	13
Sundays, 7:00 a.m.			

Frank and Ernest

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 11:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KHJ 930 6:00 p.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 8:45 a.m.
Silver City KSIL 1340 10:05 a.m.

IOWA

Clinton KROS 1340 11:05 a.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 11:45 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo CHML 900 9:45 a.m.
Jamestown WXYJ 1340 8:35 a.m.
New York WJRZ 970 10:00 a.m.
Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont-Charlotte WCGC 1270 12:30 p.m.
Elizabeth City WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.
Cincinnati WNOP 740 9:00 a.m.
Columbus WBNS 1460 8:00 a.m.
Piqua WPTW 1570 11:30 p.m.
Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.
Lebanon KGAL 920 9:00 a.m.
Portland KGON 1520 10:00 a.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WWVA 1170 9:30 a.m.
Pottstown, Pa. WPAZ 1370 8:30 a.m.

PUERTO RICO

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

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 noon
San Antonio KBOP 1380 6:45 a.m.
Sherman-Dennison KRRV 910 11:05 a.m.
Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 9:45 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
Centralia-Chehalis KELA 1470 10:30 a.m.
Olympia KGY 1240 10:30 a.m.
Seattle KTW 1250 1:30 p.m.
Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
Corner Brook, N'fld. CFCB 570 10:30 a.m.
Hamilton, Ont. CHML 900 9:45 a.m.
Prince Albert, Sask. CKBI 900 10:30 a.m.
Vancouver, B. C. CJOR 600 9:00 a.m.
Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego XERB 1090 9:00 p.m.

RADIO TOPICS FOR JANUARY

6—"Hell Gives Up Its Dead" 20—"Our Day in Prophecy"
13—"Worlds and Ages" 27—"The Seed of Blessing"

THE PEOPLE IN GOD'S PLAN

Lesson XVIII

The Prophet Ezekiel

EZEKIEL was one of the four major prophets. He was taken captive to Babylon before the destruction of Jerusalem by Nebuchadnezzar in 606 B. C., at which time the typical kingdom of Israel was overthrown. It was in the fourth month of the thirteenth year of his captivity that Ezekiel received his commission to be a prophet for the Lord.¹ The thought has been advanced, although not definitely established, that Ezekiel was a member of a community of Jewish exiles which settled on the banks of the Chebar, a small river in the land of Babylonia.

In common with the other Old Testament prophets, much of Ezekiel's writings are directed to the natural house of Israel, and to a large extent in the nature of reprimands for the sins of the people. Special attention is given to this aspect of his forthcoming ministry in the outline of the commission given to him.²

But in addition to these prophecies which have a local setting, Ezekiel was also used by the Lord to forecast important events in

the outworking of the divine plan for the recovery of mankind from sin and death. One of these assures us that the people of Israel, of Sodom, and of Samaria, are to be released from their captivity in death.³

In this prophecy it is revealed that the Israelites as a whole—all who were not, as individuals, faithful to the Lord—will be much ashamed when awakened from the sleep of death. This will be true of the people of other nations also, but the more distressing for those who, in the present life, professed to be the people of God.⁴

Ezekiel reveals that the purpose of delivering the Israelites from their captivity in death, and the people of other nations as well, is that they might be brought into covenant relationship with the Lord.⁵ This prophecy is one of the definite proofs given to us in the Word of God that those who die in wickedness will have an opportunity to reform and turn to the Lord after they are awakened from the

sleep of death in the great resurrection day of the future.⁶

The experience of all mankind throughout the ages has been that children often suffer for the sins of their parents. Indeed this is universally true in the sense that all are dying because of Adam's transgression. It was true in the experiences of the Israelites. But the Lord used Ezekiel to prophesy that a time was coming when this would no longer be true, that those who then die will die for their own sins, and not for the sins of another.⁷

During the period when Israel was ruled by kings, these kings, by the Lord's arrangement, represented him. This meant that the Lord was their ruler, although they frequently disobeyed him.⁸ However, this arrangement came to an end in 606 B. C., when their last king, Zedekiah, was overthrown, and Ezekiel prophesied that it would not again exist "until he comes whose right it is"⁹ The One "whose right it is" is Christ, and the reference is particularly to the time of his second presence when he would set up the messianic kingdom of promise.

One of the important signs of the second presence of Christ and the setting up of his kingdom is the long-promised restoration of the natural descendants of Abraham, the Israelites, to their Promised Land. We have seen this gradually taking place

over a period of many years. Ezekiel foretold it, describing the uprooting of this people from the lands in which they were domiciled with great "fury."¹⁰

Undoubtedly this prophecy of "fury" was partially fulfilled by the bitter persecutions which came upon the Jews during the Hitler regime. We know that this did result in many of them going to Palestine. The interesting part of this prophecy is that the Lord, through Ezekiel, reveals that this would represent his rule over this people. This would indicate that he has come "whose right it is" to rule, and that the restoration of Israel is related to the setting up of his kingdom.

Ezekiel's prophecy clearly indicates that this work of restoring the Israelites to their land, and to favor with God, would be spread out over a considerable period of time. First they would find themselves in "the wilderness of the people"—the confusion and chaos that today is world-wide. Ezekiel also wrote that the Lord will plead with them as in the day he took them out of the land of Egypt, and into the wilderness; that they were to pass under his "rod," and finally be brought into the "bond of the covenant."¹¹

Through Ezekiel the Lord explained that he would not restore the Israelites to the Promised Land for their sake, but for his own name's sake.¹² He fore-

told that when restored to their land he would sprinkle clean water upon them, and give them a new heart.¹³

The Lord gave Ezekiel a vision in which he saw a valley of dry bones, which depicted "the whole house of Israel."¹⁴ In the vision, Ezekiel saw the bones come together, then covered with flesh and skin, and given breath. This is a symbolic prophecy of the restoration of Israel to their land and to the favor of God.¹⁵

While the prophecy speaks of graves being opened, and the people of Israel being brought up out of their graves, the reference is not to the resurrection of the dead as individuals, but to the restoration of a people from a state of alienation from God to a position of favor before him.

The resurrection of the dead will, of course, be associated with the restoration of Israel to God's favor, for the promises of God assure us that not only the living generation of Israelites will be restored to God's favor, but all the past generations as well. This, as a matter of fact, will also be true of Gentiles, for the promise is that through the seed of Abraham all the families of the earth will be blessed.¹⁶

Ezekiel's prophecy reveals that the restoration of Israel to the Promised Land, and to God's favor, was to be accompanied by much tribulation, in that agres-

sor hordes from the "north" would mount an attack upon them with the view of taking a spoil, and apparently also bent on destroying them as a people. Ezekiel foretold, however, that God would intervene on behalf of his people in time to prevent these designs of their enemies from being accomplished. As a result of this, the prophecy shows that the eyes of many nations will be opened to know the Lord; and that God will also thus make himself known in the midst of his own people.¹⁷ ^A

The demonstration of God's power and glory in the deliverance of Israel from her enemies will result in the understanding by the Gentiles that this people was scattered among them throughout the ages because of God's judgments. And from that day forward the house of Israel will know that Jehovah is their God, and that obedience to him is the only means by which they can attain peace and joy.¹⁸ The promise is that the Lord will not hide his face from them any more. This means that the messianic kingdom will then be fully established.

Ezekiel was directed by the Lord to "take up a lamentation upon the king of Tyrus." There are many things in this "lamentation" which indicate that the reference is really to Lucifer, who became the great adversary of God and men. A symbolic de-

scription is given of Lucifer which pictures him as glorious and bright, and having been in Eden, the garden of God.¹⁹

In another vision Ezekiel sees a mighty "river," with fruit-bearing trees on its banks.²⁰ This river is seen to flow from under the threshold of the house, or temple, of which the prophet had

also been given a vision. In Revelation a similar river is pictured, flowing from the "throne of God and of the Lamb."²¹ In a general way the visions of a river given to Ezekiel and John seem to picture the same great truths; namely, God's kingdom arrangements for the blessing of all the families of the earth.²²

QUESTIONS

Who was Ezekiel, during what period, and under what circumstances did he serve as a prophet of the Lord?

What is the general subject matter of much of the Book of Ezekiel?

How did Ezekiel prophesy the resurrection of the Israelites and of certain wicked Gentile nations?

Explain why, as Ezekiel foretold, the Israelites when awakened from death will be covered with shame.

What is the ultimate purpose of God in awakening the Israelites and the Gentiles from the sleep of death?

Will it always be true that children will suffer for the sins of their parents? What does Ezekiel say?

When did the nation of Israel cease to be a kingdom under God?

In this connection what is now one of the important signs of Christ's second presence and the setting up of the messianic kingdom?

How was Ezekiel's prophecy of

"fury" against Israel partially fulfilled?

What is God's ultimate purpose in restoring his ancient people to their Promised Land?

What does Ezekiel say as to God's motive in restoring the Israelites to the Land of Promise?

Explain Ezekiel's vision of dry bones, and what it signifies.

Does this prophecy in any way teach the resurrection of the dead?

How does Ezekiel's prophecy reveal that further tribulation will come upon the Israelites now dwelling in Palestine? What will be the final outcome of this tribulation?

What lasting and important lessons will be learned by both Jews and Gentiles as a result of divine intervention on behalf of God's ancient people?

What did Ezekiel write about Lucifer, who became the Devil and Satan?

Explain Ezekiel's vision of a "river," and how it corresponds with the vision given to the Apostle John of a "river of water of life."

SCRIPTURAL PROOF

- ¹Ezek. 1:1-3, **Roth-** ¹²Ezek. 36:21-24,
erham; Leeser 32
²Ezek. 2:1-5 ¹³Ezek. 36:25-29
³Ezek. 16:53 ¹⁴Ezek. 37:1-11
⁴Ezek. 16:54-59; ¹⁵Ezek. 37:11-14
Dan. 12:1, 2 ¹⁶Gen. 12:3; 22:
⁵Ezek. 16:60-63 18; Gal. 3:8, 16,
⁶Rom. 11:26, 27 27-29
⁷Ezek. 18:1-32; ¹⁷Ezek. 38—39:7
Jer. 31:27-30 ¹⁸Ezek. 39:21-29
⁸I Chron. 29:11, 23 ¹⁹Ezek. 28:11-19;
⁹Ezek. 21:25-27 Isa. 14:12-15
¹⁰Ezek. 20:33, 34 ²⁰Ezek. 47:1-12
¹¹Ezek. 20:35-38 ²¹Rev. 22:1, 2, 17

REFERENCE MATERIAL

- ^A“The Battle of Armageddon,”
pages 552-558
^B“The Battle of Armageddon,” page
655, paragraph 4 to page 656.

SUMMARY OF IMPORTANT THOUGHTS

Ezekiel served as a prophet while in captivity in Babylon. He was used by the Lord to forecast the resurrection of the dead and the restoration of Israel to the Promised Land. He also wrote of Satan as the prince of Tyrus, and was given a vision of the river of life.

The Passing of the Year

Look not with sadness on the passing of the year,
Behold it as you would a sunset glow
That streaks the sky with red and gold 'ere night
descends

To say, “Fair day, 'tis time for you to go.”

