

The Dawn

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Highlights of Dawn

For centuries, the greatest human example of unselfish devotion to the principles of God, as we have it in the recorded life of Jesus, has been greatly ignored, even by the Christian world.

This is to our shame!

*Thank God that through his great mercy,
there will yet be a time to observe and learn. . . .*

God's Unspeakable Gift

THE Apostle Paul, when writing to the brethren at Corinth, climaxed his remarks with the statement, "Thanks be unto God for his unspeakable gift." (II Cor. 9:15) God is continually bestowing his benefactions upon his human creatures, the worthy and the unworthy. Jesus said concerning his Heavenly Father, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." — Matt. 5:45

In Jesus we have the greatest of all God's gifts. No member of the fallen race is worthy of this gift, "for all have sinned, and come short of the glory of God." (Rom. 3:23) Although unworthy, we do have the privilege of accepting this unspeakable, or indescribable, gift and being enriched thereby. By accepting this gift, we receive life and all the joys which accompany it. This fact is simply stated in the Bible: "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

It is appropriate when receiving a gift to examine it in order to more fully appreciate its value and the more heartily give thanks to the giver. Should we not also examine God's greatest gift to us? Indeed, the better we learn to know God's unspeakable gift, the more we will cherish him and the greater effort we will put forth to be like him.

Jesus is prophetically described as the One “altogether lovely.” (Song of Solomon 5:16) There was nothing unlovely about Jesus. Depending upon our own inclinations, we may see and appreciate in Jesus certain praiseworthy traits of character and think of him almost entirely from these limited viewpoints. If we are of a mild, gentle disposition, it is likely that we especially admire in Jesus his kindness and gentleness; if by nature we are combative, we will note with approbation Jesus’ encounters with the scribes and the Pharisees.

Jesus was indeed gentle and kind. The gracious words which fell from his lips must have warmed the hearts of many who heard them. (Luke 4:22) Jesus was also bold in his stand against the false teachings of the “blind guides” of his day. (Matt. 23:16) Being able to read the hearts of those with whom he came in contact, he did not hesitate to expose hypocrisy wherever he found it. Where there was no willful intent, Jesus was ready to extend mercy to the erring. Jesus was altogether lovely, and the more we see of his loveliness, the greater should be our appreciation of God’s unspeakable gift.

One of the lovely traits of Jesus’ perfection was his unswerving devotion to his Heavenly Father. This always had been true of him, even in his prehuman existence. Speaking through the prophet concerning his Creator, the Heavenly Father, the Logos said, “I was daily his delight, rejoicing always before him.”—Prov. 8:30

And then, when the Logos was made flesh, and while waiting until he reached maturity under the Law, he sought out the doctors of the Law in the Temple to ask questions and reason with them. Chided by his mother for leaving his parents, Jesus replied, “Wist ye not that I must be about my Father’s business?”—Luke 2:49

He probably learned from his elders in the Temple that according to the Law he would not be entitled to enter upon any special ministry for God until he was thirty years of age. So when he was thirty, he immediately went to John at Jordan, to

be baptized. The sentiment of Jesus' devoted heart at that time was, as expressed by David, "I delight to do thy will, O my God: yea, thy Law is within my heart." —Ps. 40:7

Lovely in Prayer

Some like to think of Jesus almost exclusively from the standpoint of his life of prayer. Surely Jesus did delight to commune with his Heavenly Father in prayer. In a prayer beside the tomb of Lazarus, Jesus said to his Father, "I know that thou hearest me always." (John 11:42) Jesus knew that in every situation of his life of sacrifice he needed the guidance and strength which he could obtain only through communion with his Heavenly Father. Since he was assured that his Father's ear was always attuned to hear his every word of thanks and his every request for help, what delight Jesus must have experienced through prayer!

Too frequently, probably, prayer is looked upon as the need we have of going to God in times of distress and trouble. And surely every Christian will seek the Heavenly Father's help and comfort in such times. Actually, however, we need the LORD'S assistance as much when the circumstances of life are favorable as when they are calamitous. Is everything going well with you? Are you popular with your friends, and as far as you know, have no enemies? If so, you need to go to the throne of heavenly grace asking your Heavenly Father to help you realize your need of him.

