

The Dawn

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Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

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Highlights of Dawn

The Stone Which Is Still Rejected

WE ARE approaching the time of the year when the Christian world will begin to think more than usually about those grave events which occurred in Judea nearly two thousand years ago, culminating in the arrest, trial, and crucifixion of Jesus, the Son of God, who came into the world to be the Messiah and the King of promise.

Historians tell us that there has never been a period in human history when so many outstanding events have occurred to change the whole course of human history, as has been true of the last few decades. Actually, however, this is not true when compared with the birth, ministry, death, and resurrection of Jesus, for these events, although associated in the main with but one personality, have already been world-shaking, and are destined to change the course and outlook of the human race to a far greater extent in the future than they have in the past.

It is written of Jesus that he "came unto his own, and his own received him not." (John 1:11) This was the immediate cause of the persecution which brought about his cruel and early death. "His own" was the nation of Israel, and while many of the common people of the nation rejoiced in his message, and a few days before his crucifixion enthusiastically acclaimed him king, it was not so with the religious rulers. (John 12:12-15) They enviously hated the Master, and finally succeeded in bringing about his arrest and crucifixion.

Jesus was fully aware that the scribes and Pharisees hated him, and on an occasion near the close of his ministry he related a parable to them which fitted the circumstances so accurately that even they sensed the meaning of it, yet their

anger was increased and they became more determined than ever to kill him. The parable was of a householder who planted a vineyard, and then left it in care of husbandmen while he went into a far country. When the time came for the gathering of the fruit, the householder sent his servants to the vineyard, but the husbandmen whom he left in charge slew some of them and maltreated the others. Finally, the householder sent his own son, thinking that the husbandmen would respect him, but they did not. They slew him also.—Matt. 21:33-46

The householder in this parable was Jehovah, and the vineyard was the Jewish nation. The husbandmen were the religious rulers of the nation, and the servants who were first sent to represent the householder were the prophets. The record is that they killed the prophets, and stoned them that were sent by God. And now they planned to kill the Son whom the Heavenly Father had sent. After relating this parable, the application of which was so obvious, Jesus quoted the prophecy concerning the stone which the builders rejected, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:42-44

Jesus himself was that stone whom the builders—the religious rulers of Israel—rejected. The Prophet Isaiah foretold one of the reasons, saying, "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2) Actually, of course, Jesus was perfect, "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He was kind and sympathetic, and went about doing good; he healed the sick and raised the dead; he encouraged the faint-hearted, and extended mercy

to sinners; he condemned the Pharisee who thanked God that he was not like the publican, and commended the publican because he recognized his own sin, and humbly asked God for forgiveness.

But these were not the qualities the scribes and Pharisees were looking for in the one whom they would accept as the Messiah and King. They wanted a Messiah who would not expose their evil practices as Jesus did, one whom they could control as a sort of puppet king, well qualified as a general to raise and command a conquering army, but satisfied to let them rule and exploit the people as they chose. So, from their standpoint, Jesus had no beauty that they should desire him.

To the scribes and Pharisees, Jesus was a misfit. The illustration of the stone that became the head of the corner, suggests the building of a structure. The cornerstone was the starting point of the foundation, and the rest of the foundation was aligned and squared to this stone. Jesus was not only the cornerstone of the spiritual temple, but he was the "head of the corner," which was the very top stone that tied the entire structure together. So the builders, not understanding the kind of building the Lord was erecting, rejected Jesus; for they could find no place for him in their own plans, and the Lord's plan they did not know.

All the tragic experiences surrounding Jesus' life were due to the fact that the builders rejected him. But his exaltation to heavenly glory following his suffering and death was in fulfillment of the prophecy that the rejected stone would become the head of the corner—not over the old Jewish house, which the scribes and the Pharisees had so miserably warped and twisted by their selfish construction methods, but a new house, a spiritual house. This being true, it was both appropriate and essential that the head of the corner be provided first so that the entire structure could be conformed to the divine plan. The Apostle Peter explains this, as follows: "To whom coming, as unto a living stone [Christ], disallowed indeed of men, but chosen of God, and precious,

ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:4-10

When Jesus let it be known to the scribes and Pharisees that the stone they were rejecting was to become the head of the corner, he added, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) In the lesson we have quoted from Peter, in which he refers to the stone and the new building which began to be erected with Jesus as the head of the corner, he also tells us about the nation to which Jesus said the kingdom, taken from Israel, would be given. He said, "Ye [the church] are . . . an holy nation."—I Pet. 2:9

The nation of Israel could have been God's royal or kingdom nation. In Exodus 19:5,6, we read of God's promise to Israel if they would be obedient to his laws. "Now therefore if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." The promises were originally made to this nation. But because they rejected the prophets, and finally killed God's Son, the kingdom was

taken from them, and, starting with Jesus as the head of the corner, God began to bring a new nation into being. Many are the promises, particularly in the New Testament, which refer to those who become a part of this new spiritual nation. "If we suffer, we shall also reign with him," is one of them.—II Tim. 2:12

The work of God during the present Gospel Age has been the calling and selecting of those who are to reign with Christ in that thousand-year kingdom. And it is to be an actual kingdom, although this fact has long been lost sight of in the nominal Christian world. But the apostles and the Early Church understood it. Indeed they believed that this glorious kingdom of the Messiah was very near. They knew that Jesus would return to set up that kingdom in the earth, making an end of earth's long night of weeping and death. Paul wrote, "The night is far spent, the day is at hand."—Rom. 13:12

This will be the day which will result from the reign of Christ, who has been exalted to the head of the corner in the messianic kingdom structure. Yes, this is the day which the Lord will make, as mentioned in our text. This is the Lord's doing; it is marvelous in our eyes, wrote Isaiah concerning the appreciation of those who would recognize in the rejected Jesus the stone which became the head of the corner. The day which will be ushered in by him will be the day which the Lord hath made. The kingdom day of blessing is not a humanly conceived Utopia, but a day of brightness and joy which will result from the rising of the Sun of righteousness.—Mal. 4:2

It was not long after the apostles fell asleep in death that the vision of the hope of the kingdom began to fade. Two apostate viewpoints gradually developed to take its place in the hearts of Christians. The first was that the kingdom of God would be established by the church uniting with civil powers. The professed Christian world now knows how miserably that failed. Later there developed the erroneous theory that the kingdom referred to in the Bible is merely a

righteous influence exerted in the hearts and lives of believers, and that when the whole world is converted to righteous living, the kingdom shall have fully come.

Great and widespread missionary efforts to convert the world have been made, especially within the last century, and thus to realize the fulfillment of the kingdom promise. Now it is slowly beginning to be recognized that this viewpoint is just as disappointing as was the church-state theory, and because of this, some are now admitting that they do not really know the meaning of Christianity. This is evident from the following, written by Dr. Charles W. Ranson, General Secretary of the International Missionary Council, and published in the **Christian Century**:

“It is increasingly recognized that we shall not find answers to some of the most perplexing questions of contemporary missionary practice until we achieve a new clarity as to the Christian meaning of history. What do we expect to happen as a result of the missionary preaching of the church? What is the meaning of Christian hope—within history and beyond history? And what is the relation of this hope to our missionary vocation? There is a sense in which the contemporary crisis of missions derives from a recognition that we do not really know the answers to these questions, or at least that the answers we conventionally offer are totally inadequate.

“To interpret this revived interest in eschatology merely as a form of escape from practical problems that have grown too difficult for solution is totally to misinterpret it. These questions are, rather, the result of a new realism which recognizes the catastrophic nature of history and seeks an answer to it in the light of the fullness of the Christian revelation and the Christian hope. They are an attempt to submit the whole historic enterprise of Christian missions to the judgment of the Word of God.”

“It is here indeed that the present judgment of God is upon us. It may well be that what the Lord our God most requires of us at this time is a penitent re-examination of those things in which we have failed in simple obedience—the insights we have ignored, the convictions we have not had the strength or the courage to apply. This will undoubtedly be a hard road. But it may well be the road that leads to resurrection and renewal, not only for the missionary movement but for the whole church militant.

“It is thus my deepest conviction that what God requires of us is not some stupendous missionary strategy, not some pretentious piece of central planning, but a humble return to the Word of God wherein we meet once more our Judge and our Savior, and receive afresh our mandate and our marching orders.”

Here is a frank confession of frustration, and a humble acknowledgment of the lack of knowledge of God's purposes, and what the work is, that is to be done through the church. This does not come from some obscure layman, but from a Doctor of Divinity, graduate of Oxford University, the General Secretary of the International Missionary Council, and a widely read author of books and articles on the subject of Christian missionary work. Facing the stark fact that the missionary efforts of churchianity are failing, he earnestly recommends that all concerned return to the Word of God to find out what he really wants them to do. Jesus told the Pharisees that they had made void the Word of God by their own traditions—the traditions of men—and now history has repeated itself, for the traditions of men, rather than the Word of God, have been guiding the nominal church.

Increasingly throughout the centuries, these traditions have been making void the Word of God. The church-state tradition certainly did this, and while that idea is now frowned upon, it has left its mark upon religious thinking, so that even in the United States our most outstanding Protes-

tant leaders urge the influencing of the civil government in the passing of laws which it is thought will hasten the kingdom.

But this is only one of the traditions which have helped to make void the Word of God in our day. One of the most misleading modern traditions of men is the idea that the promised kingdom of God is something that must be established by human efforts. This erroneous theory rejects Jesus as the head of the corner just as definitely as the Pharisees rejected him. They wanted their own kingdom. The religious leaders of today have lost sight of God's plan to set up a kingdom. They have no faith in the idea that divine power will be exerted to take over the rulership of the earth. They like Jesus as a man, but reject the teachings of the Word of God that he is to be the King of earth, and will rule all nations with a rod of iron.—Ps. 2:9

Judgment came upon the nation of Israel, and judgment is coming upon the civilized world in God's due time and own way. And while all Christendom will mourn because of failure to achieve its humanly-conceived purposes, lo, as their house crumbles, Jesus, the future King of earth, the headstone over his new spiritual house which has been in the process of building throughout the age, will soon be taking over his great power to reign. Truly it is the Lord's doing and is marvelous in our eyes. The footstep followers of the Master, as they view the signs of the approaching kingdom, can truly say, "This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:24

Let us rejoice, not because the churches are failing, but because we know that God has a better plan for the conversion of the world—a plan that will be gloriously successful, resulting in the promised blessing of all the families of the earth. Let us rejoice in the knowledge and conviction that the day which the Lord has promised will be one of increasing brightness and joy, and it will end in a blaze of glory to him, a glory which will fill the earth as the waters

cover the sea—not because of human efforts, but because it will be his doing.