Regrets will come, for resolutions oft we break.
The unsaid word, the duty never done.
Lessons O so hard to take and understand—
Ah! but have you counted victories won?

God turns a brand new page within our book of life
For us to start a chapter fresh and new.
Forget the blots and errors of the pages past,
Remember, God in love forgets them too.

So greet the New Year coming in with upturned face.
Upon the ladder-rung we can't stand still
But must climb upward, step by step to reach our goal.
And thus our fondest hopes we shall fulfill.

Converted and Commissioned

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."—Luke 22:31, 32

THE words of our text were addressed to Peter by Jesus in the "upper room" the night before the crucifixion. Peter had been an ardent follower of the Master almost from the beginning of his ministry. He had by faith accepted Jesus as the Messiah, and had devoted his life to following the Lord. Thus when Jesus said to Peter, "When thou art converted, strengthen thy brethren," he did not use the word "convert" in the sense of turning from unbelief to belief.

The reference is, rather, to a change of viewpoint with respect to an important aspect of the divine purpose of redemption as it was centered in Jesus; namely, the necessity that he should suffer and die as the world's Redeemer. Prior to the crucifixion Peter did not understand this aspect of the divine plan. All he knew was that Jesus had said that he expected to suffer and to die at Jerusalem, and to Peter this seemed wrong, and he was determined that he would do what he could to prevent what he considered to be such a miscarriage of the divine plan. To him it was unthinkable that a noble person like Jesus, who had harmed no one, but rather bestowed blessings everywhere he went, should be put to death.

Matthew 16:21 reads, "From that time forth Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Peter did not like this, and said so. He "rebuked" Jesus, and said to him, "Be it far from thee, Lord: this shall not be unto thee." Then Jesus said unto Peter, "Get thee behind me, Satan: thou

art an offense unto me: for thou savorest not the things that be of God, but those that be of men.”—vs. 23

This was strong language on the part of both Peter and Jesus. Peter rebuked his Master for what he considered to be a wrong course he was taking; and Jesus called Peter an adversary who, in the view he expressed, was an offense unto him. Jesus, meanwhile, continued resolutely in the course of sacrifice which he knew would end in death, and Peter was determined to do all he could to change the course of events so that the Messiah would not be killed.

Jesus said, “Thou savorest not the things that be of God, but those that be of men.” In other words, Peter was being guided in this matter by a human viewpoint—a perfectly natural human viewpoint; for how could a dead Messiah set up the long-promised messianic kingdom, as he believed Jesus had come to do. Besides, Peter had a very personal interest in this matter. The apostles had come to believe from Jesus’ teachings that they were to share with him in the glory of the kingdom. This assumed such importance in their minds and hearts that in the upper room there was strife among them as to which one of them would be counted greatest in the kingdom.—Luke 22:24

Jesus admonished all his disciples to put on humility, and explained that the really great in the kingdom would be those who served. And he seemed to know that Peter was having a greater struggle in his mind and heart than the others. He said to the group, “Ye are they which have continued with me in my temptations.” (vs. 28) Peter had remained with his Master in his trials, and that very night said to Jesus, “Lord, I am ready to go with thee, both into prison, and to death.” (vs. 33) No doubt Peter meant this. Nevertheless, his viewpoint continued to be wrong, hence Jesus’ statement, “Satan hath desired to have you, that he may sift you as wheat.”

Jesus could see that Satan was doing all he could to drive a wedge between him and Peter. “Satan hath desired to have you,” he said to Peter. Satan desires to have all the Lord’s people, but cannot pluck them out of the Lord’s hand as long as their hearts remain pure, and their faith strong. (John 10:27, 28) Jesus prayed for Peter, and that same night prayed for all his apostles, and for all who believed on him through their word. This is indeed a blessed assurance. See John 17:9, 15-18, 20-26.

Peter was kept from falling into the hands of the Adversary, yet was not converted immediately. He continued to do all he could to prevent the crucifixion of Jesus, even to drawing his sword and cutting off the ear of the servant of the high priest. (Luke 22:49, 50; John 18:10, 11) Peter loved his Master, and while his efforts to prevent his death continued to be futile, he followed him to the judgment hall, perhaps hoping that at the last minute he could do something to prevent his Master from making this fatal mistake. Peter was still unconverted.

A Heart-searching Question

IN ONE of his appearances to his disciples after his resurrection Jesus interviewed Peter. Three times Jesus asked him, "Lovest thou me?" and three times Peter affirmed his love for his Master. The record states that Peter was grieved when his Master asked him the same question the third time. His spirited reply was, "Lord, thou knowest all things; thou knowest that I love thee." (John 21:15-17) Jesus' reply to Peter's affirmation was, "Feed my sheep."

Even though Peter had endeavored to prevent Jesus' crucifixion, no animosity was rankling in his heart because he had not been permitted to have his own way. And now that he was assured that his Master had been raised from the dead, his love and devotion was more deep-rooted than ever. However, although given the commission to feed the Master's sheep, with what should he feed them? What message should he give them? At this time Peter did not know where he stood himself in the divine plan, nor did he know what course the messianic cause would take.

Continuing the conversation, Jesus did give Peter some valuable information, a sort of forecast of his coming "conversion," but being couched in symbolic language, it is doubtful if Peter understood the full force of it. He said to him, "When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."—John 21:18

John observes, "This spake he [Jesus], signifying by what death he [Peter] should glorify God. And when he had spoken

this, he saith unto him, Follow me." (vs. 19) This is usually taken to mean that Jesus forecast Peter's death by crucifixion, and his words might well include this. Tradition has it that Peter was crucified. However, the cross is used as symbol of the sacrificial death of the Christian over the whole period of his consecrated service, even unto death. Jesus took up the literal cross only a few hours before his death, but he carried the symbolic cross during the entire course of his earthly ministry.

Actually, Jesus here is also symbolically describing Peter's "conversion." Girding himself, as a young man, and going and doing that which pleased him, is a reference to his original spirit of independence and self-will. Peter was still a young man, and he had displayed his self-willed disposition in his attempt to thwart the crucifixion of his Master. He had no wrong motive in this. It was simply that he believed Jesus' crucifixion to be a mistake, and was convinced that his own viewpoint was the correct one.

But Peter was to learn differently. Indeed, he was already learning. He had learned through the resurrection of Jesus from the dead that the crucifixion was not the tragedy he thought it would be. He had not yet grasped the full import of the crucifixion, but his heart was being prepared for the final lesson that would give him this understanding, which was the coming of the Holy Spirit at Pentecost.

When we think of Pentecost we are impressed by the miraculous "speaking with tongues," but another miracle occurred there which is even more outstanding. It was the opening of the minds and hearts of Peter and the other apostles to the real meaning of Jesus' death, and the part they would now have in the outworking of the divine plan of redemption.

Jesus said it would be this way. Before his crucifixion he had said: "The Comforter, which is the Holy Spirit, whom the Father will send in my name, [he' omitted in **Diag.** translation] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) And how wonderfully this was fulfilled! Take the case of Peter, who had so determinedly resisted the crucifixion of Jesus simply because he did not understand its necessity. After receiving the Holy Spirit we find him declaring the great fact of the resurrection to his audience, and besides, quoting prophecies from

the Old Testament which foretold both his death and his resurrection.—Acts 2:22-33

Had Peter, prior to the crucifixion, understood this and other prophecies of the Old Testament concerning the death and resurrection of Jesus, he would not have set himself in opposition to it. He would have known that the redemption of mankind from death depended upon the death of Jesus, and also upon his resurrection. But this understanding came through the outpouring of the Holy Spirit. While the Master was teaching Peter valuable heart lessons previous to this, it was not until he received the revealing power of the Holy Spirit that the whole matter opened up to him. His heart responded to this glorious unfolding of the truth, and he was fully converted—converted, that is, to a knowledge and heart appreciation of the vital necessity of sacrifice in the outworking of the divine plan for human salvation.

Strengthen the Brethren

JESUS had told Peter that when he was converted he was to strengthen his brethren. Peter's former outlook and experiences would certainly prepare him to strengthen the brethren with respect to their privilege of suffering and dying with Jesus. Yes, Peter was well equipped to feed the Lord's sheep along this line, and we find him doing just this in his first epistle. We quote from his opening remarks in this epistle:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, **for us**], who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your [Greek, **the**] faith, even the salvation of souls."—I Pet. 1:3-9

Peter's hope in Jesus as the Messiah had been badly shaken by the crucifixion, so the resurrection of Jesus meant much to him. He said that we have been begotten again to a lively, or living hope by the resurrection of Jesus Christ from the dead. And through his resurrection and subsequent outpouring of the Holy Spirit, Peter had received that glorious vision of every true Christian's inheritance, which is "incorruptible, and undefiled," and "fadeth not away," but is "reserved in heaven" for all the faithful. In the upper room, Peter had heard Jesus say, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now he knew what Jesus meant by this wonderful prospect.—John 14:1-3

To strengthen the brethren further, Peter also explained, in his opening remarks of the epistle, one of the purposes of Christian suffering, which is the testing of our faith. He calls it "the trial of your faith," and explains that this is very precious, very valuable, because, if our faith is proved to be of the right sort, it will gain us the victory through our Lord Jesus Christ and lead to "praise and honor and glory at the appearing of Jesus Christ."—vs. 7

Suffering with Christ

SUFFERING as a test of Christian faith is primarily for our benefit as new creatures in Christ Jesus; but the sufferings of Christ lead to the blessing of others, and it is this viewpoint of Christian suffering that Peter dwells on at more length in his first epistle. He introduces this aspect by referring to the prophetic testimony of the Old Testament. In this connection he writes, "Searching what, or what manner of time the Spirit [of Christ, not in Vatican MS.] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—ch. 1:11

When Peter was opposing the crucifixion of Jesus, he did not know that he was trying to interfere with what had been foretold in the prophecies. Now, as he wrote, he knew that it is through the shed blood of the Redeemer that we are redeemed, and are at peace with God. (ch. 1:18, 19) And now Peter also understood another important facet of the plan of

God, which is that the true followers of Jesus share in the foretold "sufferings of Christ."—vs. 11

Thus, in order to "strengthen the brethren," Peter reminds us of this. We quote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (ch. 4:12, 13) Human reasoning might easily conclude that as the children of God we should be protected from all suffering, and thus to become discouraged when this was not so. But this is not God's plan for his people in the present age. They are invited to have a fellowship in Christ's suffering and death, hence they should not "think it strange" when they do suffer, particularly because of their faithfulness to the truth. Peter continues:

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—ch. 4:14-16

Note Peter's emphasis on the matter of suffering as a Christian, rather than suffering for wrongdoing. To suffer as a Christian implies suffering for doing that which is good, and right. This is the converted Peter who is speaking, the Peter who before his conversion resented the fact that Jesus had to suffer when he had done no wrong. On this point Peter writes further:

"This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—ch. 2:19-24

In these verses Peter is explaining that while Christ did not suffer in the sense of being punished for his own sins, he did suffer on account of the sins of others. This, after all, is the fundamental concept of all Christian suffering. It is a suffering of the Just for the unjust. It is divine love that prompts to such suffering. God gave his beloved Son thus to suffer and to die. Jesus delighted to do his Father's will in offering himself thus to suffer; and it is our privilege to follow in Jesus' footsteps. We quote Peter further on the point:

"Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [margin, or, **reverence**]: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing. For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—ch. 3:13-18

For Other's Sins

THIS is a most revealing statement concerning the purpose of Christian suffering. We repeat it in part: "It is better, if the will of God be so, that ye suffer for well-doing, than for evil doing. For Christ hath also once suffered for sins." The word "also" is most significant. It reveals, as Peter explains, that when we suffer for our own well-doing we are suffering for the sins of others, just as Jesus did. In other words, all true Christian suffering is related to the divine project of destroying sin in the world, and to reconciling sinners to God.