Jesus understood this. Surely Jesus must have placed himself in a very favorable light before that multitude which, by a miracle, he fed with loaves and fishes. Altogether there were about five thousand men, beside women and children. What did Jesus do? The record says, "When he sent the multitude away, he went up into a mountain apart to pray." —Matt. 14:21, 23

We do not know the nature of this prayer. At the moment, though, Jesus was riding a wave of popularity. When tempted by Satan to use his God-given power to turn stones into bread

to satisfy his own hunger, he refused to do so. Now he had used that power to create food for the multitude. Would their appreciation and praise turn him aside from his own course of sacrifice? These thoughts may have gone through his mind. In any event, at such a time he realized his need of communing with his Father.

For Guidance

The prayer life of Jesus is again brought to our attention in connection with the selection of his apostles. We read, "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6:12, 13

So confident was Jesus that the Father, in answer to prayer, guided him in the selection of his apostles that later in another prayer he referred to them as those whom the Father had given him. (John 17:6) What a lovely example of belief and trust! True, Judas was among those whom the Father had given to him, but Jesus made no exception. At times we may seek the LORD'S guidance, and yet, if our experiences are not such as we would prefer, we would be inclined to doubt. But he who was altogether lovely had confidence in his Father's wisdom and in his ability to direct.

In another prayer Jesus said, "I thank thee, O Father . . . because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father. for so it seemed good in thy sight." (Matt. 11:25, 26) Here again we find Jesus completely in harmony with his Father's judgment.

From the natural standpoint he may have preferred the friendship and cooperation of the elite of his day, the scribes and Pharisees, the doctors of the Law, and other professionals in Jewish society. But since the Father did not reveal the truth to these, they were in bitter opposition to him.

Those to whom the Father did reveal the mysteries of the

kingdom of heaven were for the most part the unlearned, the fishermen, publicans, and sinners. (Matthew 13:11; Mark 4:11) It was such as these, therefore, who became his followers and his friends. But they were simple people, honest at heart, and appreciative of the message. He loved these and thanked his Father for choosing them.

Jesus' interest in his apostles, and in those who would believe on him through their ministry, is evidenced in his prayer on their behalf. He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy Word is truth."—John 17:9-17

What depth of interest Jesus thus displayed in those whom the Father had given to him to be his brethren and friends! Through this prayer we can see another aspect of the glorious character of the one who is altogether lovely, the one who is the Father's unspeakable gift to us, and by and by, to the whole world.

Yes, the love of this lovely one embraced the world, and this also is revealed in his prayers. Even when praying for those whom the Father had given him to be his ambassadors, he did not hide his interest in the world. In praying for them, Jesus

added, "That they also may be one in us: that the world may believe that thou hast sent me."—John 17:21

In that precious text, which tells us of God's loving gift of his only begotten Son, we are informed that whosoever believeth in him will not perish, but have everlasting life. (John 3:16) So, when Jesus prayed that the world may believe, he was petitioning his Father for the life of the world. And this is in keeping with the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth as it is in heaven." (Matt. 6:10) This, in reality, is a prayer for the blessing of the world. Yes, Jesus was interested in the world. He came to give his life that all mankind might have an opportunity to live.

Jesus' Loyalty

Just as in his prehuman existence Jesus, because of his loyalty, was daily the delight of his Father, so he was also during his earthly ministry. Soon after his baptism Satan attempted to swerve Jesus away from his course of obedience, but failed. First, it was suggested by Satan that Jesus use his God-given power to turn stones into bread in order to satisfy his hunger. Jesus' reply was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4

We will appreciate the absolute obedience of God's unspeakable gift a little more by noting his insistence on the need and importance of every word uttered by his Father. This is in sharp contrast to the attitude of many of Jesus' professed followers, who, in their weaknesses, seek out and obey only those instructions of the Bible which harmonize with their own ways of thinking and doing. But the perfect Jesus was alert to obey every word, regardless of what the cost might be to him. In the circumstance under consideration, the cost of obedience was hunger and the increased antagonism of his adversary, the devil.—1 Peter 5:8

Failing in his first attempt, Satan approached Jesus from another standpoint. "If thou be the Son of God," Satan said,

“cast thyself down [from the pinnacle of the Temple]: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”—Matt. 4:5, 6

Here was a temptation to disobedience supported by a misapplication of scripture. It was an appealing temptation for it suggested a way of suddenly attaining popularity and notoriety. One who could demonstrate that he enjoyed the protection of angels, even though he defied the laws of nature, could have the world in his hand.