This is truly marvelous in the eyes of all those who rejoice in the God of our salvation, and who humbly accept Christ, who has been made the head of the corner, as their Exemplar, Savior, and King. □

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Weekly Prayer Meeting Texts

FEBRUARY 3—My son, attend to My words; incline thine ear unto My sayings. For they are life unto those that find them, and health to all their flesh.—Proverbs 4:20, 22 (Z '96-180 Hymn 94)

FEBRUARY 10—Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Timothy 4:12 (Z '95-251 Hymn 267)

FEBRUARY 17—Take My yoke upon you, . . . for My yoke is easy, and My burden is light.—Matthew 11:29, 30 (Z '00 137 Hymn 284)

FEBRUARY 24—For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Z '02-248 Hymn 54)

**“BE STRONG IN THE LORD AND IN THE POWER
OF HIS MIGHT.”—EPHESIANS 6:10**

HERE we have an exhortation applicable to the people of God at all times and under all conditions and circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us today who are new creatures in Christ Jesus, servant-sons of the Most High. If we look back to Samson and all the Ancient Worthies recounted by the apostle, we note the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us.

There is a difference between faith and credulity: the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the “doctrines of devils” foisted upon the Lord’s people during the “dark ages,” to the blinding of the eyes of their understanding.

In the Lord’s providence, our eyes are becoming more and more opened now, in harmony with the apostle’s prayer, I pray God for you that you “may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God which passeth knowledge.”—Eph. 3:18, 19 □

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“Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. . . . The righteous shall see it, and rejoice. . . . Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.”—Psalm 107:8, 9, 42, 43

International Bible Study Lessons

LESSON FOR FEBRUARY 6

Going Up to Jerusalem

KEY VERSE: "When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."—**Luke 9:51**

SELECTED SCRIPTURE: Luke 19:29-40, 45-48

JESUS was well aware from the prophecies that his primary mission on earth was to die, taking Adam's place in death, thus providing the ransom-price for him—a perfect man for a perfect man. One of these prophecies is found in the psalms which reads, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:6-8) The prophecy describes Jesus' attitude and understanding after he had received the Holy Spirit at Jordan. The statement, mine ears thou hast opened, refers to the enlightenment of mind that resulted from this experience. Jesus was able to discern that the sacrifices under the Law Covenant for the atonement for

sin were only a picture of the reality. He understood that the sacrifice of bulls and goats did not accomplish what God required—they did not really atone for sin. But Jesus, as a perfect man, could make atonement for Adam's sin and lift Adamic condemnation from the human race. This Jesus understood and he was willing, yea, eager to conform to the Heavenly Father's will.

We know that this is the meaning of the prophecy because the Apostle Paul interprets the psalm for us in Hebrews 10:6-9: "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are of-

ferred by the Law; then said he, Lo, I come to do thy will, O God." This understanding of his real mission here on earth was the motivating force in his life and overrode any other consideration or activity. This determination is expressed in our key verse which states that he steadfastly set his face to go to Jerusalem where he knew that he would be offered as the only efficacious offering for sin.

The prophecy in Daniel 9:25-27 concerning the seventy weeks revealed to Jesus that he, as the Messiah, was to be cut off in the midst of the week. The time for him to die as the anti-typical Passover lamb had come; Jesus, recognizing this, began to make preparations. To fulfill the type, it was necessary for him to present himself to the nation of Israel as their deliverer. The account recorded in Luke 19:29-38 as part of our lesson text is also a fulfillment of a prophecy recorded in Zechariah 9:9, which foretold of Jesus presenting himself to the nation of Israel.

The account states that the multitude began to rejoice with a loud voice saying, "Blessed be the king that cometh in the name of the Lord." Some of the Pharisees standing among the multitude complained to Jesus about the noise. They were probably concerned about the

enthusiasm of the people, fearing that their position might be jeopardized. But Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40), the thought being that the prophecy concerning him at that moment must have its complete fulfillment.

We know that Jesus fulfilled his mission of providing the ransom-price just five days later on the fourteenth of Nisan—the Passover. The five days before his crucifixion were probably the most productive of our Lord's ministry. It was during this time that he spoke many of his parables, among them were the parables of the two sons, the parable of the wicked husbandman, the parable of the marriage of the king's son, the parable of the ten virgins, and the parable of the talents. During this time he also taught in the synagogue and spoke to the multitude. The scribes and Pharisees were determined to trap Jesus; they watched him and sent spies to hear what he said, in the hope that they could bring charges against him. But their efforts were not successful because our Lord's time had not yet come. When the proper time came, Jesus yielded himself to them in order that God's will might be done. □

Observing the Last Supper

KEY VERSE: "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body."—Luke 22:19

SELECTED SCRIPTURE: Luke 22:1, 2, 7-20

WE BELIEVE that it was incumbent upon Jesus to observe in minute detail the instructions of the Jewish Law. In Leviticus 23:5, 6 we read, "The fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread." It is important also that we understand the Jewish method of keeping time, which was used all down through the Jewish Age and was still in use in our Lord's day; that is, the day started at sundown and ended twenty-four hours later at the next sundown. With this background in mind, we know that when Jesus sent Peter and John to prepare for the Passover, it was sometime on the thirteenth of Nisan, for the preparations had to be completed by sundown on the thirteenth, just before the beginning of the fourteenth of Nisan. After the sun went down, marking the beginning of the fourteenth of Nisan,

Jesus and his disciples gathered in the upper room. The paschal lamb would have been slain and prepared for roasting, for the Passover supper would have to be completed before midnight.—Exod. 11:4; 12:1-12, 31

During the short ministry of Jesus, he, as an obedient Jew under the Law, celebrated three Passover feasts before the last that marked the end of his ministry. Those previous Passovers must have been periods of deep reflection, meditation and prayer for our Lord, which sharpened his anticipation for the last one that would mark the fulfillment of the type of the Passover. In the Luke account, Jesus said to his disciples, "With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." (Luke 22:15, 16) Because the Holy Spirit had not yet been given to the disciples, Jesus knew that much of what he said to them that

evening would not be understood. But he looked forward to the time when the Holy Spirit would give them understanding, and with it some appreciation of the wonderful sacrifice being offered on their behalf. Jesus said, "But the Comforter, which is the Holy Spirit, . . . [which] the Father will send in my name, . . . [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) And again in John 16:12, 13, we read, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he [it], the Spirit of truth, is come, . . . [it] will guide you into all truth: for . . . [it] shall not speak of . . . [itself]; but whatsoever . . . [it] shall hear, that shall . . . [it] speak; and . . . [it] will shew you things to come."

The Memorial Supper instituted by Jesus at the conclusion of that final Passover supper was in essence a memorial of the fulfillment of the type. The Passover lamb was accounted as slain, and the purpose of Jesus was to demonstrate to the disciples the benefits of that sacrifice to them and to all of the anti-typical firstborns of the Gospel Age. The account states, "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the

disciples, and said, Take, eat, this is my body." (Matt. 26:26) The primary significance of the bread is that his life as a perfect man was surrendered as a corresponding price for Adam, who was perfect when he sinned, and because of this, the world of mankind will have an opportunity for life in the kingdom. There is a correlative meaning to the bread as far as the footstep followers of Jesus are concerned in that, by partaking, it pictures their justification for the purpose of becoming associated with Jesus in sacrifice during the Gospel Age.

After Jesus gave them the unleavened bread, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it [or drink all of you out of it—Diaglott] for this is my blood of the New Testament [Covenant] which is shed for many for the forgiveness of sins." (Matt. 26:27, 28) The cup represented the perfect life poured out. Because of his faithfulness, the blood of Jesus will become the blood of the New Covenant by which the world of mankind will have forgiveness of sins and an opportunity for life. The footstep followers of Jesus, by partaking of these emblems, are pictured as having an opportunity to share in his sufferings and be partners in sacrifice. □

Suffering Crucifixion

KEY VERSE: "When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the spirit."—Luke 23:46

SELECTED SCRIPTURE: Luke 23:32-46

AFTER the end of the Memorial Supper instituted by our Lord, and the wonderful prayer recorded in the seventeenth chapter of John, Jesus and the disciples crossed the brook Cedron into the Garden of Gethsemane. The time was after midnight on the fourteenth of Nisan (Jewish reckoning). It was here that our Lord went alone to pray and left the disciples to watch, but because of the strains of the day, they were unable to stay awake. The Apostle Paul describes this experience of Jesus, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [out from death—Diaglott], and was heard in that he feared." (Heb. 5:7) Jesus was prepared to die. He knew that the purpose for his coming to earth was to take Adam's place in death to provide the ransom-price that would in God's due time be the means for the deliverance of the world of mankind from sin and death. But

to do this, Jesus as a man, had to die, taking Adam's place in the dust of the earth. Jesus was not praying that he might be saved from dying, but rather that God would exercise his mighty power and raise him out from the condition of death and exalt him to a spirit life. But the apostle indicated that our Lord's prayers were heard and that he was comforted. We know that, from this point forward, there was no hesitation or question until his mission was accomplished.

After his arrest in the garden, Jesus was taken to Caiaphas, the high priest, where the scribes and the elders were assembled. The entire assembled group sought false witness against Jesus in order that they might put him to death, but they found none. In desperation the high priest asked Jesus, "Tell us whether thou be the Christ, the Son of God? Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man

sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:63, 64) This was all that was needed for the high priest to place the charge of blasphemy against him. But they realized that the Roman government would not become involved in a religious dispute and so they changed the charge to sedition against the Roman government and brought Jesus before Pilate. During all of this ordeal, before the high priest and before Pilate, Jesus endured derision, humiliation, and pain at the hands of the mockers.

When Jesus was finally sentenced to die on the cross and was led away and was crucified, it was 9:00 a.m. (the third hour) on the morning of the fourteenth of Nisan. "When the sixth hour was come [12:00 noon], there was darkness over the whole land until the ninth hour [3:00 p.m.]." (Mark 15:33) The account continues, stating that at the ninth hour (3:00 p.m.) Jesus died, and here was completed God's greatest gift to mankind, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

The fifteenth of Nisan was the beginning of the seven days of the Feast of Unleavened Bread,

and on that year the first day also fell on the Sabbath (Saturday). We read in John 19:31, "The Jews therefore, because it was the preparation [the Passover—the fourteenth of Nisan] (Mark 14:42; Luke 23:56) that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day,) [it was a high day because it was the first day of the Feast of Unleavened Bread, and was also the regular Sabbath day] besought Pilate that their legs might be broken, and that they might be taken away." The account continues, stating that when they came to Jesus they found that he was already dead and so did not break his legs.