Peter explains that Jesus, as the just One, suffered the Just for the unjust that he might bring us to God; and we could properly expand this to the larger idea of bringing the whole estranged world to God. In other words, the true followers of Christ have the privilege of sharing in the sin-offering, the purpose of which is to reconcile the lost world to God.

It is important, of course, to remind ourselves that there are different aspects to this work of reconciliation. Basic to the whole arrangement is the ransom sacrifice of Jesus Christ. Only Jesus' sacrifice could provide the ransom, or corresponding price, for the first Adam. His followers have no share in this. But when the merit of his ransom sacrifice is imputed to them, it makes their sacrifice acceptable to God, and they are authorized to reckon that they are also dying on behalf of the sin-cursed world.—Rom. 6:10, 11

The suffering and death of Jesus' followers adds nothing to the sin-canceling merit of the ransom. Only the sacrifice of a perfect human life has merit to cancel sin, and we have no perfect life of our own. Paul wrote that the life we now live, we live by faith in the Son of God. (Gal. 2:20) The Apostle Paul suggests one of the ways in which Christian suffering accrues to the benefit of others; that is, at the present time, to fellow members of the body of Christ. He wrote, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you."—II Cor. 4:11, 12

We are admonished to lay down our lives for the brethren. We do not redeem our brethren from death, but we sacrifice our lives in helping them to make their calling and election sure to a place in the kingdom, which will give life to all the willing and obedient of mankind. And if we are faithful now in laying down our lives doing good we will be with Jesus in the kingdom, sharing with him the work of giving health and life to the whole world of mankind. And when we remember that it is only through the merit of Christ's redeeming sacrifice that our own sacrifice is now acceptable, it should make us realize that the glory is all his.

But how thankful we should be that we have the opportunity to demonstrate our heart harmony with God and with his method of reconciling the lost world to himself by our joyful willingness to participate in the sufferings of Christ. It is not easy to suffer for doing good. The human heart craves recognition and appreciation for good deeds. Only if we are filled with the Spirit of the Lord will we be able to rejoice when our services are ignored, disdained, evilly spoken of, and are perhaps even punished for rendering them. But this is suffering for well-doing,

and Peter explains that with such suffering God is well pleased. And, after all, it is more important to please God than men!

The Priesthood

IN ORDER to strengthen the brethren still further with respect to their privilege of suffering and dying in God's righteous cause, Peter explains that they, with Jesus, are the antitypical priesthood. The main function of the typical priesthood was to offer sacrifice, and upon the basis of the sacrifices offered, to bestow blessings; and it is to this that we are called. Peter wrote: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up ['spiritual' is not in the Sinaitic MS] sacrifices, acceptable to God by Jesus Christ."—ch. 2:5

The typical priests of Israel offered bullocks and goats in sacrifice; but we, as the antitypical priesthood, offer ourselves, our own bodies. Paul admonished, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) To do this day by day is a difficult task, and only in the strength of the Lord will we be able to do it. But since it is the will of God for us, we can be assured that he will give us the strength.

Peter admonished, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (ch. 5:6, 7) Satan tried desperately to "sift" Peter from the ranks of the Lord's people, and on this very issue of suffering for well-doing; and he will endeavor also to "devour" us with discouragement. Peter wrote, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith."—vss. 8, 9

Yes, the only way to resist the efforts of Satan to discourage us is through our faith in the most holy faith. And in our most holy faith we see our privilege of suffering and dying in the divine cause. How strengthening are Peter's words: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."—ch. 5:10, 11

Faith Made Strong by Trials

"Being fully persuaded that, what God had promised, he was able also to perform."—Romans 4:21

FAITH is the ability to believe what God says. In II Thessalonians 3:2 Paul asks the brethren to pray that he "may be delivered from unreasonable and wicked men, for all have not [Greek, the] faith." People of this type do not believe the Bible statements that righteousness will eventually be rewarded and evil-doers punished. They simply do not believe what God says. Abraham, on the other hand, did have faith. He was able to believe what God said. As our text shows, he was "fully persuaded that, what God had promised, he was able also to perform."

Many of God's promises and statements have to do with future things which seem most improbable at the present time. For instance, the statement that tells us "they shall not hurt nor destroy." (Isa. 11:9) It seems now that this could never come to pass. When you look out over the world, it seems very hard to believe that the time could ever come when none would hurt nor destroy.

Then again, there is that statement which says, "The earth

shall be full of the knowledge of the Lord." (Isa. 11:9) To all appearances now, this can never be true. And because it seems unlikely that such a thing could ever be true, those who have not faith cannot believe it.

The few that can believe what God says have great advantages. They have, first of all, the favor of God. "Without faith it is impossible to please God." (Heb. 11:6) So those who do have faith are pleasing to God. Then again, they have great promise of reward. Hold fast "your confidence, which hath great recompense of reward." (Heb. 10:35) Third, they have the great advantage of enjoying peace of mind. They are able to believe in the wonderful promises of God, and can look beyond the present evil world.

The time will come when those who have not the faith required now will receive blessings. The time will come when these things God promises, which seem so unlikely now, will become realities. None will hurt; the earth will be full of the knowledge of the Lord. With most people, "seeing is believing." If these, then, learn

heart obedience they will receive rich blessings.

Those who can believe at the present time, when these things seem unlikely or even impossible, have special blessings. They are the ones to be used by the Lord in giving life and other good things to the world of mankind. Jesus said, "It is more blessed to give than to receive." (Acts 20:35) So those who will be used to give those future blessings have a greater share than those who receive them in the Millennial Age.

But their faith is to be tested. They are to have experiences this side of the veil that will make it very difficult at times to believe what God says. If they are able to hold on to that faith, able to hold fast to their confidence right up to the end, they will receive these special blessings. The important thing for us is to hold fast, and to pass successfully through the trials of faith we are having this side of the veil, while we are carrying out our covenant by sacrifice with the Lord.—Ps. 50:5

The Bible indicates that Abraham was an example of faith, and we can derive some wonderful lessons from his experiences. We can gain much help in the narrow way from seeing how Abraham reacted to his experiences, and what God did for him.

The first experience of Abraham we will consider is recorded

in the 11th chapter of Hebrews, the 8th to the 10th verses. Here we find that Abraham was promised land for an inheritance. Other scriptures show that he was to become a very great nation. These were wonderful promises from God, but conditional upon Abraham's going out to a land that he knew not. God had made a promise to him, but Abraham would have to do his part by going out into a land about which he knew nothing.

In those days there were no road maps or travel information. Nor was it possible to obtain travel information and find out conditions about any place to which one may desire to go. But this was not true in Abraham's day. He went out into a land unknown to him. There was uncertainty involved in starting that journey. He had the promise of God—there was no question about that. But how the details would work out—that was something he had to leave in God's hands. The point is that Abraham started out, trusting in the promises of God. He knew that God would take care of him, and show him the way, but just how he did not know. The Scriptures simply tell us that he obeyed.

Obedience is the acid test of the genuineness of faith. If we believe what God says, we will act in harmony with that faith. If we do not believe it, we will

find some excuse, some way out. We will not obey.

The Lord's people now have similar experiences. We are not promised land; we are not promised any earthly blessing. We are promised spiritual blessings. We will have to launch out depending on God's promises, the promise of the "glory to follow"—the divine nature. (Luke 24;26; I Pet. 1:11; II Pet. 1:4) But we have to make our election sure.—II Pet. 1:10

Some of the Lord's people have had to leave home because required to choose between home and the Lord. Others have had to leave various organizations and simply launch out on the Lord's promises. They had to leave these organizations, not knowing where to go. We have to do as Abraham did. We have to launch out on the promises of God, and trust him for the details.

This is true in many ways. When we tell people about God's plan, we do not know how they will react. We do not know whether we will say the right things. We simply start to tell them, knowing that God has promised to give "the increase." If there is someone to be reached with the truth, he will be reached—we can be assured of that.

Romans 8:28 is one of the great promises. Are we able to launch out on that promise? It is so easy

to trust material things. When disaster comes, or when something unexpected happens, it is so easy to say, "Well, I have so much money in the bank, and that will take care of me." That is trusting in material things. The proper way for the Christian is to say, God has promised to take care of all my needs, and, if I have need of anything, I will receive it.

However, the things that are seen are only temporary, and will soon pass away. We must launch out on the promises of God. He has promised that he will supply all of our needs. Launch out on that promise. Trust it, try it, and believe it, and you will have the blessings you need.

Furthermore, we read that Abraham continued to believe. Hebrews 11:15 tells us that if he had been mindful of that country from whence he came, he might have had opportunity to return to it. But he did not want to go back. He had launched out on the promises of God and, while no doubt he had moments of trial and doubt, he wanted to continue. His attitude was not like that of the nation of Israel in later years. They went out from Egypt with a very great joy and determination to please the Lord, but as we read in Acts 7:39, in their hearts they turned back into Egypt. God does not

(Continued on page 34.)

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31.)

want that. He does not take pleasure in anyone who turns back. So we must continue to believe.—Heb. 10:39

In Hebrews 11:10 we read that Abraham looked for a city which hath foundations, whose builder and maker is God. In this we believe we have the secret of Abraham's continuance. It was the fact that he looked for the kingdom of God. In the Bible a "city" means a kingdom. The "holy city coming down from God out of heaven" in Revelation 21:2 is the kingdom of God. By faith Abraham looked for the coming kingdom. And as long as he looked for the kingdom, he was able to continue faithful.

So it is with us. We know that God has promised a glorious kingdom. Let us look toward that "city which hath foundations, whose builder and maker is God." This is the secret of success in holding a steadfast faith.

Abraham had another trial of faith in connection with the birth of his son Isaac. In Hebrews 11:18 we read, "In Isaac shall thy seed be called." God had promised Abraham that he would have a seed. That was a wonderful promise. But years passed. Abraham grew older and older. As time went on it seemed very unlikely that he would ever have a son.

But the account tells us that Abraham continued to believe.

Romans 4:18 speaks of him as the one "who against hope believed in hope," no matter how impossible it seemed. God had promised Abraham that he would have a son; that was enough for him. Abraham did not know how it would be accomplished. It appeared more and more unlikely as time went on, but he continued to believe.