In less spectacular ways many since have yielded to this type of temptation. It is, in principle, the temptation to make a display of great and wonderful works as proof of Heaven's blessings. (Matt. 7:22) Some depend upon the spectacular as evidence that the LORD is with them.

But the perfect Jesus, God's unspeakable gift, did not yield to this temptation. His reply again was, “It is written.” Every word that had been written must be brought to bear for the guidance of his lovely life. This word which he here applied was, “Thou shalt not tempt the LORD thy God.”—Matt. 4:7

Only forty days prior to this, Jesus had heard the voice of his Father in those reassuring words, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:17) With this assurance there was no if in Jesus' mind concerning his divine sonship. Therefore, to expect his Father to say or do more to convince him would have evidenced his own lack of faith, hence tempting God to withdraw his favor from him.

Jesus was not concerned as to whether or not the world believed that he was the Son of God, although he probably knew this issue would eventually lead to persecution and death. But that did not matter; for after all the very purpose of his being made flesh was that he give his humanity in death for the life of the world. Jesus himself knew he was the Son of God, and this was all that mattered. How heart-searching this example should be for us!

Satan's third approach was again different. As prince of this world he offered to share his authority with Jesus. The condition was, "If thou wilt fall down and worship me." (Matt. 4:9) No scripture was used here. It was simply a vicious attempt to lure Jesus into disobedience. But the 'every word' by which Jesus lived was brought to bear by him in resisting the temptation. The Master's reply was, "It is written thou shalt worship the LORD thy God, and him only shalt thou serve."—Matt. 4:10

Jesus, God's unspeakable gift, had come into the world to be a king. He knew that in his Father's due time the uttermost parts of the earth would be brought under his dominion. But Jesus also knew first he must sacrifice his life to redeem mankind from death. His rulership was to be over living subjects, not those condemned to death and dying. There was only one way to obtain this position in his Father's plan, and that was by humble obedience. He had no desire to take any other course, for this one who was altogether lovely, loved Jehovah with all his heart, mind, soul, and strength.

Directed by the Word

Jesus loved the world—all the world. His natural desire would have been to bestow blessings of healing upon, and proclaim the glad tidings of the kingdom to all—Jews and Gentiles alike. But in this also he put aside what might have been his own preferences, and served in harmony with the 'every word' of his Heavenly Father. When he sent his disciples into the ministry he forbade their going to the Gentiles. "Go rather," he said, "to the lost sheep of the house of Israel." (Matt. 10:6) Later, when a Gentile woman sought a blessing from him for her daughter, he said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24

This woman persisted, and Jesus explained further, "It is not meet to take the children's bread, and to cast it to dogs." To this the woman replied, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Jesus'

sympathetic heart was touched by this display of humility and faith, and he granted the woman's request. The fact that Jesus made this exception emphasizes the restriction which the Father's Word had placed upon his ministry—a restriction which he respected and obeyed.

The obedience of Jesus to his Heavenly Father's Word is further revealed through his observance of the times and seasons in the divine plan. The enemies of Jesus who desired to put him to death, were concentrated more particularly in Judea. Knowing this, he was conducting his ministry in Galilee. "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest." Jesus' reply was, "My time is not yet come."—John 7:3-6

Jesus was still in Galilee when Lazarus died. After two days he announced to his disciples that he was returning to Judea. They reminded him of the dangers involved. He replied, "Are there not twelve hours in the day?" indicating his consciousness of time. (John 11:6-9) In Matthew 26:18 we find Jesus saying that his time had come. So he did not then hesitate to return to Judea, even though he well knew he would be arrested and put to death. Thus his observance of the Father's times prevented him from recklessly throwing away his life, and also challenged obedience to his covenant of sacrifice when his hour did come.