So Jesus was taken from the cross and placed in the tomb before sundown on the fourteenth of Nisan, thus fulfilling the type of the Passover lamb. The body of Jesus laid in the tomb the entire day of the Sabbath (from sunset until sunset). Then we read, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."—Luke 24:1-3 □

Standing Among the Disciples

KEY VERSE: "Behold my hands and my feet, that it is I myself. Handle me, and see me; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39

SELECTED SCRIPTURE: Luke 24:36-53

DURING the three-and-one-half years of the ministry of Jesus, the disciples had accepted him as the long-promised Messiah. From the prophecies they had concluded, along with the rest of the nation of Israel, that when Messiah came he would immediately establish his kingdom, and as the followers of Jesus, they were to have the privilege of sharing with him the honor and blessings. For this prospect, they had sacrificed friends, reputation, and business in order to devote their energy and time to declaring the presence of Messiah and the establishment of his kingdom. But they had a very limited knowledge and an erroneous idea of the manner and time of the establishment of the kingdom. A full knowledge was not then necessary; it was enough that they manifested faith in Jesus and that they demonstrated that faith by their actions. A complete understanding was not possible until they received the Holy Spirit. Jesus said, "I have many things to say

unto you, but you cannot bear them now. When he [it] the Spirit of truth, is come, . . . [it] will guide you into all truth . . . and show you things to come, and bring all things to your remembrance, whatsoever I have said to you."—John 16:12, 13; 14:26

It is impossible for us to appreciate the disappointment and despair that came over the disciples during and after our Lord's trial and crucifixion. Jesus was aware that this would happen, and in many instances he endeavored to prepare them for this experience, but because of their preconceived ideas they were unable to comprehend what he was saying. A prophecy that our Lord was familiar with states, "I will smite the Shepherd, and the sheep of the flock shall be scattered." (Zech. 13:7; Matt. 26:31, 32) Therefore during the forty days between his resurrection and his ascension, it was the purpose of Jesus to bring them together again and to reestablish their faith.

It is important to remember that during this time the Holy Spirit had not yet come upon the disciples and that the learning process was still inhibited by preconceived ideas. Therefore, the Lord led them gradually to an understanding of what had happened. He broke the news of his resurrection first to the women who came early to the tomb to anoint his dead body with ointment and spices. (Mark 16:1; Luke 24:1,10) The women then conveyed the message to the disciples that the angel had spoken to them, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him."—Matt. 28:5-7

This message was received by the disciples with a mixture of joy and reserved acceptance. Then the Lord accompanied the two sad and perplexed disciples as they walked from Jerusalem to Emmaus. The disciples did not recognize Jesus, who had assumed the likeness of a stranger. During their walk together the stranger opened the Scriptures to them, showing by the prophecies that what had happened to Jesus were the very things that were foretold. The

account is recorded in Luke 24:25-27.

There were other appearances including the incident of our selected scripture where he appeared in the midst of a gathering of the disciples. His purpose, as in previous appearances, was to comfort them and calm their fears and to reestablish their faith. Jesus displayed his hands and his feet to assure them that it was he who had been resurrected. Thomas was not present, however, and when told about it later he said, "Except I shall see in his hands the print of the nails, . . . and thrust my hand into his side, I will not believe." (John 20:24,25) It is worthy of note to see to what extent Jesus was willing to go, to reestablish Thomas' faith. We read that about eight days later the disciples were again gathered together and Thomas was with them. Jesus spoke to him saying, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."—John 20:27,28

It was thus with wisdom, patience, and love that the Lord gathered his disciples together under his wings, and reestablished their faith in preparation for the experiences that they were soon to have. □

Christian Life and Doctrine

The Book of Books—Part 4

THE BOOK OF ISAIAH

Redemption promised . . . World government . . .

Blessings of "last days" . . . Death destroyed . . .

Houses built . . . Vineyards planted

ISAIAH was one of God's holy prophets, and the major portion of the book which bears his name is prophetic in character. It contains some history, and some very precious assurances of God's care over his people. One of these reads, "Thou [the Lord] wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." —Isa. 26:3, 4

Some of the prophecies of the book pertain to the calamities which were to come upon the nation of Israel because of its sin. "Ah, sinful nation," the prophet writes, "a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Isa. 1:4) In colorful and forceful language, Isaiah forecast the coming desolation of the nation and of their land, saying, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." —Isa. 1:7, 8

But the Book of Isaiah is concerned with much more than prophesying the punishments of the Lord which were shortly to come upon the nation of Israel. The fulfillment of these

prophecies began when the nation was taken into captivity in Babylon. Intertwined with these are forecasts of major events in the outworking of the divine plan of redemption and restoration of all mankind, some of which were thousands of years in the future from Isaiah's time.

Jesus' Foretold Death

Fundamental to the outworking of the divine plan of salvation was the death of Jesus as man's Redeemer, and in the fifty-third chapter of Isaiah this is foretold. In order that the dying race might be redeemed from death, Jesus took the sinner's place in death. Concerning the Redeemer's suffering and death, the prophet wrote:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. . . . He made his grave with the wicked, and with the rich in his death. . . . It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, . . . and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."—vss. 3-11

The pleasure of the Lord referred to in this passage is the divine purpose, as stated to Abraham, to bless "all families of the earth." (Gen. 12:3; 22:18) It is through the death of Jesus as the Redeemer that these promised blessings of life will be made available to the people for the thousand years of his kingdom.

As the prophet foretold, Jesus was cut off in death, and "who shall declare his generation?" (Isa. 53:8) From the natural standpoint Jesus had no family, but, as the prophet foretold, he shall see of the travail of his soul, and shall be satisfied. This will also be during the thousand years of his kingdom, for then the entire human race will be awakened from the sleep of death and given an opportunity to secure

everlasting life through Jesus. All who then accept this loving provision of divine grace will become Jesus' seed, his children, for he will be their father, or life-giver.

The Kingdom Necessary

The Prophet Isaiah reveals that in order for the pleasure of Jehovah to prosper in the hands of Christ, a kingdom, or government, must be established in the earth to administer the blessings provided by his death. So, in a prophecy of the birth of Jesus this is brought to our attention. We quote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

The government, or kingdom, of the Lord in which The Prince of Peace will be the supreme ruler is prophesied in the second chapter of the book, as follows: "It shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

In this prophecy of the kingdom of Christ, more symbolic or pictorial language is introduced. The mountain of the Lord, for example, is the kingdom of the Lord. This should have been quite understandable to ancient Israel, to whom the prophecies were originally written. As we have previously

noted, God ruled Israel through one after another of the nation's kings, of whom it is said that they sat upon the throne of the Lord. The headquarters of this kingdom arrangement were in Mount Zion in Jerusalem. To the Israelites therefore the mountain of the Lord would plainly mean the kingdom of the Lord.

Isaiah tells us that in the last days this mountain shall be established in the top of the mountains, and exalted above the hills. This suggests that Christ's kingdom will take a dominating position of control over all the nations of earth. The people will quickly recognize its authority and all nations shall flow unto it. Then, as the prophet shows, there will be a genuine disarmament program, for the nations shall convert their instruments of war into utensils of peace, and they will learn war no more. Thus one of the great objectives in the birth of Christ shall have been accomplished, for he will truly then be The Prince of Peace.

This achievement of the divine purpose is to come to pass, Isaiah wrote, in the last days. This does not mean the last days of time, or of human experience, but simply the last days of the reign of sin and death. As we continue our examination of the Bible, we will find from many of its prophecies that we are even now living in the early beginning of the last days, and thus may expect that soon the kingdom of Christ will manifest itself in power and great glory, bringing peace, and health, and life to all mankind.

In chapter twenty-five, Isaiah further depicts the blessings which will reach mankind through the administration of Christ's kingdom. Here, again, that kingdom is pictured as a mountain, and the prophecy states that "in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Suggesting some of the things which will constitute this feast, the prophet declares that in this mountain, or kingdom, the Lord "will swallow up death in victory; and the Lord God will wipe away

tears from off all faces. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—vss. 6-9

Not in Vain

An assurance of the survival of the human race is presented in the forty-fifth chapter of Isaiah's prophecy, and the eighteenth verse, which reads, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none else." This is in full agreement with the divine command to our first parents to multiply and fill the earth and subdue it. It emphasizes that despite man's fall into sin and death, God intended that his original purpose pertaining to his human creation is to be accomplished, that he did not create the earth in vain.

Following this assurance that the human race was to continue on the earth, there is an apparent reference to the vain efforts of the nations today to find a solution to their problems apart from God, or by appealing to other gods—whether of military might, or of gold, or heathen deities—and that even their taking counsel together will not save them, that their only salvation is to look unto him. We quote:

"Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God, and a Savior; there is none beside me. Look unto me and be ye saved, all ye ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in

righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.'—vss. 20-23

Everlasting Joy

The thirty-fifth chapter presents another reassurance of God's purpose to save mankind from the result of sin. As though the Lord is speaking to his people in the fear-filled world of today, asking them to give a message of comfort to those who will hear, he declares, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—vs. 4

In our examination of some of the succeeding prophetic books of the Old Testament, we will learn that the period immediately preceding the establishment of Messiah's kingdom in the earth is described as one of great trouble and distress upon the nations, prophetically described as the day of God's vengeance against the many blighting evils which have corrupted human society. It is this which is referred to in the statement, "Behold, your God will come with vengeance." However, in order to assure us that this manifestation of God's righteous anger is merely against the sinful and evil practices and policies of the nations, and not against the people, except as they refuse to be separated from their wrongdoing, the prophet adds, "He [that is, the Lord] will come and save you."

This promised salvation will reach the people through Messiah's kingdom, established upon the ruins of the institutions of sin which were built upon human selfishness. Not only will this glorious kingdom save the people from fear and war, but from sickness and death as well. Continuing, the prophet declares: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—vss. 5,6

The last verse of this reassuring chapter informs us that the dead will then return from death—"The ransomed of the Lord shall return," says Isaiah. Through Christ, the Redeemer, redemption is provided for the entire human race. All are therefore included in the statement, "the ransomed of the Lord." And they shall return from death "with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

New Heavens and New Earth

In chapter sixty-five there is another revealing prophecy of the kingdom of Christ, pointing out the great changes which it will bring about in human experience. In this chapter, Christ's kingdom is symbolically described as new heavens and a new earth, and associated with this picture is another; namely, a new Jerusalem. Through the prophet the Lord says, "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." —Isa. 65:17, 18

The new heavens and new earth symbolisms are used in a number of the Bible's prophecies, being introduced in the Book of Isaiah for the first time. They are used to represent the spiritual and earthly aspects of Christ's kingdom. Together, these two phases of the kingdom of Christ will constitute the Jerusalem which will be such a joy to all who become God's people under the administration of that new kingdom. We will find these symbols in later books of the Bible and will explain them further then. Now let us note the great changes which are to be wrought as a result of the coming into power of Christ's kingdom, the new heavens and a new earth. Continuing, the prophecy states:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an

hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the work of their hands."—vss. 20-22

The elect of God here referred to is Jesus. Associated with him will be his faithful followers. As we progress with our study we will find that these will constitute the new heavens; that is the new spiritual rulers of the earth. On the other hand, those pictured as building houses and inhabiting them, and planting vineyards and eating the fruit of them, will be the restored human race.