The Diaglott translation of Romans 4:19, 20 gives a little better thought of these verses than the Common Version. It says, "Not having grown weak in faith, . . . he did not dispute against the promise of God, by unbelief, but was made strong in the faith, giving glory to God." Naturally one would think that in all these years of waiting Abraham's faith would diminish. But instead, his faith increased. He was made strong in the faith. "He did not dispute against the promise of God by unbelief." He did not allow the arguments of the fallen mind to have any weight with him.

Unbelief would surely say, Why, that is ridiculous, having a son at a hundred years of age. That just could not be! But Abraham did not allow any such thoughts to sway him. We have every reason to believe that this took a mental struggle. But he did continue to believe, no matter how unlikely and how impossible it seemed.

It was by that continuance of

belief that Abraham was made strong. If he had begun to doubt, instead of being made strong he would have been made weak in the faith, and finally would have lost his faith altogether. By refusing to listen to seductive arguments, either of himself or of others, he was fully trusting, and was thereby "made strong in the faith."

The Lord's people now do not have trials exactly like Abraham's, but they do have trials of waiting; trials of patient endurance. It is a trial to wait for our glorification, especially when we get older and become weaker. We find that we cannot do what we would like to do. But we have to wait on the Lord. If we keep on trusting in him and his promises, we will learn valuable lessons. We will be "made strong in the faith."

Others have trials of waiting in that they would like to learn the truth faster. We would like to learn more about the plan of God, learn it all, at once. But that is not the Lord's way. "Here a little, and there a little" is the Lord's way. (Isa. 28:10) So we have to wait on him; we have to trust him, and he will give us what we need.

It is a trial to wait for the full establishment of the kingdom. When we see all the troublous circumstances in the world, the uncertainty and the unsettled conditions, it is natural to want

the kingdom to set things straight right away. We want it to be done now. But a part of our trials is to wait for the Lord's time. By waiting, by refusing to permit any seductive arguments of unbelief to sway us, we are actually being "made strong in the faith." We are able to believe more and more fully. As time goes on our faith should become stronger.

Another Test

ABRAHAM had another trial of faith, perhaps the most crucial of his whole career. It is recorded in Genesis 22:1-12. Here God came to Abraham and said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." "Abraham rose up early in the morning" and went a three-days' journey to Moriah. He did not tell anyone about the real purpose of his journey—not even Isaac. He bore his trial alone. We can well imagine what was going through his mind during those three long days.

It was a very hard trial to think of losing his son. It was not merely his own loss, but the promises of God for the whole world were also involved. Here was this son, Isaac, in whom the promises centered. Here was the one for whom Abraham had waited all those years. Finally Isaac

was born; he had grown to manhood, and now God told Abraham to offer him up as a sacrifice.

Was God changing his plan? Just imagine Abraham's perplexity. Here was the very one through whom the Seed should come, and now he was told to offer him up in sacrifice. Thus he had a "double trial," a trial of his love and devotion to his son, and also a trial of believing in the promises of God.

Hebrews 11:19 tells us how he overcame this particular trial. He accounted "that God was able to raise him [Isaac] up, even from the dead." Abraham realized that with God nothing was impossible. If he had to offer up his son Isaac, God could raise him from the dead. What a wonderful way that was of overcoming! He trusted God no matter how impossible it seemed! God had made this promise to him, and he believed it no matter what was involved.

Then, at the proper moment, God intervened. Abraham turned and saw a ram caught in the thicket, and he offered this ram in the stead of his son. God said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Think of God saying this! In the first place, it indicated that God did not use his powers of

foreknowledge. No one would question that God could know before time what Abraham would do, but the way this is stated seems to indicate that God did not use that foreknowledge. He just waited to see what Abraham would do about it. And then God made that wonderful statement. How glad we would be to hear the Lord say to us, "Now I know that you will always be loyal to me; you have proved your loyalty right up to the end." God will say just that to us if we are faithful even unto death.—Rev. 2:10

In James 2:21 the Diaglott gives an excellent translation. Here it says, "Was not Abraham our father justified by works, when he had brought up Isaac his son to the altar?" Now Abraham had gone all the way; he had brought his son right up to the altar for sacrifice. That was enough. It was not necessary for him to go through with the actual sacrificing. In his own heart he had completed that sacrifice. He was willing. There is no doubt that he would have carried it out. It was a very great test.

And surely no one can deny that Abraham's faith was made stronger by that very experience. His faith began to get stronger from the time the Lord told him to offer Isaac in sacrifice. Many disturbing thoughts would go through his mind—a very great trial of faith indeed. Yet by his continual effort to trust in the

promises of God, trusting him even to the point of reasoning that God could raise Isaac from the dead, his faith rose to the occasion.

We also have trials. We are not called upon to sacrifice our children. That is not the Lord's arrangement for Christians. In Abraham's case it became a beautiful type or picture of God giving his own Son. But we have trials of a different kind. We are called to sacrifice our own humanity. We are called to use up ourselves in the service of the Lord. We are called to do God's will in helping others—to use up our time, our energy, our material resources, and everything that we have; yes, life itself.

Probably the greatest thing we give up is our will, our liberty of choice. Everyone prefers to do his own bidding. And within limits, that is a human being's privilege. But the Christian gives that up when he comes to the Lord in the covenant of sacrifice. That covenant of sacrifice is very hard to keep. Some things are easy to give up; other things are hard. But, like Abraham, as we do this we are strengthened in our faith.

We are to be ministers of reconciliation, to let the light shine. There are times when we would rather do something else than just that particular thing. When we are thus tempted we must say, "No, that is the Lord's will.

I have covenanted to sacrifice the things of this earth—my strength and everything I possess. When we do that our faith is made stronger because we obey the Lord's will. It is natural to do just the opposite. It is natural to keep what we possess, and try to obtain more. That is the world's policy today, and it is quite natural. But the Lord's people are not to do this.

Let us remember that just as it was with Abraham concerning his son, when we give our all—even our life—God is able to raise us up also from the dead. And this he will do. That is his promise. Jesus said, "Whosoever will save his life shall lose it." (Matt. 16:25) If we contrive in some way or other to avoid our sacrifice, we will lose the great prize.

On the other hand, as Jesus said, if we lose our life in the service of the Lord, if we sacrifice our all, we shall find it in that glorious "first resurrection." Yes, God can and will raise us up from the dead. That is part of his plan. But it is not easy to give up the only tangible things we have, the things which are right within our grasp; to give up those things for that which, from the natural standpoint, appears so remote. Hence it does require faith.

After Paul had said that Abraham was "fully persuaded that what God had promised, he was

able also to perform," he continues, "Therefore it was imputed to him for righteousness." (Rom. 4:22) Abraham was one of the Ancient Worthies. God knew that after passing through these tests of faithfulness Abraham would be righteous always. If he was so obedient to the Lord with all his imperfections and all the evil surroundings, surely he would be loyal when he would receive a perfect human body and when conditions would be favorable. So, knowing that, God counted it to him for righteousness. God knew that without question, in the next age, Abraham actually will be righteous.

Then Paul continues in the 23rd and 24th verses, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." This tells us that God looks at our heart's intentions; what we are trying to do, what we want to do.

It is necessary for us, who live after Jesus was born, to believe also on Jesus. So we have that wonderful imputed righteousness of Christ. God looks at our heart's intentions, and if they are genuine we will prove our faith by what we do. And that is a clear statement of fact. A person always acts in harmony with what he really believes. In II Corinthians 4:13 we read: "I believed,

and therefore have I spoken." Because Paul believed fully he spoke boldly, even though it brought violent opposition upon him.

Faith is the ability to believe what God says, not what some one tells us God says. This distinction is very important because of the many false teachings that are in the world. In the Dark Ages especially, millions of people believed that it was God's will to rule the world through the church in the flesh. People believed that, and because they believed it, all kinds of atrocities were committed in the name of God and of Christ. Persecution, tortures of all kinds, were inflicted because they believed that the apostate church, allied with worldly governments, was God's kingdom. If people did not obey that kingdom, they had to be punished. This shows that what we believe always affects our actions.

At the present time, millions believe it is God's will to convert the world now; that unless we save a person before he dies, he is eternally tormented. Therefore, because millions believe this, they have lowered the standard of discipleship. They try to make it easy for one to be saved. The standard of discipleship is really very high; but because they think people must be saved now or never, they have lowered the standard. Thus we see that what

we believe affects what we do. Therefore it is very important to know what God says before we try to believe it.

Jude 3 tells us that we should earnestly contend for the faith which was once delivered unto the saints. "The faith" here referred to consists of the doctrines, the teachings, which God gave his church through our Lord and his twelve inspired apostles. The teachings of God's Word are very important, and it is also important that we are able to believe them. If we are not able to believe those things, they will not profit us.

Abraham believed in God's power so thoroughly that he was fully persuaded. We also can believe in God's power. We can believe that anything God has promised will be done, no matter how unlikely or how impossible it may seem. That is why we are on trial. That is why we are having trying experiences. Sometimes uncertainties crop up in our lives. Then we must turn to the exceeding great and precious promises. We must be like Abraham.

We trust in our ultimate deliverance, and believe that God directs in the steps leading to that deliverance. We do not know whether we will have dry bread or cake tomorrow, or what kind of trials we will have. We do know that experiences of uncertainty properly received make us strong in the faith. So we trust

in our ultimate deliverance, and leave the intermediate experiences to God's providence.

In I Peter 1:7-9 we have a wonderful statement, "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of souls."

Here we are told that the trial of our faith is precious. Faith itself is precious, but the trial of faith is also precious in the Lord's sight. When the Lord permits a difficult experience to come, the tried one may flounder a little, and have to fight the fight of faith. But when finally, like Abraham, he comes off conqueror, that trial of faith proved to be very valuable. Without such a trial our faith would not be made strong.

Trials many times may come because conditions arise in which there is an element of doubt or uncertainty. That is when it is difficult to believe in the Lord. That is when we have to "fight," when we have to lay hold of the promises, when we have to say, "I do not understand the meaning of this trial, but I do know we have the promise that all

things work together for good to them that love God, to them that are the called according to his purpose.”—See Romans 8:28

We read concerning the Lord, “Whom having not seen, ye love; . . . yet believing.” (I Pet. 1:8) We have not seen the Lord, yet we believe in him. We believe in him because of the great and precious promises. Yes, we must continue to believe in things we have not seen, that we cannot see now, but which will be a reality in the age to come.

Peter speaks of “receiving the end of the faith.” The “end” or object of our faith is the salvation of souls. The Common Version puts the word “your” in italics, showing it is not in the original text. The original says, “Receiving the end of the faith, even the salvation of souls.” We mention this because it is the purpose of the Christian’s faith that others may be saved in the

Millennial Age. The church is to be the “seed” used by God in blessing all the families of the earth; in extending the opportunity of salvation to the whole world of mankind.