Another lovely trait of Jesus' character was his humility. Actually never man spoke as this man did, yet he was glad to testify, "The words which I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works." (John 7:46; 14:10) "My Father is greater than I," Jesus testified. (John 14:28) And again, "I can of mine own self do nothing."—John 5:30

Still another display of Jesus' humility was in his willingness to leave the glory which he had with the Father in his prehuman existence, to become a man. And, as a man, he humbled himself even further by becoming a servant and

suffering the humiliating death of the cross. Paul's way of expressing it was that Jesus made himself of no reputation, and he humbled himself, and became obedient unto death, even the death of the cross. — Phil. 2:5-8

Jesus' Submission

Jesus was submissive to whatever the Father's will was for him. Submission is closely allied to humility. It involves humility in the face of severe trial and suffering. Peter wrote concerning Jesus, "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself unto him that judgeth righteously." — I Pet. 2:21-23

Jesus knew that not a single experience, bitter or sweet, could come to him without the Father's permission. He did not, therefore, seek retaliation against those who persecuted him, but simply looked to his Father for wisdom to learn whatever lesson might be involved, and for strength to accept the buffeting with the humility which would enable him to look up to his Father and say, "Not my will, but thine be done."

Jesus' Compassion

Jesus was sympathetic and compassionate. We read in Matthew 9:36, when he "saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." An exhibition of the manner in which Jesus' compassion moved him to sacrifice time and strength on behalf of the multitude is given us in connection with his miracle of feeding the multitude.

This occurred on the same day, and very shortly after Jesus had said to his disciples, "Come ye yourselves apart into a desert place, and rest awhile." The reason for this invitation is explained thus: "For there were many coming and going, and they had no leisure so much as to eat." (Matt. 6:31) In an attempt to escape from the crowd to be alone and rest, Jesus and his disciples entered into a boat and crossed to the opposite shore of the Sea of Galilee. It was apparently near the

end of the sea, and many, noting what had happened, hurried around the edge of the water reaching the opposite shore in time to greet the Master when he arrived.

The attempt to escape the multitude failed. What did Jesus do about it? He could have directed his disciples to sail the boat back into the middle of the lake so there they could rest. But he did not do this, and the record explains why. We quote, "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (Mark 6:34) This was at a time when Jesus was tired, needing rest. But his compassion for the multitude would not permit him to rest. After teaching the multitude many things, he then performed that marvelous miracle of feeding them by causing the increase of the few loaves and fishes.

How does our attitude toward the service of the LORD compare with this? Do we serve the LORD merely when it is convenient, and when we feel up to it? Or are we willing to forego needed rest, give up our personal plans and ignore our preferences because our compassion for those whom we have the responsibility and privilege of serving compels us thus to deny self by sacrificing the flesh and its interests? This was Jesus' attitude. He was truly a man of sorrows, not on account of his own circumstances in life, but because of his sympathy for the sin-sick and dying world.

In the shortest verse in the Bible we are told, "Jesus wept." (John 11:35) This was when he was standing beside the tomb of his friend, Lazarus. Surrounded by mourners, and realizing the great enemy, death, would continue to claim its victims for a long time to come, spreading sorrow and suffering everywhere, the sympathetic heart of Jesus was overwhelmed.

Jesus' Zeal

Jesus was consumed by the zeal of his Father's house. (Ps. 69:9) He said, "I must work the works of him that sent me,

while it is day: the night cometh, when no man can work.” (John 9:4) Again he said, “My meat is to do the will of him that sent me, and to finish his work.” (John 4:34) Later, within the shadow of the cross, Jesus said in prayer to his Heavenly Father, “I have finished the work which thou gavest me to do.”—John 17:4

This statement was made by Jesus with the knowledge that his active ministry had been completed. He was still to be tried. He would still need to bear up under mocking and scourgings. Even when hanging on the cross he witnessed concerning his coming kingdom and the paradise conditions which it would restore worldwide. Finally, when his last bit of strength was gone he looked up to his Father and said, “It is finished”; “into thy hands I commend my spirit,” my life.—John 19:30; Luke 23:46