The elect, the prophecy states, will make them long enjoy the work of their hands. This means, simply, that through Christ and his church everlasting life will be made available to all mankind. That is why one who continues in opposition to this rule of righteousness, and who dies because of his sins, will be only as an infant, even though he may not die until he is a hundred years old. Those who then accept the provisions of God's grace, through Christ, and obey the laws of that new kingdom, will live forever.

THE BOOK OF JEREMIAH

**Destruction and restoration . . . "Sour grape" of sin . . .
Divine image restored**

The Book of Jeremiah is next in the Old Testament collection of inspired writings. It takes its name from the prophet who wrote it. Jeremiah served Israel just before its government was overthrown and the people taken captive to Babylon. He forecast this tragedy as well as other calamities which were to come upon the nation. Because of the pessimistic nature of much that this prophet wrote he is sometimes referred to as the prophet of doom. The Lord's

commission to Jeremiah to serve as a prophet summarizes the substance of the book. It reads, in part:

“The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”—Jer. 1:9,10

Jeremiah himself did not do any pulling down or destroying of the nations. Neither did he build nor plant. He was commissioned merely to proclaim the Word of the Lord concerning these events, and this he faithfully did. He forecast the pulling down of Israel as well as the other nations of earth, and he also foretold restoration, both for Israel and for all mankind.

Imminent in Jeremiah's day was Israel's captivity to Babylon. He forecast this, and also prophesied the return of the people to the Promised Land. Subsequently, however, the nation was again to be driven out of the land, and scattered among all nations. Jeremiah also forecast this. But the prophet gave assurance that this dispersion would also end, and the people again would be restored to the land which God gave to their fathers. (Jer. 16:12-18) These prophecies are even now being fulfilled.

In chapter thirty-one, Jeremiah presents a more comprehensive prophecy of restoration—one which indicates a complete change in man's relationship to the laws of God. He declares that a time is coming when it shall no more be said, “The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”—vss. 29,30

What a drastic change this will be! In the larger vista of human experience, it was Adam who ate the sour grape of sin and as a result the entire human race was plunged into death. But as Jeremiah points out, this is to be changed, for a

time is coming in the outworking of the divine plan for human recovery from sin and death when no one will die for another's sins. That will be for the thousand years of Christ's reign with his church. Then, the only ones to die will be those who themselves willfully transgress divine law.

As we have seen, the Prophet Isaiah reveals that the transgressions of humanity were laid upon Jesus. He died for the sins of the world, the just for the unjust. This is why, when the Lord's due time comes, every individual member of the human family will be given an opportunity to demonstrate his own desire to obey the law of God, and those who do obey shall live forever.

Verses thirty-one to thirty-four of this same chapter are prophetic of a new covenant which the Lord promises to make "with the house of Israel, and with the house of Judah." Other prophecies reveal that eventually Gentiles will be brought into this covenant. It is called a new covenant because it will take the place of the old Law Covenant, which as we have seen, was made with Israel at Mount Sinai. Concerning this New Covenant the Lord says: "I will put my law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, . . . Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—vss. 33,34

This indicates a time when the human race will be restored to the original perfection, and when the image of God will be reflected in the hearts and lives of all mankind, even as it was in Adam when he was first created and before he fell into sin and was sentenced to death. And at that time also, all shall know the Lord from the least of them unto the greatest of them, saith the Lord.

THE BOOK OF LAMENTATIONS

Next comes the Book of Lamentations, which also was written by the Prophet Jeremiah. It contains little in the nature of prophecy, but rather, as its name implies, is largely

a lamenting over the calamities which had come upon Israel in being taken captive to Babylon. The book is written by one who speaks with the vividness and intensity of an eyewitness of the misery which he bewails. The fact that Jeremiah had prophesied this tragedy did not make it less a cause for deep sorrow and weeping.

However, he does not complain against God in allowing this trouble to come upon his people, for he recognized that the nation was merely experiencing its just punishment for sins. Speaking representatively for the whole nation, Jeremiah wrote, "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity."—Lam. 1:18

In his deep sorrow, the prophet maintained his trust in the Lord, and recognized that in him was his only source of hope, so he wrote, "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:24-26

Thus the prophet expressed his confidence that salvation and deliverance would eventually come to Israel. His beautiful statements of trust in the Lord are also an illustration of the manner in which the personal experiences of the writers of the Bible call forth expressions of devotion to God which, throughout the ages, have been rich sources of blessing to all who have put their trust in the Lord and have sought to know and to do his will.

THE BOOK OF EZEKIEL

Sinners resurrected . . . "Until He come" . . . Valley of dry bones . . . Divine intervention . . . Human survival

Like the other prophetic books of the Old Testament, a considerable portion of the Book of Ezekiel had its fulfillment in

the ancient past, in the experiences of Israel and of the Gentile nations with which the Israelites were surrounded. However, Ezekiel records a number of remarkable prophecies of events even now taking place, and of still others yet to occur—events associated with the establishment of the kingdom of Christ and his thousand-year reign for the blessing of all the families of the earth.

All of God's prophets were outspoken in their upbraiding of the Israelites for their sins, and Ezekiel was no exception. In the sixteenth chapter there is a notable example of this, yet withal, a promise of blessing upon the people in the resurrection, despite the scarlet nature of their sins. This particular oration begins with the forty-fourth verse, where the prophet refers to Israel as a "mother," and to certain heathen nations, notorious for their wickedness, as "sisters," who also had "daughters."

He names Samaria and Sodom, cities which had been destroyed because of their wickedness. Then Ezekiel speaks of the time when all these will return to their former estate, including Israel, meaning that they will be restored to life as human beings on the earth. He thus projects the account far into the future from his day, even to the time of the resurrection of the dead. In presenting this fact of the coming resurrection of both Jew and Gentile, the prophet explains that the people of those wicked cities of the past will be brought into covenant relationship with God, together with the Israelites—into that New Covenant foretold by Jeremiah, a covenant which will be everlasting because it will not be broken, as was the original Law Covenant.—Jer. 31:31-34

This wonderful prophecy of the future restoration to life of the people of all nations helps to keep before the student of the Bible its great theme song of redemption and restoration. And, like the other prophets, Ezekiel also reminds us of God's great kingdom plan, and that it will be through the agencies of the kingdom of Christ that the restitution, or restoration, blessings will be made available to the people.

(Continued on page 38)

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Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
La Porte WCOE

KENTUCKY

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

MAINE

Portland WDCI-AM 9:45 a.m.
Portland WDCS-FM 9:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLD 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

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

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPB 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJCJ 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Fredericton, N.B. CFNB 10:15 p.m.
 Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld. CFDL-FM 12:15 p.m.

Port au Choix, Nfld. CFNW 12:15 p.m.

Port aux Basques, Nfld. CFGN 910 12:15 p.m.

St. Andrews, Nfld. CFCV-FM 12:15 p.m.

St. Anthony, Nfld. CFNN-FM 12:15 p.m.

Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 7:00 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

ITALY

Europa Radio Milano

FM 83.300 11:30 a.m.

Euro Tele Radio Calabria

102 MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

SPAIN

Radio Girona (Mon.) 9:45 p.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

VIRGIN ISLANDS

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Miami WKID
Jacksonville Channel 17
Leesburg WIYE Channel 55
Sunday 9:30 a.m.

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

City Channel/Cable Co.

ALABAMA (7:30 a.m.)
Anniston Channel 2
Birmingham Mountain Brook
Huntsville-
Decatur-
Florence Channel 9
Mobile-
Pensacola Channels 19, 29
Montgomery Channels 6, 22
ARIZONA (6:30 a.m.)
El Centro-
Yuma U.A. Columbia
Phoenix Channels 2, 17, 30, 31
Tucson Channels 2, 17, 20
Sajuro Cable

ARKANSAS

Fort Smith Channel 10
Joplin-
Pittsburg Channel 19
Jonesboro-
Little Rock Channel 15

CALIFORNIA

(5:30 a.m.)
Fresno Channel 13
Los Angeles Channels 18, 19, 44
Thota Cable
San Diego Channel 22
San Francisco Channel 18
San Luis Obispo Channel 25

City Channel/Cable Co.

COLORADO (6:30 a.m.)
Denver Channels 20, 26, 28
Grande Junction Storer

CONNECTICUT

(8:30 a.m.)
Hartford-
New Haven Channel 33
Rollins
Southern Connecticut
Storer
Valley

DELAWARE

(8:30 a.m.)
Philadelphia Channels 2, 22

FLORIDA

(8:30 a.m.)
Ft. Lauderdale Channel 25
Broward
Dade
Hollywood

Ft. Myers-
Naples Channel 9
Jacksonville Channels 20, 22
Orlando-Day-
tona Beach Sanlando
ATC
Miami Channels 5, 7, 18, 25
Panama City Channel 2
Sarasota Channel 12

City Channel/Cable Co.

Tampa-St. Petersburg Channels 19, 24, 31, 33
West Palm Beach Channel 11

GEORGIA

(8:30 a.m.)
Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
25, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom
Cablevision
Augusta Channel 18
Tallahassee Channel 12

IDAHO

(6:30 a.m.)
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 6

ILLINOIS

(7:30 a.m.)
Chicago Channels 14, 19, 21, 33
Davenport Channels 7, 19
Teleprompter
Channel 12
Peoria Channel 19
St. Louis Channel 23
Southwestern
Metro East