The object of the church’s faith is not merely for their own salvation, as many think, but it is to save the souls of the world of mankind, as many as shall be willing and obedient in the next age. O yes, we will be saved ourselves; our souls will be saved, saved to a greater salvation than the world is to have. But the object of our salvation, the object of our faith, is the salvation of others. That is the great privilege of the Christian. He is not to be selfish. We know that “he that watereth shall be watered also himself.” (Prov. 11:25) So while we will have the privilege of being used to save others in the next age, we ourselves if faithful, will be saved before then.—Contributed

WEEKLY PRAYER MEETING TEXTS

JANUARY 3—“Pray without ceasing.”—I Thessalonians 5:17 (Z. ’96-162 Hymn 35)

JANUARY 10—“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.”—James 5:10 (Z. ’95-3 Hymn 333)

JANUARY 17—“Keep yourselves in

the love of God.”—Jude 21 (Z. ’02-173 Hymn 130)

JANUARY 24—“Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.”—Proverbs 3:3 (Z. ’02-171 Hymn 125)

JANUARY 31—“The meek will He guide in judgment; and the meek will He teach His way.”—Psalm 25:9 (Z. ’00-68 Hymn 312 A)

The Words of the Book

DISPERSED among the writings of the Old Testament we find various statements confirming the thought that it was always God's intention to give a revelation of himself and his purposes toward mankind by means of a **Book**, as suggested, for instance, by the frequent references to "the Book of the Law." We are also given the thought that this Book would not be fully unfolded and understood until quite an advanced period in the history of mankind had been reached. And further, that the full understanding of this revelation would not be given until we reach what divine wisdom speaks of as "the due time," and "the fulness of times."

In harmony with this, in Daniel 12:9 we read: "The words are closed up and sealed till the time of the end." And in Isaiah 29:18 it is recorded: "In that day [the millennial day] shall the deaf hear the words of the Book." This is an intimation that the revelation given would not be fully understood for some considerable time in the future, the pe-

riod being referred to as "that day."

The prophets of old often mentioned "that day," which came to be regarded by Israel as the "day" of the Messiah. And we may see from certain passages in the Old Testament that the divine revelation would be but partially understood from the time it was given, down through the centuries, and then only by those in the right condition of heart toward God.

Note, for instance, God's promise given through the psalmist: "The meek will he guide in judgment: the meek will he teach his way." (Ps. 25:9) Compare this with Isaiah 29:10-12, R. V.: "The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers hath he covered. And all vision [revelation] is become unto you as the words of a Book that is sealed."

The Coming Deliverer

THE main theme of the Law and the Prophets is that in God's due time he would bring a great Deliverer to the human family; One who would lift them out of their fallen condition of sin and death, and that this deliverance would be accomplished by One whom God would specially anoint

to do this work. Hence, in the Book of divine revelation this One is repeatedly referred to as the Messiah, meaning "the Anointed," the One whom God would anoint and empower to do the great work foretold concerning him.

In due time, in harmony with the Law and the prophetic foreshadowings, a specially sent One appeared in Israel, of the line of David, to be this Messiah. He quickly but quietly began to carry out what the writings of the prophets had foretold concerning this Holy One, and his heart sentiments were: "Lo, I come: in the volume of the book it is written of me...to do thy will, O my God."—Ps. 40:7, 8

Our Lord not only began to carry out all that was written of Messiah in the Law and the Prophets, but constantly referred to these writings as divinely inspired; and, referring to them as being final and authoritative, said: "It is written." On one occasion Jesus declared, when speaking to the Jews, "The Scripture cannot be broken."—John 10:35

We note, too, how Jesus would refer to something he had said or done, or to some contemporary event, and indicate that "thus and so" transpired "that it might be fulfilled which was spoken by the prophets." (Matt. 2:23) The writings of the Old Testament were so exactly fulfilled by our Lord's life and teachings, his death and

resurrection, as to give to all who saw these things, as well as to all who discern them today, the strongest confirmation of their divine inspiration.

Progressive Understanding

HOW true it is that this divine revelation contained wonderful truths that could not be seen and understood by the nation of Israel. For example, the Law and the Prophets taught that there would be two advents of Messiah; the first to redeem mankind, and the second to establish his kingdom for the blessing of all people. However, this was not discerned by Israel.

Jesus—especially toward the close of his ministry—began to tell his disciples something about this second aspect of the divine plan. He indicated to them that he would be going away for a time, and that at his return he would receive them unto himself, and then set up the long-promised messianic kingdom.

Fifty days after our Lord's resurrection came the day of Pentecost, and a further opening up and fulfilment of some of the things written "in the volume of the Book," including the promised gift of the Holy Spirit to guide the disciples into all truth concerning the things written for their learning. However much these Jewish consecrated believers had been surprised by the Holy Spirit coming upon them,

an even greater surprise awaited them, as they endeavored to carry forward the Lord's commission of making known the good news of salvation through Messiah, and the blessings of his coming kingdom.—Acts 2:32, 33

This was when they saw the Gospel being received by the Gentiles as well as the Jews. And not only so, but also receiving of the Holy Spirit as the Jewish disciples had previously. We remember the surprise expressed by the disciples whom Peter saw fit to take with him to the house of Cornelius. Witnessing the Holy Spirit come upon Cornelius and members of his family after Peter's message had been received into good and honest hearts, they found it impossible to keep back an involuntary expression of surprise. We read, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." (Acts 10:45) On a later occasion some said with reference to the same happening: "Then hath God also to the Gentiles granted repentance unto life."—Acts 10:45; 11:18

Paul, who gained a clearer and deeper insight into "the things written in the Book" than most, began to show in his epistle—and especially in that written to the Romans—how it was a part of the divine plan "written in the

Book," for some from among the Gentiles to be favored. Paul showed that with the faithful Jewish disciples of Messiah, these were to be associated with him in his coming kingdom.—Rom. chapters 9-11

At the conference held in Jerusalem, the account of which is recorded in Acts, 15th chapter, the Lord's Spirit enabled the disciples to grasp still more clearly the divine purpose for the period since Pentecost to the second coming of Messiah, to set up his kingdom. They discerned that it was to be principally for the purpose of taking out from the Gentiles "a people for his name." (Acts 15:14) James added, "And to this agree the words of the prophets" that this was a part of the divine plan, and that the time had now come when faithful Gentiles, in addition to Israelites indeed, were to have the opportunity of coming into covenant relationship with God.

The natural seed of Abraham exclusively favored by God for many centuries is referred to by Paul as "Israel after the flesh." (I Cor. 10:18) Those who have been called out during the Gospel Age are a spiritual company, called by him "the Israel of God." (Gal. 6:16) From God's standpoint, these are "not in the flesh, but in the spirit," because the spirit of God dwells in them. (Rom. 8:9) Hence we may very appropriately speak of these two classes as

“fleshly” Israel and “spiritual” Israel, the latter being a class who are heirs of heavenly promises, rather than earthly ones.

Grave Warnings

AS A result of “the things written in the Book,” the apostles saw that as the natural seed of Abraham frequently fell away from God into various forms of idolatry, so those who made a profession of becoming God’s people, “the Israel of God” of the Gospel Age, would also frequently fall away from God into various forms of spiritual idolatry. Of this the church was frequently warned. Note the following scriptures: “I know that after my departing, grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them.”—Acts 20:29, 30, R. V.

“But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils.”—I Tim. 4:1, R. V.

“But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious [impure] doings.”—II Pet. 2:1, 2, R. V.

“Beloved, believe not every spirit [everything that is presented to you as truth], but prove the spirits [teachings] whether they are of God: because many false prophets [teachers] are gone out into the world.”—I John 4:1, R. V.

In keeping with these apostolic foreshadowings, we are able to look back and see the great falling away from the faith which came after the death of the apostles. Under the deceptive influence of Satan, a class of ambitious leaders and teachers began to do untold harm to the spiritual life of the Lord’s flock.

It may be remarked here that the wolf’s mouth is the creature’s principal means of doing injury. So it is the “message” (that which proceeds from the mouth) of the class Paul speaks of as “grievous wolves” which would work havoc in the Christian church, spiritual Israel, bringing in “heresies” destructive of spiritual life, even denying the Lord that bought them. It seems clear that teachers of error have not only been in a majority throughout the larger part of the Gospel Age; but, as Paul by inspiration was able to tell us, even in the very last days of the present dispensation, conditions, from a spiritual standpoint would “wax worse and worse.”—II Tim. 3:1-5, 12, 13

The “words of the Book” show us further, that the continuous lapses of Israel after the flesh into gross idolatry, false worship

and general unfaithfulness is, taken as a whole, a picture of the sad spiritual condition of the majority of the professed people of God during the Gospel Age. Many scriptures addressed to Israel relative to this have a still more forceful application to the professed Christian church, spiritual Israel, of the Gospel Age.—Isa. 9:18, 19

Priests and Prophets Have Failed

ISAIAH 29:10 foretells how the “prophets” (those professing to preach God’s message to the people), and the “heads,” margin, (the professed leaders in spiritual things) would go to sleep concerning their spiritual privileges and duties. This text shows that some would see so little of what the Lord would have his servants do and teach, that their ability to understand the Lord’s Word, and their privileges in relation to God’s service, would be realized to such a small extent that it would be as though their “heads” were “covered.” This suggests an entire lack of ability to understand the Word and work of the Lord.

Just as our Lord quoted from this prophecy of Isaiah, and placed its fulfilment squarely upon the shoulders of those who heard and rejected his message at the first advent (Isa. 29:13; Compare Matt. 15:8, 9; Mark 7:6, 7), so “the words of the Book” show that this prophecy has a

still more forceful application to God’s professed people of **spiritual** Israel. This is especially true of its leaders and teachers in the closing days of the Gospel Age.—Isa. 29:14

Further, Isaiah indicates that they (the teachers and leaders of God’s professed people) are drunken, but not with (literal) wine. He wrote, “The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink.” And then, lest we should read the passage too literally, he explains that he is using these terms figuratively, saying, “They err in vision, they stumble [not with their feet, but] in judgment.—Isa. 28:7

The Revelator, describing the condition of nominal spiritual Israel, specially at the close of the Gospel Age, says, “The inhabitants of the earth have been made drunk with the wine of her fornication.” (Rev. 17:2) In view of this sad state of affairs among those who profess to be God’s people, the rightful Lord and Head of the church, as well as the great King about to take unto himself his great power and reign, has to do as he did at his first advent: he withdraws his favor from the great organizations of his professed people, and completes his work through other channels.—Matt. 23:37, 38; Rev. 3:16; 18:2, 4

At the first advent Jesus, act-

ing upon the "words of the Book," the divine revelation, proclaimed the true message it had to give forth. This message had been obscured by the teachings of the scribes, Pharisees, and doctors of the Law. Similarly, during the days of his second presence, Jesus has once more acted in accordance with God's holy Word (now the Old and New Testaments), and, in the figurative language of Scriptures, has made its writers—the apostles and prophets—"sing a new song." This is a message which sounds to the true children of God, like "a new song," because of the understanding of the marvelous divine plan of salvation, the message which has been lost sight of for so long.—Rev. 5:7-9