Faithfully, even unto death, this unspeakable gift of God had exemplified all those commendable aspects of perfection, the sum of which had made him the one altogether lovely. In his death there came his greatest accomplishment, for it provided an opportunity for life to all who believe on him. It was for this that the Heavenly Father had sent his Son into the world, and now Jesus had vindicated his Father’s trust in him. □

~~~~~  
“The LORD will give strength unto his people;  
the LORD will bless his people  
with peace.”—Psalm 29:11  
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VIDEO-TAPE USERS PLEASE TAKE NOTE:

At the present time our VCR tapes are usable only in the United States, Canada, and Japan. All other countries employ tape systems which record and play a signal not compatible with ours.

We are sorry about this, but until technology makes it possible for us to overcome this barrier, we cannot supply video-tapes to other areas of the world. □

International Bible Study Lessons

LESSON FOR MAY 4

The Holy Spirit in Jesus' Ministry

KEY VERSE: *'If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?'*—Luke 11:13

SELECTED SCRIPTURE: *Matthew 12:22-28; Luke 11:5-13*

ONE of the great joys of parenthood is the privilege of giving gifts to your children. This is no less true of God, the father of all, who, in our text, reminds us of this fact, and emphasizes that he, being perfect and all-wise, is able to give the very best gifts.

To his children of this age God offers a most unique and valuable gift—that of the Holy Spirit. This is a gift for which it is proper to ask. As a matter of fact as our text implies, it is imperative that we do ask in recognition of our vital need of being filled with the Spirit. But we should not expect a miraculous answer to our prayers for the Holy Spirit. The miracle-working power of God has already operated in furnishing us with his written Word, the source of his thoughts for all the new creation class. It is true, of course, that God still uses his unlimited power in shaping his providences for us that we might be

brought into contact with his Word. But in asking him for his Spirit, we must not expect that God will miraculously fill our minds with his thoughts.

When we ask God for his Holy Spirit, we must cooperate with him in the use of the provision he has made whereby we might be filled. We must go to his Word. If we could but fully realize, when we open the pages of the Bible and read its wonderful messages, we are looking into the mind of our Heavenly Father, and there discovering his will for us, and his thoughts toward us. The hours spent in the study of his Word are hours spent with God. David wrote that God's thoughts to usward are more than can be numbered. (Ps. 40:5) Those we are informed of are all in the written Word, put there by the power of the Holy Spirit, that in studying it we may be filled with the Spirit. Paul wrote, "Now the God of hope fill you with all joy and peace in

believing, that ye may abound in hope, through the power of the Holy Spirit."—Rom. 15:13

In Ephesians 3:19, Paul describes being filled with the Spirit as being filled with all fullness of God. Obviously, God does not personally enter into his people, but his Spirit does, his holy mind which he has caused to be mirrored through his Word. Paul also speaks of Christ dwelling in our hearts. We will quote this whole revealing passage. "That he [God] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth [human] knowledge, that ye might be filled with all the fullness of God."—Eph. 3:16-19

Again, in Colossians 1:8-11 we read, "Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful

in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power [Spirit], unto all patience and longsuffering with joyfulness."

This is a remarkable summary of many of the things which result from being filled with the Spirit. It means to be filled with the knowledge of his will in all wisdom and spiritual understanding. If we are thus filled, we will walk worthy of the Lord unto all pleasing. Also, we will be fruitful in every good work, the fruit of the Spirit being abundantly manifest in our daily lives. Being filled with the Spirit also results in an increasing knowledge of the LORD, through the Word of truth, which, in turn, will lead to our being strengthened with all might, according to his glorious power. This power, this strength of the LORD which is the daily portion of the Spirit-filled life, enables the Christian to be patient in trial, and longsuffering in the face of every difficulty—not merely in the sense of enduring what cannot be changed, but with joyfulness.

Indeed, this Holy Spirit of truth with which every Gospel Age child of God may, and will, be filled if he is living up to his privileges, is a precious gift from God. □

Promise and Power of the Holy Spirit

KEY VERSE: *"Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*—Acts 1:8

SELECTED SCRIPTURE: Acts 1:4-8; 2:1-4

THERE was a great work to be accomplished in God's divine plan before Jesus would establish his kingdom. That work involved his disciples being witnesses "both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." It is obvious from the geographic extent of this commission that it would include far more people than the eleven disciples to whom he was speaking.