INDIANA

(8:30 a.m.)
Chicago Channel 10

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	Channel 4	Dayton	Channel 4
Indianapolis	Channel 19 American Sentinel Commun.	St. Louis	S.W. Missouri Channels 13A, 18, 23, 33	Lima	Cable Communications
IOWA (7:30 a.m.)		MONTANA (6:30 a.m.)		Youngstown	Channels 9, 10
Cedar Rapids-		Missoula-	Channel 3	OKLAHOMA (7:30 a.m.)	
Waterloo	Waterloo	Butte	Channel 3	Oklahoma City	Channels 8, 22
Des Moines	Channels 4, 5, 35	NEBRASKA (7:30 a.m.)		Tulsa	Channels 6, 10, 16, 18, 21
Lincoln-		Lincoln-		Wichita Falls-	Green Country
Hastings		Hastings-		Lawton	Channel 11
Kearney	Channels 4, 10	Kearney	Channel 36	OREGON (5:30 a.m.)	
Sioux City	Channel 23	Omaha	Center Channel 29	Boise	Channel 12
KANSAS 7:30 a.m.		NEVADA (5:30 a.m.)		Eugene	Channels 2, 5
Joplin-		Las Vegas	Channel 20	Portland	Teleprompter Channels 13, 26, 30, 44, 83
Pittsburg	Channel 3	Salt Lake City	Channel 12	PENNSYLVANIA (8:30 a.m.)	
Kansas City	Channel 5A	NEW HAMPSHIRE (8:30 a.m.)		Erie	Channels 8, 18
Wichita-		Boston	Warner-Nashua	Erie Telecom.	
Hutchinson	Channel 5	Hanover	Channel 10	Johnston-	
KENTUCKY (8:30 a.m.)		NEW JERSEY (8:30 a.m.)		Altoona	Channels 5, 8
Bowling		New York	Telco	Philadelphia	Channels 7, 14, 15, 20, 23
Green	Channel 20	Philadelphia	Teleprompter	Brandywine	
Charleston-		Philadelphia	Vision	Cablevision	
Huntington	Channels 4, 5	Philadelphia	Channel 20	So. Eastern	
Evansville	Channels 2	Comcast		Ultra Com	
Lexington	Channels 3, 31	Storer		Pittsburgh-	
Louisville	Channels 21, 29P, 30	U.A.-Columbia		Wilkes Barre-	
Nashville	Channel 10	NEW MEXICO (6:30 a.m.)		Scranton	Channels 5, 10
LOUISIANA (7:30 a.m.)		Albuquerque	Channels 9, 11, 12, 20	Blue Ridge	
Baton Rouge	Channel 8	El Paso	Channel 3	SOUTH CAROLINA (8:30 a.m.)	
Lafayette	Channel 7	Sun		Charleston	Storer
Monroe-		White Sands		Columbia	Channels 4, 19F
Eldorado	Channel 2	Cablecom-Roswell		Wilmington	Channel 12
New Orleans	Teleprompter	Teleprompter-		SOUTH DAKOTA 6:30 a.m.)	
Shreveport-		Lovington		Sioux City	Channel 30
Texarkana	Channel 2	NEW YORK (8:30 a.m.)		Sioux Falls	Yankton
MAINE (8:30 a.m.)		Albany-		TENNESSEE (7:30 a.m.)	
Portland-Po-		Schenectady-		Chattanooga	Channel 18
land Springs	Cable TV-Kennebunk	Troy	Channels 8, 13, 17, 29	Knoxville	Channels 14, 21
MARYLAND (8:30 a.m.)		Buffalo	Channels 3, 11	TCI	
Baltimore	Channel 15	New York	Channels 10, 17, 29	Nashville	Channel 26
Washington	Channel B3	Rochester	Channels 32, 33	TEXAS (7:30 a.m.)	
Boston-		Syracuse	Auburn	Abilene-	
Worcester	Channels 16, 25, 36, 42	NORTH CAROLINA (8:30 a.m.)		Sweetwater	Channels 6, 10, 14, 17
Springfield	Channel 25	Charlotte	Channel 22	Amarillo	Channel 15
MICHIGAN (8:30 a.m.)		Greenville-		Austin	Channel 17
Detroit	Channels 2, 25B, 31, 38	New Bern-		Corpus Christi	Channels 7, 36
Flint-		Washington	Channel 26	Dallas	Channel 21A
Saginaw	Channel 18	Greenville-		Dallas-	
Grand Rapids-		Spartanburg-		Fort Worth	Channels 8, 19, 24, B30, 34, 35
Kalamazoo-		Asheville	Channel 12	El Paso	Channel 13
Battle Creek	Channels 6, 10	Norfolk-		Houston	Channels 8, 12, 17, 21, 24, 26
Coldwater		Portsmouth-		Teleprompter-Galv.	
South Bend-		Newport News-		Channel 11	
Elkton	Channel 30	Hampton	Channel 22	Lubbock	Channel 10
Traverse City-		Raleigh	Channels 9, 22, 24, 32	McAllen-	
Cadillac	Great Lakes	Durham	Alert	Brownsville	Channel 9
MINNESOTA (7:30 a.m.)		NORTH DAKOTA (6:30 a.m.)		Odessa-	
Minneapolis-		Fargo	Channel 12	Midland	Channels 3, 13
St. Paul	Channel 7	OHIO (8:30 a.m.)		San Angelo	Channel 10
MISSISSIPPI (7:30 a.m.)		Akron-		San Antonio	Channels 3, 28, 34
Jackson	Channel 7	Cleveland-		Cable TV of Bexar	
Meridian	Channel 9	Canton	Channels 10, 18, Q21	Waco-	
MISSOURI (7:30 a.m.)		Cincinnati	Channel 23, 38	Temple	Channel 19
Columbia-Jef-		Cleveland	Channel 18	Community	
erson City	Channel 11	Cleveland-		Wausau-	
Kansas City	Channel 8	Canton	Channel 8	Rhineland	Channels 6, 12, 23
Diacom Satellite		Columbus	Channels 5, 12, 19	WYOMING (7:30 a.m.)	
Landmark		Warner Amex		Casper-	
Springfield	Channel 4	McDonald Group		Riverton	Channel 4

We have already learned that the kingdom of Israel was typical in many respects of the kingdom of Christ. But as foretold by the prophets, that kingdom was overthrown by King Nebuchadnezzar of Babylon in 606 B.C. Zedekiah was the last king to reign over the nation. Ezekiel addresses him, saying: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

An interesting phrase in this prophecy is, until he come whose right it is. This is a reference to the coming and enthronement of Jesus as the rightful king of Israel and of the whole world. As we have seen, God ruled that one little nation of Israel through her successive kings, but Ezekiel explains that that arrangement ceased with the overthrow of Zedekiah, that it was to be no more until the time should come for God to rule through Jesus, and this rulership will not be over Israel alone, but will embrace all nations.

True to the prophecy, Israel has never had another king. Seventy years later the people were permitted to return to Palestine, but they were always subject to other powers. There was an overturning of these from Babylon, to Medo-Persia, to Greece, and to Rome, but Israel remained a vassal nation to one after another of these, and finally, by the armies of Rome, were scattered among all nations.

But the Prophet Ezekiel, nevertheless, forecasts their ultimate restoration to the Promised Land. Chapters thirty-six through thirty-eight are a remarkable setting forth of events related to their regathering in these last days. Chapter thirty-six tells of God's purpose to restore this people to their land, not because they merited such favor, but for his own name's sake. Chapter thirty-seven describes the reviving of

the national hopes of Israel, likening their former status to a valley of dry bones.

These bones come together, are covered with flesh, and finally receive life. A great deal of this has already been fulfilled by what has occurred in Palestine in recent years. But there is still much to be accomplished, and the prophecy will continue to be fulfilled until even the dead are restored to life.

Chapters thirty-eight and thirty-nine reveal, however, that before this occurs there is to be a vicious attack upon regathered Israel by aggressor forces from the north. The closing verses of chapter thirty-eight reveal that this attack will be repelled, and the aggressors destroyed, not by the Israeli army, but by divine intervention. This the prophecy reveals, will open the eyes of both Gentiles and Jews to the fact that God is taking a hand in human affairs, and that they will thus behold his glory.

It will be from this time forward that the kingdom of Christ will take a dominant role in the affairs of the nations, beginning with Israel. That is when, as we read in the prophecy of Isaiah, all nations will say, "Come, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths." The people of all nations will then learn righteousness, and there will be universal and everlasting peace. Redeemed from death the people will, by obeying the laws of Christ's kingdom, live forever; and the dead will be restored to life. This is God's assurance of human survival! □

1983 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 27.

The Peace of God

EVERY attribute of God forcefully describes our God. We may speak of him as the God of power, the God of justice, the God of wisdom, or the God of love. Special manifestations of an attribute may also define God because one particular activity or work may reveal him to us. Thus, we could use titles concerning him as a God of wrath, a God of vengeance, or a God of mercy. And because we receive benefits from our Heavenly Father which specially reveal his character, we may also think of him as the God of light, the God of truth, and the God of all grace.

But often, the Scriptures refer to Jehovah as the God of peace. Every New Testament book except I John exhorts us to possess and cultivate the growth of peace; and most of them contain a salutation invoking a blessing of peace from our Heavenly Father. Also, because God dealt individually with the faithful prophets of old, the Old Testament records are replete with many beautiful assurances of abundant peace to those who would love and worship the Lord.

The fountain and source of all peace is God himself. From his vast resource of power and wisdom which resides within himself springs this peace. It is an ingredient of his inherent goodness. "He is never confused, bewildered, perplexed, anxious or careworn—not in the least fearful that his plans will miscarry or his purposes fail. All power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning—a knowing which comes not only from philosophical principles which he himself established, but

also by intuitive knowledge. As the Creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem can arise the results of which are not manifest to his mind.”

We know that God has peace, is at peace, and can inspire peace in others. And we have learned that we can have peace if our considerations and meditations follow prescribed rules within proper boundaries.

Paul suggests these thoughts to us in Philippians 4:6-9. “Be careful for nothing [be not anxious about anything, Diaglott]; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.” This message from Paul implies that we have the possibility within our control either to restrict the peace of God in our hearts and thus lower its influence in our lives, or to improve its influence and increase its blessing in ratio to the thoughts we encourage within ourselves.

But what exactly is peace? Peace is defined as a state of quiet or tranquility, freedom from disturbance or agitation. Such a state of mind is possessed by God. He is never wearied nor perplexed by any of the cares of his vast dominion. Yet his perfect peace is not due to the absence of disorder in his realm, nor to an indifference to pain or pleasure. The peace of God stems from that perfect poise and balance of his glorious attributes which make him master of his sovereign situation in the universe.

We do not think of God himself as developing peace, or of growing in this quality, but rather having its complete possession and expression. God's peace has been manifested during ages of discord, hatred, and rebellion in God's family. The method and power by which God's peace passes to us is not as the world would arrange or give, wherein it is effective only when outward conditions of serenity and calm prevail. Much to the contrary—God's peace can bring calmness, confidence, and rest to us in the midst of conflict and warfare, even as it exists in God himself.

But the question arises: Does the fact that God has everlasting personal peace mean that he has never known sorrow? Let us consider this question from the point of view that man, made in the mental and moral image of God, experiences sorrow. Even as new creatures we may sorrow—real sorrow, deep sorrow—not just the emotional tear. Therefore, we believe that sorrow is compatible to the divine character and it is reasonable to believe that our God of peace has sorrowed amidst discord within his family. One of his sons, Lucifer, became a tempter, an opponent, and a usurper. Another son, Adam, and his family proceeded on a course of disobedience which has continued for many centuries. Many angelic sons also became allies of Satan and produced great wickedness in the earth. The Bible states, "And God saw that the wickedness of man was great in the earth . . . and it repented the Lord that he had made man on the earth, and it **grieved** him at his heart." (Gen. 6:5, 6) But, nevertheless, God's peace maintained and ruled in silent perfection, concurrent with all these rebellions.

It is this kind of peace that we are promised—peace which prevails over adversity, turmoil, passion, and ignorance. It brings calm in the midst of storm, confidence and trust while the sea and the waves roar. God's peace is a present help in time of trouble because it is within us.