Some are ready to receive this true understanding of God's great plan of salvation, both for the church and for the world, as unfolded when the Master takes, as it were, "the Book." This is symbolically described in Revelation 5:4-7. Here these are represented as catching up the strain concerning the "good news" and singing it forth to others.—Rev. 14:3

After the singing of this new song in all the world for a witness, the sure word of prophecy shows how the kingdom will follow with its gracious work of blessing and enlightening all mankind. The words of the prophet previously quoted will then have their complete and world-

wide fulfilment—"In that day shall the deaf [all mankind hitherto deaf to God's message] hear the words of the book."—Isa. 29:18

In that day the Bible will indeed be shown to be the great Book of divine revelation, making known a plan perfect in wisdom, justice, love and power; and exactly the opposite of the various messages that have hitherto reached the ears of the people. Then, as God tells us through this same wonderful Book, "They shall all know me, from the least of them unto the greatest of them."—Jer. 31:34

The World's Judgment Day

THIS period, the millennial reign of Christ and the glorified church, will be the time when the judgment or trial of mankind for life on the human plane, secured by the sacrifice of Jesus, will take place. Paul says that Christ is to "judge the quick [living] and the dead at his appearing and his kingdom."—II Tim. 4:1

The sacrifice for sins Jesus provided makes it possible for the condemnation which passed upon all in Adam to be lifted. Adam and all his children are to be set free from the consequences of the adamic condemnation. This will mean the raising of earth's dead millions, "every man in his own order." They will come to another and more favorable judg-

ment or trial than the first perfect man was given in Eden.—I Cor. 15:22, 23

Our Lord said, "The word that I have spoken, the same shall judge him in the last day." (John 12:48) The "last day" is the seventh great thousand-year day—the day of Christ. Jesus, the great revealer of the divine purposes, said prophetically that the dead would be "judged out of those things which were written in the Books" of divine revelation. These "Books" will contain the

perfect standards of divine righteousness.—Rev. 20:12

During that time of the world's day of judgment, or trial, for life, we are told that another Book will be opened, "which is the Book of life." (Rev. 20:12) Those who become obedient to the letter and spirit of the divine Law in that coming day of trial, will have their names recorded as recipients of the gracious and precious gift of God, which is "eternal life through Jesus Christ our Lord."—Rom. 6:23

Encouraging Letter from Great Britain

"Our Beloved Brethren: Greetings in our dear Master's name. We are writing on behalf of the Liverpool Ecclesia to let you know what a grand time we had in Liverpool on the occasion of our dear Brother Murray's recent visit to our class, October 28. Two dear sisters were desirous of symbolising their consecration to the Lord, and so we made the occasion one for other friends in the district to unite with us.

"On the Saturday evening a meeting was held in the home of Sister Pampling for those who could attend. We had an informal type of meeting. The friends were asked to relate helpful experiences wherein they had specially realised the Lord's blessing and also his leadings. Questions also were asked and many helpful answers were given. The time passed all too

quickly, and we found we had to leave for home when we could have enjoyed much more time together.

"On Sunday morning a baptismal service was arranged to take place in the same home, where we all were made very welcome. Brother Murray gave a very able talk on baptism, showing that water immersion was a symbol of a complete immersion into Christ, a baptism into his death and a raising to newness of life. The symbolic immersion was ably and kindly performed by Brother Chapman of West Kirby.

"One of the dear sisters was from Blackpool, fifty miles from Liverpool, a Sister Yates, who received the truth through the witness given to her by our Sister Wallace. Sister Yates, who received the truth only about eighteen months ago, being an earnest stu-

dent of the Bible, and the six Bible Keys, has advanced very quickly, and it is a joy to hold a spiritual conversation with her. The other one to be immersed was Sister Williams, from Anglesey, Wales, about one hundred miles from Liverpool. She received the truth some time ago through 'Frank and Ernest.' This dear sister and her husband are planning to give a public witness in their district, in Welsh, and we pray the Lord will bless them in their efforts to make known his truth.

"After this service the friends were taken by Minibus (which was driven by John Mercer) to a cafe in Liverpool, where twenty-six of the friends were served with a dinner provided by the Liverpool Class. The cafe proprietor allocated a private room for our use, and we all had a very enjoyable meal and happy fellowship together.

"After dinner we made our way to 98 Seel Street (from whence

most of the Dawn literature is sent out). Brother Murray then gave the friends a very helpful discourse on the 'Lord's Jewels,' and we were greatly blessed. After tea he further addressed the friends on II Timothy 2:3: 'Endure hardness as a good soldier of Jesus Christ.' We very much appreciated our dear brother's ministry and were greatly helped.

"We all felt the dear Lord richly blessed us. We separated with a feeling of great thankfulness to our Heavenly Father for the rich fellowship we enjoyed throughout the day.

"We remember all the dear ones of the Dawn family as they labour together to disseminate the glorious truths of God's Word, and pray that their efforts may be blessed of the Lord, and that each one may be kept faithful to the end of the way. With much love to you all from the Liverpool Ecclesia—Brothers T. E. Davies, R. Meador, and W. Mercer."

SPEAKERS' APPOINTMENTS

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, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

	T. E. DAVIES		
Liverpool	.....	Feb.	10
	E. TERRY NADAL		
Ipswich	.....	Jan.	20
Lotchford	.....	Feb.	17
Coventry	.....		24

DAWN RECORDED LECTURE SERVICE—
Tapes on loan. Address your request to Dawn Recorded Lecture Service, 15, Southwood Gardens, Gants Hill, Ilford, Essex.

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures."

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/.

Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

Another Blessed Year

ACTIVITIES REPORT—OCTOBER 1, 1962
TO SEPTEMBER 30, 1962

A GAIN it is a privilege to summarize the united activities of the brethren as, through another year, they have together lifted up the voice of truth and proclaimed the glad tidings of the kingdom. The joy which the truth of God's Word begets in our own hearts is greatly increased as we endeavor to impart it to others. Indeed, all circumstances being equal, it would be impossible to maintain our own rejoicing in the kingdom message if we did not do all we could to share it with others. The Lord does not say to his people that they must bear witness to the truth. He has made it plain in his Word that he will be pleased if we do, and those who have received the truth in the love of it will not be able to restrain themselves from doing all they can, individually, and in co-operation with others of like precious faith, to tell the whole world the blessed tidings of the kingdom.

Some of the brethren at times become a bit concerned as to how much time and effort they should spend in making their own calling and election sure, and how much in witnessing the truth to others. There should be no conflict here at all, for the reason that there is no more effective way of building ourselves up in the most holy faith than by ministering the truth to others. When we are bearing witness to the truth we are not neglecting our own spiritual interests, but putting into practice the divine principle of love which is the sum total of all the Christian graces.

The Christian graces are developed in every experience of life—in the factory, the kitchen, the office, and in our meetings. They also find rich soil in which to grow in the hearts of those

who are unselfishly bearing witness to the great truths of the divine plan through which the love of God is manifested to those to whom it is given to understand these precious doctrines. The truth is never a more potent influence in our hearts and lives than when we are sharing it with others.

In the Early Church the Thessalonian brethren seem to have been particularly active in the service of the truth, and Paul appreciated them very much. He wrote, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father." And again, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."—I Thess. 1:2, 3, 8

As we view the attitude and activities of the brethren today, it appears as though they are all very much the same as the dear ones in Thessalonica. By the united efforts of the Lord's people throughout the world, the Word of God continues to sound out in the United States, in Canada, in the British Isles, in Continental Europe, in Africa, in India, in Australia, and other places. In many parts of the world the brethren do not enjoy the same golden opportunities of witnessing—such as the use of radio and television—as we do here in America; nevertheless, wherever there are consecrated people of God they are doing their best to bear witness to the truth. This is heart-cheering, and makes us here at The Dawn feel happy for the privilege of working together with such a Spirit-filled group of the Master's followers.

Methods of Service

PERSONAL witness work is probably the most rewarding because it involves close contact with those to whom we witness, and the use of our own knowledge of the truth. But even personal witness work involves the need of truth literature. We find that a neighbor shows some interest in our personal testimony, so we give him a tract, or a booklet, or the First Volume. If the interest continues, probably eventually the neighbor will receive the entire set of "Studies in the Scriptures."

Thus the most effective individual witness work calls for cooperation with those who publish the literature. And this calls to mind an important aspect of vineyard work; namely, the printing of tracts, booklets, and books. Together with the operation of the printing equipment, including typesetting machines, there is necessary office work. Thus it becomes true that those who are needed to sit at desks, or run machines, or to cook and do housework for those who thus serve, all have a very vital part in the general and united efforts of the brethren as they continue to sound forth the trumpet of truth.*

Slightly less personal, nevertheless dependent upon individual effort, is the distribution of kingdom cards and tracts. Much of this was done in the last year, as the statistical report will indicate. And this effort has had the Lord's blessing upon it, particularly in the hearts of those who have participated therein. For the information of the friends we might say that the distribution of kingdom cards, rather than tracts, brings the largest mail response. And of course those who do request a booklet are given the opportunity to read further if they are interested.

Fair Booth Displays

A GREAT deal of literature was distributed during the year at booths in county, state, and regional fairs. Depending upon the arrangements made with the directors of the fair, tracts and booklets were given away, or the booklets and books sold. And, of course, free tracts were always available. The Lord seems to have blessed these efforts regardless of the particular method used. Many hundreds of "The Divine Plan of the Ages" were sold, and a few sets of "Studies in the Scriptures." Besides, thousands of tracts and booklets were distributed.

An interesting letter was received recently from a person who obtained a booklet at one of the state fairs. It reads: "Dear Sirs: Please send me the six volumes of 'Studies in the Scriptures.'

* From time to time we have need for dedicated workers at The Dawn—in the printing plant and office, and in the workers' homes. If you would like to serve at The Dawn, and are in a position to do so, write for an application blank. These applications, when received, will be kept on file, and will aid us in the selection of help for the various departments when needed.

Enclosed find \$3.75. I received a booklet from some of your representatives while visiting the Michigan State Fair, and am interested to learn more. I have no desire to join a sect or denomination—just want to find the truth.”

It is surely encouraging to receive such letters. They indicate that the Lord is blessing this particular avenue of service. It is an opportunity, of course, that is not continuous throughout the year, but it does provide service for many brethren while the fairs are in progress. We commend it to all the brethren who can make arrangements with the managers of their local fair.

Incidentally, we might say that at the moment it does not seem likely that we will be able to make arrangements for a display of literature at the New York World's Fair, which begins in 1964. However, should the situation change, due announcement will be made in *The Dawn*. The obtaining of suitable personnel to serve in the booth over a period of six months, in each of two years, is one of the difficulties. Besides, the cost is very high. But we are confident it would prove to be a wonderful way to bear witness to the truth, and we are still watching the Lord's leading in the matter.

Follow-up and Colporteur Work

A GREAT many books and booklets have been distributed by brethren who have been doing follow-up and colporteur work. In the follow-up work there is, of course, the hope that some interest will already have been engendered in the hearts of those visited. These are people who have sent for literature as a result of reading a kingdom card or tract, or of having listened to a radio program, or watched *The Bible Answers* television program. Or perhaps it is someone who saw a booklet announced in a magazine, and sent for it.