The Scriptures clearly teach that the followers of Jesus are commissioned by the Holy Spirit to be his representatives in the earth, his ambassadors. (II Cor. 5:18-20) Representing Christ in the earth through the proclamation of the Gospel of his kingdom, is not an incidental aspect of the Christian life, but one of its main features. It is in the pursuit of this vocation that a Christian lays down his life. When the Apostle John was

shown in vision those who were to live and reign with Christ, they were described as having been "beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4

The truth the Heavenly Father has given us to witness to mankind is a light within us—not our own light, but the knowledge of Jesus, our Redeemer and Savior; and it is this knowledge that glorifies our God. Paul wrote, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II Cor. 4:5-7

From this it is apparent that when Jesus said let your light

shine before men, he referred to the light that would be given to us concerning him. This is our light in the sense that we make it our own by our wholehearted acceptance of it, and our complete yielding to its influence in our lives. In proclaiming this light we are not our own representatives, but Christ's, his ambassadors, holding forth the "Word of life" received from the LORD.—Phil. 2:15, 16

One of the elements of Christlikeness is self-sacrificing zeal in the proclamation of the truth concerning the divine plan. We have a beautiful example of this in the case of Peter and John, who, shortly after they had received this power or ability to understand and communicate the truth, were found faithfully proclaiming the glad tidings in the face of much opposition. We read concerning them, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." —Acts 4:13

When we make known the glad tidings of the kingdom, we do not know just who may be blessed by it. At times it might seem that our efforts are in vain, or empty. In a lifetime of diligent effort the LORD may not bless us with a

knowledge of a single individual who really embraces the message and dedicates himself to the LORD. However, there are sure to be some whose hearts are touched to some degree because of having been given a better understanding of God.

Our witnessing the Gospel of the kingdom to the world is sure to be rewarded in God's own due time and way. Solomon wrote, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." (Eccles. 11:5,6) If we continue to witness, sowing the seeds of truth in the morning, and in the evening withholding not our hands, some will find its way into hearts which will bring forth fruitage for the purpose of this age—the taking out of a people for his name. Some other of this seed will mature in the next age, seed which we sow now through the privilege of letting our light shine, even though it seems to fall in a dark place. God has assured us his Word does not return unto him void. □

The Gifts of the Holy Spirit

KEY VERSE: "But the manifestation of the Spirit is given to every man to profit withal."—I Cor. 12:7

SELECTED SCRIPTURE: I Corinthians 12:4-11, 28-31; 13:1-7

PAUL had been discussing various gifts which came through the Holy Spirit to different members of the classes which constituted the Early Church. He observed how, in this unique arrangement for their instruction, there was a need for much mutual cooperation in the use of these gifts if they were to be profitable for the entire congregation. For instance: in order for the activity of one who could speak in a tongue to be useful, it required someone else with the ability to interpret, etc. This situation being true with most of the miraculous gifts, a close unity was forced upon them if they were to be spiritually benefited by their function.

But Paul was quick to point out, however, that this need alone was not sufficient to sustain a strong and meaningful unity in "The body of Christ." (I Cor. 12:27) Using this same illustration, Paul wrote to the Ephesian brethren, that our real unity in Christ is based upon a more solid foundation of a united

belief in the 'one Lord', and the 'one faith'.—Eph. 4:5

Those enlightened by present truth have learned there are not many Lords, but only one, our Redeemer, Jesus Christ. In him is centered all the great fundamentals of our "most holy faith." (Jude 20) He is our Redeemer, who gave himself a ransom for all. (I Tim. 2:3-5) He is our "good shepherd" who leads and cares for us as we walk in the narrow way. (John 10:14) He is our Head, through which the will of our Heavenly Father is expressed as the guide of our lives.—Eph. 1:22, 23

And what a harmonious group of doctrines is clustered around Jesus to make up the one faith to which we are gathered! The creation and fall of man; the Abrahamic promise of deliverance from sin and death; the coming of Christ at his first advent to redeem mankind from death; the high calling of this Gospel Age; the return and second presence of Christ; the establishment of his kingdom for

the blessing of all the families of the earth, are some of these soul-satisfying teachings.

Our unity of the Spirit is based upon the fundamental doctrines of the divine plan. The question might be raised as to how we are to determine what are the fundamental doctrines. We suggest that the fundamental teachings of our most holy faith are those which can be firmly established by a "thus saith the LORD."