Like all of God's blessings, God's peace accrues to us through his Son. It cannot be received in any other way than by

identifying, accepting, and joining with the Son, and is developed in us according to our faith and full acceptance of his teachings. We gain and develop the peace of God according to our growth in faith and knowledge of God's purposes and promises as revealed by Jesus in the divine Word.

In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here Paul teaches that the availability of peace with God is through our Lord Jesus Christ and his sacrificial death on our behalf. This is further noted in Colossians 1:20,21, where Paul describes the ransom merit of Christ and how instrumental the ransom is in bringing peace to us. "And having made peace through the blood of his cross, by him to reconcile all things unto himself . . . and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."

Peace **with** God by faith in the sacrifice of Jesus opens up to us the privilege of receiving the peace **of** God. The one must precede, and the other may follow. It will follow if we desire and pursue its attainment. Jesus encouraged us to fully obtain his peace, and to make this possible, he was faithful unto death. He left us his peace, which was the peace of God—a peace superseding the peace **with** God. This is brought to our attention in John 14:27, which reads, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This legacy of our dear Savior is perhaps somewhat surprising, inasmuch as there is scarcely anything recorded in the Gospel accounts that describes Jesus' life as peaceful. But we know he surely was a man of peace, and when he and his disciples ministered to others, bringing the blessing of peace was one of the purposes of their service. Note how this is presented in Luke 10:5,6. "And Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it."

There were times when the sympathetic nature of Jesus was greatly touched by the terrible results of evil which he beheld. One such occasion was the death of Lazarus and its saddening effect upon his family and friends. On this occasion, Jesus wept in sympathy with the billions of others of mankind who would feel despair at the loss of loved ones in death.

There were also occasions when Jesus, as God's representative, was properly opposed to evil. Note his denunciation and condemnation of the scribes and Pharisees and his righteous anger when he drove the money-changers from the Temple of worship. But these instances do not indicate a loss or lack of peace in Jesus' life, but rather, they teach that peace must be preserved in its full measure and influence through all the varied experiences and trials of life, even as peace was maintained in Jesus' life.

A wise man wrote: "Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence to, not in an exemption from suffering."

Jesus' peace deepened through experience. In his service for God he began with full confidence in his Heavenly Father. "I delight to do thy will." (Ps. 40:8; Heb. 10:7) He knew and testified, "My Father is greater than I." He acknowledged that it was the Father's power which performed the miracles and healings. Jesus' acceptance of the Father's infinite wisdom was indicated by his understanding of and cooperation with God's plan of redemption. The Son, though a "man of sorrows" (Isa. 53:3), valued all the assurances of divine comfort found in God's Word, and he received their fulfillment in his life on earth. At the time of his great sorrow in Gethsemane he was "heard in that he feared [reverenced God]."—Heb. 5:7.

We know that Jesus' peace was an outgrowth of fellowship and communion with God. It was the result of reliance and

faith in God's character and purpose. When Jesus bequeathed peace to us, he knew it would be necessary for us also to manifest confidence and faith in God's purpose. As followers in his footsteps, we receive the peace of God in our hearts through the same processes as did Jesus.

Jesus said, "Not as the world giveth, give I unto you." Indeed not! The world gives peace in stinted measure, to a limited area of life or experience, in perishable quality, measured in hours or days. The world will give peace by arranging untroubled serenity and calmness of surroundings. But our peace is a rest of heart, in full assurance of faith in God. God's peace abides despite assailing, or conditions of trial, because it is not dependent upon outward calm.

We will, of course, lack the full blessing of peace whenever we feel ourselves in God's displeasure. Such an awareness will arise from disobedience or from a conscience instructing us of being wrong. In Philippians 4:9, Paul admonishes obedience to God's will to achieve consequent peace. Notice how the promise of peace in this text is contingent upon **doing**. "Those things, which ye have both learned, and received, and heard, and seen in me, **do**: and the God of peace shall be with you." In Hebrews, chapter thirteen, Paul says he desires us to be perfect (complete), working God's will, inferring that if we are, the God of peace who brought Jesus from the dead will bring us peace. (Heb. 13:20,21) Paul seemed to rejoice in using the expression of our title, "the God of peace," because it conveys so beautifully the purpose of God in arranging atonement, the means by which complete and ultimate peace will be achieved. He did this by sending his Son.

Paul wrote in I Thessalonians 5:13, "Be at peace among yourselves." This admonition is perpetually timely for the Gospel church. Are we able to accept experiences with the brethren which may perplex, or be unpleasant, and not display or feel anger or malice? Are we able to accept these experiences in a quiet, lawful manner, while at the same time striving to clarify the problems? Are we quick to forgive a

wrong in order to further peace? Are we able to set aside our preferences (not principles) in favor of those of others, in the interests of peace? Are we able to delay our plans or wishes in deference to the plans of others, and set our wills aside, and still keep our peace? These are just a few practices, which, if followed, will help preserve peace among ourselves.

After writing, "Be at peace among yourselves," the Apostle Paul indicates that there may be many experiences among the brethren in which the manifestation of peace is important. These are listed in verses fourteen through twenty-two. "Possess the peace of God when you exhort others, warn others, comfort others, support others. Be patient toward all, possessing peace in all of these activities, doing such to develop and prosper peace among yourselves. Follow that which is good; rejoice in service, opportunity and privilege; pray in spirit; give thanks; be zealous; accept admonition; prove all things, and hold fast the proved; abstain from all appearance of evil."

Continuing in verse twenty-three, the apostle assures us that to those who develop and maintain peace throughout their Christian relationships, the very God of peace will accept their service, and sanctify them wholly. This sanctifying infers future divine reward and opportunity.

When counseling, Paul must have been considering the words of Jesus in Mark 9:50, "Have salt in yourselves, and have peace one with another." Have the preserving, purifying principle always—the principle of denying yourselves, of suppressing pride, ambition, contention—thus being acceptable to God as an offering. Having peace means avoidance of contention and quarreling, struggling for place, honor, and office. In positive terms, it means seeking for the spiritual welfare of each other. A wise man said, "Five great enemies to peace inhabit with us: avarice, ambition, envy, anger, and pride. If those enemies were to be banished, we should enjoy perpetual peace."

In approaching the end of this discussion, we wish to quote without comment the Amplified Version of James 3:13-18: "Who is there among you who is wise and intelligent? Then let him by his noble living show forth his [good] works with the (unobtrusive) humility [which is the proper attribute] of true wisdom. But if you have bitter jealousy, (envy) and contention [rivalry, selfish ambition] in your hearts, do not pride yourselves on it and thus be in defiance of and false to the Truth. This [superficial] wisdom is not such as comes down from above, but is earthly, unspiritual (animal), even devilish (demoniacal). For wherever there is jealousy (envy) and contention (rivalry and selfish ambition) there will also be confusion (unrest, disharmony, rebellion) and all sorts of evil and vile practices. But the wisdom from above is first of all pure (undefiled); then it is peace-loving, courteous (considerate, gentle). [It is willing to] yield to reason, full of compassion and good fruits; it is wholehearted and straightforward, impartial and unfeigned—free from doubts, wavering and insincerity. And the harvest of righteousness (of conformity to God's will in thought and deed) is [the fruit of the seed] sown in peace by those who work for and make peace—in themselves and in others, [that is,] that peace which means concord (agreement, harmony) between individuals, with undisturbedness, in a peaceful mind free from fears and agitating passions and moral conflicts."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Isa. 26:3 □

"Let the peace of God rule in your hearts, . . . and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
—Colossians 3:15-17

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament prophet sacrificed a position in the king's household to endure the hardships connected with the rebuilding of the city of Jerusalem?

2. Matthew 10:34 reads as follows: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Harmonize this statement with the scriptural declaration that Christ is "The Prince of Peace." —Isa. 9:6

3. John 8:31, 32, reads: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." From what would one be freed?

4. How will Jehovah's permission of evil ultimately result in good for the human race?

5. Isaiah 7:14 reads as follows: "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." To whom does this prophecy apply?

6. Why should Christians study the Old Testament record

of God's dealings with the Israelites, as a nation and as individuals?

7. Complete this text: "Blessed are the merciful: . . ."

8. What book in the Bible records the following prophecy? "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

9. Which is correct: (a) Christians should hold no grudge against anyone, but should forgive and overlook the trespasses of others, or (b) Christians are justified in holding a grudge against another until such a one asks for forgiveness?

(Answers on page 62)

The Type of the Passover and Its Fulfillment

THE type of the Passover was instituted by God on the occasion of his deliverance of the children of Israel from the land of Egypt. The account is recorded in the twelfth chapter of Exodus, and it is the events which occurred on the fourteenth and fifteenth of Nisan that became typical. According to the account, the Israelites were to take every man a lamb according to the number in his house. The lamb was to be selected on the tenth of Nisan. They were to keep it up until the fourteenth day of the same month. (The fourteenth began at sundown at the end of the thirteenth day.) Then the whole assembly was to slay it on the fourteenth at sundown. This means that the lamb was slain between sundown and dark. The blood was sprinkled on the doorposts of the house, and then the lamb was roasted and prepared for the meal which was to be eaten before morning. The death angel was to pass through the land at midnight of the fourteenth of Nisan.—Exod. 12:29,42

In the thirty-first through the thirty-ninth verses of Exodus twelve, we have a summary of what actually took place after the death angel passed through the land about midnight on the fourteenth. Pharaoh called for Moses while it was still night and instructed him to leave with the children of Israel. In verse thirty-five, we are told that the Israelites did as Moses had instructed them, and they took a spoil from the Egyptians. This was during the daylight hours (approximately 6:00 a.m. to 6:00 p.m.) of the fourteenth. By sundown on the fourteenth, which ended the day, they were ready to leave Egypt. We read in Numbers 33:3, "And they departed

from Rameses in the first month, on the fifteenth day of the first month, **on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.**" In Exodus 12:17 we read: "And ye shall observe the Feast of **Unleavened Bread**, for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever." The Feast of Unleavened Bread was on the fifteenth of Nisan, the day after the Passover.—Lev. 23:5,6

One year after the children of Israel left Egypt the Lord told Moses to instruct the people to keep the Passover. We read in Numbers 9:1-5, "Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even [dusk or sundown] ye shall keep it in his appointed season, **according to all the rights of it, and according to all the ceremonies thereof**, shall ye keep it." From this we must conclude that in the type all of the rights and all of the ceremonies were concluded in the twenty-four hours of the fourteenth of Nisan.