Thousands of requests for literature are received at *The Dawn* from those who have sufficient interest to take the trouble to send a card or a letter for a booklet. Many hundreds of these are received each week. Many of these come from areas where there are no brethren to call on them. But where it is possible to make personal contact with this budding interest, the brethren

ren have been faithful in doing so, and have been richly blessed in their efforts.

No set pattern of approach can be followed in making these calls, for there are so many varying circumstances involved. Many endeavor to interest the inquirer in "The Divine Plan of the Ages," together with a subscription to The Dawn. The volume contains the complete outline of the truth, and the monthly visits of The Dawn continue to remind them of the volume, and furnish additional items of the truth, besides calling attention to the complete set of "Studies in the Scriptures."

The "regular" colporteur work, it would seem, is more difficult. This involves going from door to door, and calling on many people who perhaps have no interest at all. And in this day of unbelief and worldliness, the percentage of these is large. Nevertheless, some of the brethren are serving in this capacity, and we commend them for it, and can only wish that there were more who could find the time, and would have the self-sacrificing zeal thus to let their light shine to the glory of God.

We would suppose that in the areas where the radio witness is heard, or where The Bible Answers television programs are on the air, it would be helpful for the colporteur to mention these efforts in some way, and invite those interviewed to hear or see, as the case might be.*

Recorded Lectures

THE Dawn Recorded Lecture Service continues to take an important part in the general work, both in building up the brethren in the most holy faith and in witnessing to the public. This service is most appreciated by the smaller groups of brethren, and by the isolated. The recorded lectures are free to all on loan. Full information as to how to participate in this service will gladly be furnished upon request.

One of the special features of The Dawn Recorded Lecture Service is the Memorial Service which is made available each

* If you are considering entering the full time colporteur work, write to The Dawn and ask for details concerning a special arrangement for providing literature to full time workers in this branch of the service.

year. For a number of years now this special recording has assisted hundreds of brethren at Memorial time. Another special tape for this purpose is being planned for 1963. Requests may be sent in for this special Memorial tape at any time.

Magazine Witnessing

ANNOUNCING truth literature by means of advertisements in weekly and monthly magazines continues to prove an effective method of bearing witness to the truth. During the year a number of magazines were used, not only in the United States, but in Great Britain, Germany, Nigeria, and elsewhere. The magazine **Grit** was used twice during the year, and each insertion of an announcement offering a free copy of the booklet, "Life After Death," brought close to a thousand responses.

An interesting experiment was conducted through an advertisement in **Grit** in which a choice of one out of several booklets named was offered. The response to this advertisement was good. And it was interesting to note that the largest number of requests from this advertisement was for the booklet, "The Truth About Hell." Prompted by this, we are now planning some advertisements offering "The Truth About Hell" exclusively.

Conditions in the world being what they are, our own judgment would tell us that the people would be more interested in prophecy than in anything else; or perhaps in what the Bible teaches as to the outcome of present world chaos. But this doesn't seem to be so. No doubt many are concerned about these troublous times, but apparently the majority are more concerned over what their lot will be after death. And, of course, if they become interested in the booklet dealing with this subject, they will naturally follow through and get other subjects—eventually, we trust, the set of "Studies in the Scriptures." We are endeavoring to discover just what constitutes the most effective initial approach.

The Radio Witness

THE Lord continues to bless the use of the radio as a means of proclaiming the Gospel of the kingdom. Throughout the year approximately one hundred stations carried the "Frank and

Ernest" programs weekly. The direct mail response to the radio witness is not nearly as large as it was prior to the advent of television. So far as we can tell, the main reason for this is that the radio audience is not as large as it formerly was.

However, our appraisal of the effectiveness and value of the radio witness is not based wholly on the direct mail response. There are other factors to be taken into consideration. One is that thousands hear the message every week whose only contact with the truth is by this means. We know this from those who write to us. Besides, there are many brethren in isolated areas whose only weekly voice contact with the general work is the opportunity they have of listening to the message over the radio, and of knowing that their brethren in so many parts of the country are likewise listening to the same message.

Many brethren are enjoying a share in the radio ministry by distributing the special monthly radio circulars which are available without cost. Without doubt the distribution of these circulars helps to increase the number listening to the programs, while the circulars themselves contain a brief message of truth, and the offer of a free booklet to those who mail in the detachable card. Many thousands of these circulars are distributed each month; and of course this number could be increased, and the radio witness made even more effective, if more of the brethren could find it possible to participate in this phase of the service.

The Television Witness

THE expansion of the television ministry has been very gratifying, as can be seen from the number of stations listed each month. First we might say that we now have forty half-hour programs on film, and thirteen fifteen-minute films. The half-hour films are preferred by most of the stations, and with the close of the fiscal year between sixty and seventy stations were using these. We are adding to the number of half-hour programs available for use, and by early summer of 1963 hope to have the total increased to fifty-two—one year's supply when used on a weekly basis. We are waiting to see what the need may be beyond this.

The brethren can play an important part in helping to encourage TV stations to use The Bible Answers films simply by writing to the stations. If the programs are already being used in your area, write a letter of appreciation to the station. If they are not, write and say you have heard about these programs, and ask if there is a possibility that they will be shown soon over their station. Letters of this sort are proving to be very effective.

The brethren can also help in the television witness work by advertising the programs, both in the newspapers and by the distribution of special circulars which The Dawn provides. The television circulars, not only advertise the programs, but also carry a short message of truth and offer a free booklet. Watch the TV listings in The Dawn, and when a station is listed for your area, write for a supply of circulars to distribute to your friends and neighbors, and from door to door if you have the time and strength to do it. There is a blessing in store for all who can participate in this aspect of the general work.

The direct mail response to the television witness is much greater per station than it is via the radio. This is very gratifying, especially in view of the fact that television time is provided for us without charge. This was the unexpected development in the television witness which has made its continuance possible. The cost of producing the TV films is considerable. If in addition it was necessary to pay the regular commercial rate for television time, the cost of this phase of witness work would be prohibitive.

Public Meetings

PUBLIC meetings continue to be used by the Lord as one of the means of bearing witness to the truth. These meetings are particularly appropriate in areas where the truth is heard over the radio or television. They constitute an effective method of following up the interest awakened by the witness given over the radio and television. As a rule the attendance of the public at these meetings is not large, but the brethren generally feel that these efforts continue to be well worth while.

Enthusiasm for public meetings has been increased somewhat through the use of our TV films. Two one-hour color films are

available for the purpose. The title of one of these is, "The Beginning and End of Death," and the title of the other is, "The Unknown God." Then we have a half-hour color film the topic of which is, "The Future of Israel and the World." These films are being used with gratifying results.

In a number of places the brethren find that they can use a half-hour film—of which we have forty titles—together with a short discourse built around the subject matter presented by the film. This is proving to be very effective, and by advertising the film presentation in conjunction with the lecture, the general average of attendance is somewhat increased. Advertising circulars are furnished by The Dawn for these various types of public meetings at which the TV films are used. A multicolor circular is available for advertising the color film presentations.

Through a film-distributing agency, our film, "The Unknown God," is being shown in quite a number of churches, clubs, and schools. This was an unexpected development, but we thank the Lord for it, because it reveals his providential overrulings in connection with the general work of making known the glad tidings of the kingdom in these last days. Up to the time of going to press we have received more than four hundred of these bookings.

Witnessing to the Bereaved

THE sending out of consolation folders to relatives of the deceased was richly blessed by the Lord throughout the year. The mail response to this effort in the form of requests for the "Hope" booklet, while not large, is nevertheless very encouraging. Without doubt this effort by the brethren, in America and also in Great Britain, is bringing comfort to many sad hearts. Besides, some are actually accepting the truth. Full particulars concerning this service will gladly be furnished upon request.

The Pilgrim Service

THE pilgrim service is very important. It is a service which primarily is for the upbuilding of the brethren in our most holy faith, although the pilgrims are also sometimes used in the public witness efforts of the ecclesias visited. The pilgrim

service is appreciated by all the brethren, and particularly by those in small ecclesias and in isolated areas. It is a work which entails many hardships for those who serve, but the Lord sustains them as from place to place they minister the glorious Gospel of Christ. Let us particularly remember the pilgrim brethren in our prayers. Those serving in this field more or less regularly, or at least three months out of the year, were: Brothers G. P. Ostrander; Samuel Baker; J. Y. MacAulay; and Wilfred Price.

In addition to these, quite a number of brethren served lesser periods of time during the year, and still others over week-ends. All of these services contributed to the upbuilding of the brethren in the most holy faith, and, we believe, also brought glory to the Lord, which should be the greatest desire of our hearts in connection with all the service we render, and in whatever "corner" the Lord permits us to serve.

Again we wish to express our appreciation for the opportunity we have of co-laboring with the brethren in so many different ways. The zeal of the Lord's devoted people in every place is a great inspiration to us, giving us courage to press along in our efforts to know and do God's will. We do not know what experiences await us during 1963, as together we lift up the voice of truth, declaring unto Zion, "Thy God reigneth!" (Isa. 52:7) It is better that we do not know. What we do know is that if we continue faithful to him, he will continue to lead and bless us in the future, even as he has in the past. And how sweet indeed it is to know that he knows, and loves, and cares.—I Pet. 5:7

THE MEMORIAL SUPPER IN 1963

The date for the Memorial Supper in 1963 will be after 6:00 P. M., on Sunday, April 7. This date, according to Jewish reckoning, is the 14th day of the Hebrew month Nisan. This is the date for the slaying of the passover lamb, of which Jesus was the antitype. An article on the Memorial Supper will appear in the March issue of *The Dawn*.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1961—September 30, 1962

	Receipts	Expenditures
General Fund	\$88,333.96	
Radio Fund	36,282.78	\$59,006.61
Television Fund	13,303.16	55,535.18
Speakers' Fund	5,319.90	6,369.80
Overseas Fund	1,398.00	11,167.87
Recorded Lecture Fund	435.55	2,168.93
Free Literature Fund	2,053.13	15,667.02
Free Subscription Fund	231.00	1,015.00
Publications, Subscriptions, etc.	28,200.68	41,932.80
Bequests	42,639.02	
<hr/>		
Total Receipts and Expenditures	\$218,197.18	\$192,863.21

FREE TRACTS, ETC.: During the year, 9,183,560 tract pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards.

FREE BOOKLETS AND BOOKS: Approximately 52,000 free booklets were provided during the year, the larger portion of them being sent out by mail in response to requests from the radio and television audiences; and from tracts, kingdom cards, circulars, consolation folders, and magazine advertisements. Others were dispatched overseas. Seventeen thousand books were also provided without charge for the brethren overseas, besides regular issues of the French, Italian, and Greek Dawns.

MEETINGS SERVED: Class meetings were served during the year numbering 978, with a total attendance of 63,790. There were also 50 public meetings served, with a total attendance of 4,165. This does not include public meetings at which films were used to present the message. There were nearly a hundred of these in the month of September, with a total attendance of more than 5,000.