It would not be true to say that the fundamental truths of our faith are the noncontroversial doctrines of the Bible, for actually none of these doctrines are universally accepted. The statement that the wages of sin is death is the end of all controversy to us as to what constitutes the divine penalty for sin. But to many, death does not mean the same thing that it means to us.

Here enters the matter of interpretation. The Scriptures can be misinterpreted and distorted. But those who are enlightened by present truth, and know the divine plan of the ages, have learned that the basic teachings embraced in this plan are based upon plain statements of the Word of God, which are not subject to interpretation. And it is these teachings, the plan of God as a whole, that constitute the one faith which is the basis of

our unity in the Spirit.

Paul mentions the unity of the Spirit and the unity of the faith. (Eph. 4:3, 13) Some have thought what he means by the unity of the Spirit is simply a tolerant, kindly attitude toward others, regardless of what they believe. While this should be possible, they say, unity of the faith is an ideal for which we should strive, but will probably never attain. This does not seem to be Paul's viewpoint. When he speaks of the unity of the Spirit, his reference is to the Holy Spirit, that holy influence of God which reaches us through his written Word.

Paul informs us the written Word is communicated to us by servants whom the LORD has provided—prophets, apostles, teachers, evangelists, pastors—and that the work of these is "for the perfecting of the saints, . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [margin, age] of the fullness of Christ," who is the Head.—Eph. 4:11-16

Yes, indeed, from the Early Church until now, the "manifestation of the Spirit [the truth of the Bible]," is given to every man for the profit of all [the body of Christ]." □

The Fruit of the Holy Spirit

KEY VERSE: “Walk in the Spirit and ye shall not fulfill the lust of the flesh.”—Galatians 5:16

SELECTED SCRIPTURE: Galatians 5:13-26; 6:7-10

THE very positive and encouraging statement of this text is indeed full of the wisdom of a great teacher. Quite often our religious leaders tend to instruct in a warning mode, emphasizing all our weaknesses, and leaving us with an intimidated feeling of powerlessness before our great adversaries—the world, the flesh and the Devil.

But in essence, the Apostle Paul is telling us that a power much greater than the combined forces of all that be against us is at our command and working in our lives. The power of the knowledge of God, the power of the Holy Spirit—this power has transformed our lives, and now, “walking in the Spirit,” we do not fulfill the lusts of the flesh!

Christians should not need to be admonished to refrain from those things which are enumerated as the works of the flesh. (Gal. 5:19) Even the world in general recognizes these as gross sins, and strives somewhat against them; but they have not

the power to extricate themselves fully from their control. Paul points out that even the Jews under the Law were unable to achieve the high standards which it revealed to them. Because of this, he says, they could not do the things that they would. But he concludes, when led of the Spirit, they were not under the Law. (vs. 18) “And they that are Christ’s have crucified the flesh with the affections and lusts.” They are dead to these former things but alive to the “fruits of the Spirit,” “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”—vss. 22, 23

Walking in the Spirit implies activity. Isaiah 61:1-3 tells of the anointing of the Holy Spirit, that those who receive it are “anointed to preach glad tidings.” The prophecy describes various classes to whom the message is to be proclaimed, and the different purposes thus to be accomplished. But the main

point to notice is that those who receive the Holy Spirit are thereby anointed to proclaim the glad tidings. From God's standpoint, it is his authorization for us to be co-workers with him, but to us it is the inspiration thus to serve, the impelling urge which causes us to let our light shine before men.

This witness of the Spirit is not based on the amount of success we have in making new converts to the truth, nor even on the extent of our efforts. It is based, rather, on our zeal for showing forth the praises of our God by making known the glad tidings of the kingdom. If we have received the Holy Spirit we will have the zeal, and we will be making use of every possible opportunity to sacrifice time and strength and means to proclaim the glad tidings, and thus will the Spirit witness to us of its presence in our hearts. The results of our efforts are in the LORD'S hands, for it is he who "giveth the increase."—I Cor. 3:7

A righteous life is fundamentally essential as a background for the Christian ministry, hence the emphasis which the Scriptures place on the importance of purity in thought, word, and deed. The Apostle Paul wrote, "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." (Phil. 4:8) If our thoughts are in keeping with this admonition, our conduct will be influenced along these lines.

This, in turn, will result in a life from which the message of truth can emanate to the glory of the LORD—a ministry of the truth which the LORD can approve. Paul again wrote, "Giving no offense in anything, but in all things approving [**margin**, commending] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by [**Diaglott**, in] pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by [**Rotherham**, through] the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report."—II Cor. 6:3-8