Before proceeding with a discussion of the fulfillment of the type, there are some points in the twelfth chapter of Exodus that should be clarified in order that the exact fulfillment by Jesus might be better understood and appreciated. The first of these is the thought in the sixth verse of the twelfth chapter of Exodus, which reads, "And the whole assembly of the congregation of Israel shall kill it in the evening [Margin—between the two evenings]." The marginal comment is the meaning of the original Hebrew text, and is important to our understanding, because at the time of our Lord's first advent the **rabbinical** idea was that the first evening began about 3:00 p.m., and the second at sunset. It is interesting to read from **Biblical Commentary on the Old Testament**, 1951 edition: "Different opinions have prevailed among the Jews from a very early date as to the precise time intended. Aben Ezra agrees with the Caraites, Samaritans, and the Sadducees in taking the **first evening to**

be the time when the sun sinks below the horizon and the second the time of total darkness; in which case, between the two evenings would be from about 6:00 o'clock p.m. to 7:00 p.m. According to the rabbinical idea, the time when the sun began to descend, viz., from 3:00 to 5:00 o'clock, was the first evening, and sunset the second. So that between the two evenings was from 3:00 to 6:00 o'clock. Modern expositors have very properly decided in favor of the view held by Aben Ezra."

A study of the Hebrew word **ereb**, which is translated 'evening' in our King James Version, reveals the following:

Strong's Concordance: The word **ereb** has the meaning of 'dusk'. The number is 6153, and it is taken from the prime root **arab**, #6150, which means 'to grow dusky at sundown, be darkened, toward evening'. From this, the word **ereb** has the additional thought of 'even (ing, tide), and night'.

The following pertinent texts use the word **ereb**, #6153:

Exodus 12:6—"shall kill it in the evening [dusk]"

Deuteronomy 16:6—"Thou shalt sacrifice the Passover at even [dusk]."

Leviticus 23:5—"In the fourteenth day of the first month at even [dusk] is the Lord's Passover."

Rotherham:

Exodus 12:6—"slay it between the two evenings"

Professor Rotherham has a footnote that reads as follows: "i.e.: 'at dusk'—Kalisch: 'probably between sunset and dark'—o.g." The same interpretation is given to Exodus 16:12; Numbers 28:4; Deuteronomy 16:6.

Leeser:

Exodus 12:6—"toward evening"

Leviticus 23:5—"toward evening"

Deuteronomy 16:6—"at evening at the going down of the sun"

Lamsa:

Exodus 12:6—"kill it at sunset"

Deuteronomy 16:6—"in the evening at the going down of the sun "

The New English Bible:

Exodus 12:6—"shall slaughter the victim between dusk and dark"

Leviticus 23:5—"on the fourteenth day between dusk and dark is the Lord's Passover"

Deuteronomy 16:6—"in the evening as the sun goes down"

The Torah:

Exodus 12:6—"shall slaughter it at twilight "

Leviticus 23:5—"on the fourteenth day of the month at twilight there shall be a Passover offering to the Lord "

Deuteronomy 16:6—"you shall slaughter the Passover sacrifice in the evening at sundown "

The Diaglott:

Alphabetical Appendix, page 887, under the heading 'evening' states as follows: "The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exodus 12:6 . . . [and] Numbers 9:3 . . . it **reads in the original 'between the evenings' and means the 'twilight'**. This was the time the paschal lamb was to be sacrificed."—Deut. 16:6

A footnote to Matthew 26:17 (Diaglott) reads, "The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. So the whole lasted eight days, and all the eight days are sometimes called 'the feast of the Passover', and sometimes 'the Feast (or days) of Unleavened Bread'." The Passover as a separate feast gradually lost its

importance to the Jews. In the text quoted above, it states that on the first day of the Feast of Unleavened Bread the disciples came to Jesus asking where they should eat the Passover. The expression the first day could be rendered the day before. This rendering of a like construction in John 1:15, namely, “he existed before [**protos**] me.” (Liddel-Scotts **Greek-English Lexicon**) At this time, Passover day had come to be generally considered as the first day of the Feast of Unleavened Bread. So then the original Greek, harmonized with the Jewish custom, allows for the question to have been asked of Jesus **on the day before the Passover**, or the thirteenth of Nisan, “Where wilt thou that we prepare for thee to eat the Passover?”—Matt. 26:17

Another point that needs clarification is the meaning of the word ‘preparation’. In John 19:14 we read, “And it was the preparation of the Passover, and about the sixth hour [The Matthew, Mark, and Luke accounts indicate that it was about the third hour, which would be between 6:00-9:00 a.m. It is believed that John used the actual hour of 6:00 a.m., which harmonizes the account.]; and he said unto the Jews, Behold your king!” This, of course, was after the time of Passover meal, the meal having been eaten about six hours before, near midnight. The word ‘preparation’ is a translation of the Greek word **paraskeue**. It carries the thought of preparing for the Sabbath. The **Greek-English New Testament Lexicon** states, “Preparation: the day immediately before a Sabbath or other festival.” The word had its origin when God began to provide manna to the children of Israel in the wilderness. He instructed that they should gather a double portion on the day before the Sabbath. So in preparation for the Sabbath the Jews collected and prepared extra manna on the day preceding the Sabbath. (Exod. 16:22, 27-29) In time, the day before **the Sabbath** came to be known as the preparation. In Mark 15:42 the apostle so uses the term, “and now when even was come, because it was **the preparation**, that is the day before the Sabbath [Strong’s #4315—weekly Sabbath].” The day of preparation ended at sundown the day before the Sabbath. In

this instance the day of preparation and the Passover (that is the fourteenth of Nisan) fell on the same day. This, of course, was Friday, and the Sabbath was Saturday. In confirmation of this, scholars have determined that the Passover day when Jesus died **did** fall on a Friday. The following schedule shows the days on which the Passover fell from A.D. 27 to A.D. 34:

A.D. 27—April 10, Thursday

A.D. 28—March 30, Tuesday

A.D. 29—April 18, Monday

A.D. 30—April 7, Friday

A.D. 31—March 27, Tuesday

A.D. 32—April 14, Monday

*A.D. 33—April 3, Friday

A.D. 34—March 24, Wednesday

(Among the several authorities is Dr. Adam Rutherford, **Bible Chronology**, 1961)

It is evident that on this occasion, the day that Jesus died (the Passover) and the day of preparation spoken of in the account, fell on Friday and that the following day was Saturday, the Sabbath.

Since the day following the Passover was the **fifteenth of Nisan** and the **first day of the Feast of Unleavened Bread** (Lev. 23:6), and it was also the Sabbath, the Apostle John said it was a **high day** (that is, two festivals falling on the same day). "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for **that** Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."—John 19:31

With these thoughts in mind as a background, let us observe how Jesus fulfilled the type of the Passover. On the tenth of Nisan (John 12:1-16) Jesus presented himself to the nation of Israel in fulfillment of two prophecies. (Exod. 12:3 and Zech. 9:9) Just as the Passover lamb was to be the means

of deliverance of the Israelites from Egypt, so Jesus, when he presented himself to the nation was their long-promised Messiah, King, and Deliverer. The promise in Zechariah was to revive the hopes of the nation of Israel as to their ultimate deliverance from the oppressive forces in control of their destiny. All of this was a hearkening back to the actual previous deliverance of the people of Israel and making it a harbinger of good things to come.

The following days before the fourteenth of Nisan were very busy days for our Lord. The time was spent in teaching, healing, and preaching the Gospel of the kingdom. It was during this time that he gave many of his most instructive parables for the benefit of the church.

As the day of the Passover approached, we read in Matthew 26:17, "Now the **first day** [the day before] the Feast of Unleavened Bread [the Passover] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?" This was most likely late in the afternoon on the thirteenth of Nisan. Jesus gave them instructions and the disciples prepared the Passover that was to begin at sundown, which marked the end of the thirteenth and the beginning of the fourteenth of Nisan. Apparently the lamb was slain and placed on the fire to roast shortly after 6:00 p.m. It was during the time the lamb was roasting, in preparation for the meal, that all of the events recorded in John thirteen through John seventeen took place. We read in John 13:2, "And as supper was preparing, the enemy having already put into the heart of Judas Iscariot, son of Simon, that he should betray him." (Diaglott) Then followed the description in some detail of the events that occurred before and during the Passover meal.

When Jesus entered into the arrangements at the beginning of the evening of the Passover, he was fulfilling the typical picture, **and when he finished the Jewish Passover feast with his disciples, that was the end of the type. No longer were believing Jews required to partake of**

the typical Passover. Then, in symbol (**by inaugurating the Memorial Supper which was to be a memorial of the fulfillment of the type**), Jesus showed that the value of his surrendered life, which was shortly to be offered, was going to first deliver the antitypical church of the firstborn—that is the footstep followers of Jesus during the Gospel Age—and then, by sealing the New Covenant, prepare the way for the deliverance of the world of mankind from condemnation, sin, and death. This was shown through the emblems of the bread and the cup.

After the Memorial Supper was ended, we believe that the Lord uttered the wonderful prayer recorded in the seventeenth chapter of John. This was most probably about midnight of the fourteenth of Nisan. The account then states that Jesus and his disciples went forth “over the brook Cedron, where was a garden, into which he entered, and his disciples.” It was while he was in the garden that he prayed to the Heavenly Father, and was given assurance by the angel. (Luke 22:43; Heb. 5:7) It was probably two or three o’clock in the morning when Judas led the mob to the garden and betrayed Jesus. They then took him to the high priest’s house, where he was abused and reviled. **“And as soon as it was day,** the elders of the people and the chief priests and the scribes came together, and led him into their council.” (Luke 22:66) From the council, he was taken to Pilate and then to Herod and then back to Pilate. And finally, at the third hour, they crucified him. (Mark 15:25) The third hour, according to Jewish reckoning, was 6:00 to 9:00 o’clock a.m. (This was the morning of the fourteenth of Nisan.) Assuming that Jesus was placed on the cross at 9:00 a.m. and he died at 3:00 p.m., he was on the cross for six hours, plus.—Mark 15:34

John 19:31 states, as we have already considered, that the Jews were anxious to get the bodies down from the crosses before sundown because it was unlawful for them to hang on the cross on the Sabbath. The Luke account states: “And

10th	SELECTION OF THE LAMB			
6 P.M.				
11th				
6 P.M.				
12th				
6 P.M.				
13th				
6 P.M.				6 P.M.
14th	The Passover (The Preparation)	Lamb Slain	→	
		Supper Over	→	12 Midnight 6 A.M.
		Jesus Crucified—3rd hour	→	9:00 A.M. 12 Noon
		Jesus Died—9th hour	→	3 P.M.
6 P.M.	JESUS BURIED ON THE 14TH			
Sabbath				
15th	JESUS IN THE GRAVE THE ENTIRE SABBATH			
6 P.M.				
16th	Sheaf of Firstfruits	50 days to Pentecost	Feast of Unleavened Bread —7 days	
	JESUS RESURRECTED			
6 P.M.				
17th etc.				
6 P.M.				

he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation [Passover—the fourteenth of Nisan], **and the Sabbath drew on.** And the women also, which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. **Now upon the first day of the week** [that is the day after the Sabbath, the sixteenth of Nisan], very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them . . . and found not the body of the Lord Jesus.”—Luke 23:53-56; 24:1-3; Mark 16:1-8

Jesus died on the fourteenth of Nisan. He spent the entire day fulfilling the type. We believe that it was by a marvelous arrangement of the Heavenly Father that Jesus should die at 3:00 p.m., which, as a result of the accretions of a stiff-necked and rebellious people, was the time they chose to slay the Passover lamb. Even though they had rejected him, God was showing in this way that the gifts and calling of God are without repentance (Rom. 11:29; Luke 19:42), and that in God's own way and time Jesus, as their Passover lamb, will be the means of their deliverance. □

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Ipswich	April 16	Barnsley Warrington	March 20 April 1

The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$4.00.