Further details concerning the various aspects of the general ministry are presented in the preceding article, "Another Blessed Year." We seek an interest in the prayers of all the brethren everywhere that we may use whatever funds which may be donated to the work, or otherwise become available, to the Lord's glory and to the blessing of his people.

LETTERS OF APPRECIATION

Enjoys Recordings

"Dear Brethren: Much Christian love in the Lord! I cannot tell you just how much I have enjoyed listening to the voices of our dear brethren of The Dawn by means of your recorded lecture service. I should very much like you to send me more recordings. Postal order enclosed to help defray expenses."—England

Eighty-nine and Rejoicing

"Dear Brethren: Your magazine is a great comfort to me. I have been reading it for many years. Now, at the age of eighty-nine, and unable to get about very much, my joys and blessings increase as a result of the monthly visits of your valuable publication."—England

From a Magazine Announcement

"Dear Friends: I am writing to let you know how much I appreciate The Dawn Magazine, all your booklets, and the one book I have read thus far. I think you will be interested to know how I happened to find out about your wonderful literature. About a year ago my attention was attracted to a small advertisement in **GRIT**, our national weekly newspaper, which mentioned your booklet entitled, 'God and Reason,' giving a brief outline of its contents. I was so impressed with this information that I decided to write to you for a copy. I also subscribed to The Dawn Magazine. The only regret I have is that I did not know about The

Dawn many years ago. I have been a member of the Christian Church for years, so I am in a position to evaluate the spiritual merit of all the subjects you write about. At the age of ninety-seven, I am still in good health. I am very thankful to God that at my ripe old age I am still able to write this letter to you, and to read all of your wonderful literature."—Virginia

From a Pastor

"Dear Sirs: I am much interested in the series of ten free Bible lessons that was announced in your color film, 'The Unknown God.' Will you please send a set to me at the above address. 'The Unknown God' is a wonderful film. We are showing it to our youth group Sunday evening."—Florida

Interested Through TV

"Dear Brethren: You may be interested to know that two families in . . . have become interested in the truth through the television effort in that area. We drove down to visit them. We were amazed to see how thrilled and interested they were in what they had learned."—Pennsylvania

Comforted

"Dear Brethren: Please send me a copy of the booklet, 'God and Reason' as mentioned in your service on the radio Sunday. I have been a subscriber to The Dawn Magazine for a long time. It has

been my spiritual comforter during my invalid days, which have now lasted for more than thirty years, I do pray for the spiritual blessing of you all, and for continued success in the work you are doing."—District of Columbia

Seen in a Church

"Gentlemen: Last Sunday evening the film, 'The Unknown God,' was shown here in 'Grace Brethren Church,' and we all enjoyed it very much. Would you please send me your series of lessons on the Creator, and the three Bible keys. Would it be possible to obtain about fifteen copies of the series for people of our church. Thank you."—Iowa

Seen in a High School

"Gentlemen: I am a senior in the High School here, where I was privileged to see the movie, 'The Unknown God.' It was very interesting. You see, I am a Presbyterian, living in a Catholic community, and find myself in a difficult situation. I have attended some of their classes on religion and find that more stress is put on Catholicism than on God. This is confusing. I would like the ten lessons on God which your film offered. I would like to enrich my knowledge of God."—New Mexico

Pastor Impressed

"Dear Sirs: We have used your film, 'The Unknown God.' It is a beautiful and impressive film. I noticed that in the film you offer ten free lessons. I would be very happy to receive a copy of these ten lessons."—South Dakota

Knowledge Needed

"Dear 'Frank and Ernest': As I was driving to church yesterday morning I heard your radio program. You offered a book, 'God's Plan.' Would you please send me this book. If there were ever a time when we needed to know more about God it is now. I pray that the Lord will bless you, and use you to the very fullest of his glory."—Texas

A Clearer Understanding

"Dear Sirs: Please allow me to express to you my great pleasure in your Sunday TV productions. I follow them with deep interest. Your interpretation of Bible passages make my understanding so much clearer, and my interest in reading the Bible is increased. The program today made me very desirous of knowing more about Israel, and I would very much like to own and read the Israel book which you mentioned. With kindest regards to The Bible Answers group, and many thanks for the information gained from listening to you."—Utah

Encouragement

"Dear Brethren: Loving Christian Greetings! Thank you very much for your helpful magazine which I have received during the past year. I have thoroughly enjoyed reading it. Through the explanations of Bible truths which you give I feel the illuminating influence of the Holy Spirit. May our Father continue to richly bless your work.—England

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, New Jersey. A visit will be arranged when possible.

<p style="text-align: center;">OTIS R. BARRALL</p> <p>Washington, D. C. Jan. 13</p>	<p style="text-align: center;">G. M. JEUCK</p> <p>Wallingford, Conn. Jan. 20 Bridgeport, Conn. 20</p>	<p style="text-align: center;">J. Y. MAC AULAY</p> <p>Reading, Pa. Jan. 27</p>
<p style="text-align: center;">JENS COPELAND</p> <p>Allentown, Pa. Jan. 6</p>	<p style="text-align: center;">A. H. KRUMPOLT</p> <p>Sayville, N. Y. Jan. 6 Paterson, N. J. 27</p>	<p style="text-align: center;">C. A. SMITH</p> <p>York, Pa. Jan. 20 Lancaster, Pa. 20</p>
<p style="text-align: center;">O. D. DEIFER</p> <p>Catawissa, Pa. Jan. 20</p>	<p style="text-align: center;">R. J. KRUPA</p> <p>Baltimore, Md. Jan. 27 Philadelphia, Pa. 27</p>	<p style="text-align: center;">F. S. WASSMANN</p> <p>New Haven, Conn. Jan. 13 Waterbury, Conn. 13</p>
<p style="text-align: center;">THOMAS HICKS</p> <p>New London, Conn. 20</p>	<p style="text-align: center;">L. P. LOOMIS</p> <p>Wilkes-Barre, Pa. Jan. 6</p>	<p style="text-align: center;">C. R. WEIDA</p> <p>Pottstown, Pa. Jan. 13</p>

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

<p style="text-align: center;">MIKE BALKO</p> <p>Duquesne, Pa. Jan. 13</p>	<p style="text-align: center;">EARL L. FOWLER</p> <p>Whittier, Calif. Jan. 20</p>	<p style="text-align: center;">EDMUND JEZUIT</p> <p>LaSalle, Ill. Jan. 6</p>
<p style="text-align: center;">WALTER Blicharz</p> <p>Adrian, Mich. Jan. 20</p>	<p style="text-align: center;">G. HOMER HAMLIN</p> <p>Antioch, Calif. Jan. 20</p>	<p style="text-align: center;">LEONARD JEZUIT</p> <p>Covert, Mich. Jan. 20</p>
<p style="text-align: center;">DAVID A. BRUCE</p> <p>Whittier, Calif. Jan. 6</p>	<p style="text-align: center;">JOHN G. HULL, JR.</p> <p>Riverside, Calif. Jan. 20 Ontario, Calif. 20</p>	<p style="text-align: center;">RUSSELL L. JURD</p> <p>Whittier, Calif. Jan. 13</p>
<p style="text-align: center;">Bertram C. Cooper</p> <p>Fullerton, Calif. Jan. 27</p>	<p style="text-align: center;">GEORGE O. JEUCK</p> <p>St. Petersburg, Fla. Jan. 13</p>	<p style="text-align: center;">DANIEL KAZIAK</p> <p>Chatham, Ont. Jan. 20</p>

G. R. POLLOCK		R. A. RAWSON		W. STROMBERG	
San Bernardino, Calif. 6		Flint, Mich. Jan. 6		Aurora, Ill. Jan. 13	
Whittier, Calif. 27					
L. P. POST		ALBERT SHEPPELBAUM		L. W. ZBIK	
Milwaukee, Wis. Jan. 13		Gary, Ind. Jan. 20		London, Ont. Jan. 13	

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

"OVER AGAINST THE CANDLESTICK"

Numbers 8:2

A light in the world we are told we should be;
 But who do men see by the light that we shed?
 See they you and me, or do Jesus they see?
 And men as they note of the way that we tread,
 Encouraged are they and to God are they led
 By light of our lamps against Candlestick shed.

"OUR DAY IN PROPHECY"

To be discussed by

"FRANK AND ERNEST"

KGO—810 kc.—2:00 P. M.

Sunday, January 20

One of the firm proofs of the divine inspiration of the Bible is the accuracy with which its prophecies describe the major world developments of our day. Hear "Frank and Ernest," and send for a free copy of the 96-page book, "God and Reason." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

FEBRUARY TOPIC: On February 17 "Frank and Ernest" will discuss the topic, "The Bible Versus Evolution." The subject of creation, especially the origin of man, is very much in the people's minds today, so this topic should be widely advertised. As usual, special circulars will be available for this purpose, and all are invited to send for as many as they can use. There is no charge for them. These circulars are suitable for house to house distribution, for mailing, and for handing to friends and neighbors. Order your supply as early as possible.

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned

CHICAGO, ILL., Dec. 29-Jan. 1—Central Masonic Temple, 912 North LaSalle St. Mr. George Tabac, 7244 West Lill St., Niles 48, Ill.

PHOENIX, ARIZ., Dec. 29-Jan. 1—Osborn School Auditorium, Central Ave. and Osborn Road. Mr. Lloyd Gaddy, 415 East Euclid.

ALBANY, N. Y., Jan. 13—YWCA Building, 5 Lodge St. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

COLUMBUS, OHIO, Jan. 13—Southern

Hotel, South High and East Main Streets. Mrs. J. Ewing, 273 South Algonquin Ave.

SAGINAW, MICH., Jan. 13—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

CHICAGO, ILL., Jan. 27—Central Masonic Temple, 912 North LaSalle St. Mr. George Tabac, 7244 West Lill St., Niles 48, Ill.

DETROIT, MICH., Jan. 27—McGregor Memorial Building, Second Boulevard and West Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

DAYS OF TRIAL

"Watch and pray, that ye enter not into temptation."

—Matthew 26:41

THE Lord had temptations, and all of his faithful disciples must also have temptations. The Apostle James assures us that having temptation and resisting temptation will bring us special blessing in our development of the character-likeness of Christ. The Lord, then, did not mean that by watching and praying we would not have temptations come to us, but that we would not fail in those temptations. The flesh is weak in that it is not up to the standard of righteousness. Adam was perfect, and his fleshly mind was a perfect mind, strong for righteousness. But as the fall brought our race lower and lower mentally, morally, and physically, this flesh gradually became weaker and weaker. Therefore all flesh is weak in its natural tendencies, the fallen nature being strongly in the ascendancy. But we are all strong in proportion as the new creature overcomes these tendencies, so that the flesh is kept as a servant of the new creature, that the new creature may ultimately be developed into the character-likeness of the Master.

**An Excellent Gift
Especially for Children**

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

**Studies
in the
Scriptures**

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Batt'le of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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