Encouraging Letters

New Radio Listener

Dear Sirs: I listened to your "Frank and Ernest" program over WFLA (970) in Tampa, Florida, last night for the first time. Fifteen minutes isn't long enough! I would like to have the booklet advertised. My husband's brother believes you have to be saved here on earth before your death or you are doomed to fire and brimstone forever. My husband and I didn't believe that, and according to what you two said last night, my husband's brother has the wrong idea altogether! So I'd like to have any literature you have pertaining to this subject. Believe you mentioned a booklet entitled, "When a Man Dies." Perhaps that would help. Many, many thanks.—FL

Earnest Radio Listener

Sir: For a considerably long time now I have been listening to your programme on WSTX (St. Croix) on Sundays at 9:00 a.m. I make an earnest effort to listen to your programme and have found the broadcasts relevant and educational. Please send me the following literature: "When a Man Dies," "God and Reason," "The Church,"

"Born of the Spirit," and "Creation." Thank you, and may the Eternal prosper your programmes. Sincerely yours—Virgin Islands

"Hungry for More"

Dear "Frank and Ernest": I listened to your program this morning over KSTL at 7:30 and was very much interested, as I have believed this kingdom message for over thirty years. I came out of the organized churches at that time, and have never been a member of any church since. I am 82 years old, but am still learning, and am hungry to know more about what God is doing in these last days. Please send me your booklet "God and Reason." It sounds good to me! Thank you. With Christian love.—IL

"The Teaching of Truth"

Dear Friends: Greetings in Christ's name! Thank you for The Dawn magazine. It's a good while since I wrote to you, but I have been sick, and I thank God I am better now. I pray that God will bless your ministry always. Thank you for the teaching of truth. God be with you all. Your brother in Christ.—West Indies

For Needed Strength

Dear Sirs: I wish I could find words to tell you how much The Dawn means to me. It explains so wonderfully the words of our Lord that one can understand. I look forward to each copy. May the enclosed check help. Please, I need the two booklets, "Hope" and "Life After Death," as my mother and my brother died, and I miss them so very much. I will be grateful for these booklets. Thank you in His holy name.—IL

Strength through the Message

Dear Sirs: I have just recovered from my fourth operation in six years. While in the hospital recently, a good Christian friend brought to me your booklet on "Hope." I gained much strength from the story of Lazarus and Martha. God bless you for making this booklet available to Christians! Praise God! Will you now please send me your booklet entitled "God and Reason." Thank you, and may God bless you. Sincerely.—CO

In His Prayers

Dear Bible Students: What a blessing to have people in this world who care and spread the good Word. You don't know me and I do not know how you got

my name so far away. I received a sympathy card after losing my beloved wife of forty-two years. Thank you so much and yes, I would like your booklet "Hope." I need all the help I can get. Only because of my faith I know I can make it. I shall keep you in my prayers. Please include me in yours. Praise the Lord!—FL

Hungering for Truth

Dear Brethren: Enclosed is my check for renewal of The Dawn. I would not be without it. I have learned a lot of truth from it. I enjoyed your program this morning on radio and please send me the book you mentioned. Thank you. The Creator's Grand Design is most wonderful—I read it over and over. I hunger for the truth more all the time.

I love to share my blessings. May you be blessed in the continuation of this work. My love. Sincerely yours.—TX

"Hope" Relieves Some Sadness

Gentlemen: Please send me a copy of "God and Reason" as soon as possible. Thank you for the copy of "Hope." It has helped to lift some of my burdens and relieve some of my sadness over the loss of my daughter. Thank you.—OH

Inspired by Radio Program

Dear Sir: Greetings to you in the name of Jesus Christ! I am a teenage girl living in Jamaica, W.I., and a Christian. I try my best to listen to you every Sunday on Radio Cayman, and you inspire my soul greatly. It is so wonderful to know that there are people everywhere who love

the Lord. Please send me your booklet, "Born of the Spirit," with which I can go deeper in understanding the subject. May the Lord continue to bless you and keep up the good work, knowing that in all our ways we should acknowledge him, and he will direct our path. Thanks in advance. Yours in Christ.
—Jamaica, W.I. □

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FEBRUARY SPECIAL:

On Sunday, February 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Answers to Test Your Knowledge Questions

(Questions on page 48)

1. Nehemiah, the builder. Read the Book of Nehemiah.

2. The context shows that this text applies during the present time when Satan is the prince of darkness. Trouble between those who love the truth and those who do not cannot be avoided now. (John 3:19, 20; 15:18-21; 1 John 3:13) But during the next age Christ, as "The Prince of Peace," will establish peace (Isa. 9:6, 7), and the prince of darkness will be bound.—Rev. 20:2

3. Primarily from the law of sin and death which came upon all men through Adam's disobedience. Additionally, the Jewish disciples would be freed from the bondage of their Law Covenant.—Rom. 8:2-4, 6, 10, 14, 18, 22; 10:4; 5:18; Col. 2:13, 14

4. Man's appreciation of the exceeding sinfulness of sin will result in his greater love for God and greater hatred of all that is opposed to God and righteousness, when the kingdom of God is come.—Rom. 7:7-13

5. This prophecy applies to the virgin birth of Jesus by Mary. It is another link in the chain of

evidence that Jesus was the Christ born of a virgin.

6. Because "all these things happened unto them [the Israelites] for ensamples, and they are written for our admonition upon whom the ends of the world [Greek, ages] are come."—1 Cor. 10:11; 1 Pet. 1:10, 12

7. "For they shall obtain mercy."—Matt. 5:7

8. Jeremiah 31:15-17. Every mother and father who has lost a child or children in death should rejoice to know of God's assurance that such shall be brought back from death to live in his kingdom when his will is done on earth as in heaven. Yes, parents who lost their sons and daughters in war will see them again!

9. (a) is correct. The spirit of forgiveness does not depend on the acts of another. "If ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matt. 6:14) This expresses the attitude of the Christian's heart. Verse fifteen indicates that if a Christian should not forgive others their trespasses, neither would the Heavenly Father forgive them their trespasses. □

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, NJ 07073. A visit will be arranged when possible.

D. BRUCE

Palm Desert, CA	February 2
San Diego, CA	5, 6
Tucson, AZ	8
Phoenix, AZ	9, 10
Los Angeles, CA	12, 13
Fresno, CA	15
Sacramento, CA	19, 20

G. JEUCK

Philadelphia, PA	February 20
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K. NAIL

Sayville, NY	February 6
Berwick, PA	13

G. PASSIOS

Middletown, NY	February 20
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L. POST

San Francisco, CA	February 17
Sacramento, CA	19, 20
Fresno, CA	21
Bakersfield, CA	22
Palm Desert, CA	23
Phoenix, AZ	25
Los Angeles, CA	27
San Diego, CA	28

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Obituaries

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

Brother Willy Müller, Germany—October, 1982. Age, 88.

Sister Wilhelmina Leonard, Miami, FL—December 3, 1982. Age, 92.

Brother Adelbert Doland, Minneapolis, MN—December 31, 1982. Age, 90.

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Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

ROCKLAND BIBLE STUDENTS,
NY, February 6—Bear Mountain
 State Park, Cliff House, Intersection

Rts. 6 & 9W, Bear Mountain. Mrs.
 Gail Butler, 343 S. Pleasant Ave.,
 Ridgewood, NJ 07450

DELAWARE VALLEY, PA, February 13—Hugh Carcella Hall, 920 Trenton Rd., Fairless Hills. Mrs. Ruth Eldridge, P.O. Box 456, Lahaska 18931

SACRAMENTO, CA, February 19, 20—(New location) Sierra Inn, 2600 Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Ave. Phone: (916) 457-0569

CHICAGO, IL, February 27—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016 Phone: (312) 824-8916

DETROIT, MI, February 27—Redford YWCA, 25940 Grand River. Ted Passios, 14310 Chelsea 48213 Phone: (313) 521-6473

FULLERTON, CA, March 5, 6—YWCA, 321 N. Pomona Ave., Fullerton. Nancy Sherman, 24672 Kim Circle, Laguna Hills 92653 Phone: (714) 770-5197

ORLANDO, FL, March 5-7—Altamonte Springs Inn & Racquet Club, Interstate 4 and Hwy. 436, Altamonte Springs. Reservations must be made by February 15 with secretary: Stephen Jeuck, 471 Kentia Rd., Casselberry 32707 Phone: (305) 834-7592

NEW ORLEANS, LA, March 12, 13—Airport Hilton, 901 Airline Hwy., Kenner. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans 70122 Phone: (504) 288-1553

DETROIT, MI March 19, 20—Pre-Memorial Convention. Armenian Cultural Bldg., Northwestern Hwy. at Southfield Freeway, Southfield.

Ted Passios, 14310 Chelsea 48213 Phone: (313) 521-6473

FRESNO, CA, March 19, 20—Please note change in location from announcement in January Dawn: The Fresno Hilton Hotel, 1055 Van Ness Ave. Reservations and information available from Mrs. F. W. Becker, 1030 East Hedges Ave. 93728 Phone: (209) 233-2303

WILMINGTON/CHESAPEAKE Pre-Memorial Convention, **March 19, 20**—Holloway Terrace Fire Company Hall, Holloway Terrace, New Castle, Delaware. Mrs. Roderick MacDonald, 135 W. Rutherford Dr., Newark, DE 19713

ALBUQUERQUE, NM, March 20—Pre-Memorial Convention. For information, write Mrs. J. L. Buss, Secretary, P.O. Box 9172, Zip 87119

OPELOUSAS-LAFAYETTE, LA, April 1-3—VFW Hall, N. Liberty St., Opelousas. Mrs. David Jambor, 713 N. Market, Opelousas 70570

GARY AREA BIBLE STUDENTS, April 2, 3—Hobart YMCA, 601 W 40th Pl., Hobart, IN. John Ulicni, P. O. Box 8242, Merrillville, IN 46410

COVINA, CA, April 17—Convention Center, 1 Industry Hills Parkway, City of Industry. Mrs. Elaine Rediker, 5554 N. Pal Mal Ave., Temple City 91780

NIGERIA, AFRICA, May 1-7, 1983—Institute of Church and Society, Ibadan, Oyo State. For information, contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703 USA