Has the Holy Spirit created within us this urgency to bear witness to the truth? If it has, we will be found walking in the Spirit. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 16

God's New Creation

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10

THE animate and inanimate creations of God exist in almost endless variety. On this small planet Earth there are the many sorts of inanimate life in the vegetable kingdom; and in the animal kingdom there are many thousands of species, beginning with the lowest forms of organisms and continuing to the highest form of earthly life, which is the human. David wrote that man was made "a little lower than the angels," which means that above the human plane of existence, and invisible to our eyes, there are further varieties of created life. —Ps. 8:4-8

The Scriptures reveal that, beginning with the first advent of Jesus, the Creator has been developing another creation—a creation on a higher plane of life than any previously brought forth. This new creation is to be divine and in God's design will share his highest of all planes of life. The Creator's design calls for a limited number to be on this high plane of life, and it reveals that these will be indestructible. They will enjoy "glory and honor and immortality."—Rom. 2:7

It was God's arrangement, in connection with all his other intelligent creatures, to create them and then test their loyalty to him. It was thus with the angels. Some of these maintained their fidelity; others failed under test and became what are sometimes referred to as fallen angels. The same procedure was followed with respect to man. Adam was created a perfect human and then tested. He failed under test and came under condemnation of death, with his progeny dying with him.

Pre-tested

But this procedure was not possible when it came to God's new creation of the present age, for in his design those who would be members of this highly honored class were ultimately to be exalted to the divine plane of life, which, as we have noted, is indestructible. Obviously it was necessary that those striving for this high position should be tested before they were granted immortality, else there would be the possibility of having sinners in the universe who could not be destroyed. Thus, so far as these would be concerned, the divine mandate that "the wages of sin is death" would be made void.—Rom. 6:23

The only way this testing prior to full maturity as new creatures could be accomplished would be to invite a limited number who already existed on a lower plane of life to participate in the program on the basis that if they proved loyal under the severest of tests they would be exalted to the divine plane. The first of these was Jesus, and during this Gospel Age others have been invited to partake of this "heavenly calling." (Heb. 3:1) The creative work in these has been and continues to be accomplished by God's Holy Spirit.

At the time of his baptism, and through the holy power of the Creator, Jesus became a new creature. His mind was filled with the precious promises of God, and these set before him the hope of a future joy of exaltation to the right hand of his Father. The joy enabled Jesus to endure the cross and to despise the shame involved in the testing of his fidelity to the Creator. (Ps. 16:10, 11; Heb. 12:2) When Jesus proved his faithfulness, even until death, and was raised from the dead, he was highly exalted above every name that is named. He was, in fact, given the divine nature.—Phil. 2:9, 10

His Followers Also

What was true with Jesus is also true with respect to all his faithful followers. The only difference is that Jesus was perfect from the beginning, so his mind and body could and

did react perfectly to the impulses of the Holy Spirit as they reached him through the Word of truth, whereas his followers are imperfect, members of the fallen and sinful race of Adam. These could not be acceptable at all for the purpose for which they are called except as they are looked upon by the Creator as being covered by the righteousness of Christ.

In the selection of these to be part of his new creation, the Creator, through his providences, prepares them to be receptive to his Word of truth, and then arranges for them to be brought into contact with that Word. Through God's Word these begin to appreciate his love as expressed through Christ Jesus, and they are influenced by the drawing power of his love to dedicate themselves to him and to Christ, whose righteousness they believe will be imputed to them.

Paul explains this viewpoint very beautifully. He writes: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5:14, 15) Then in the seventeenth verse, Paul adds, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is concerning these that, in our text, Paul writes, "We are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10

As Paul explains, this new creation is God's workmanship. God's created work in developing this group of his faithful people in preparation for exaltation to the divine nature is accomplished by his Holy Spirit, or power. It involves much more than conversion from sin to righteousness. The total creative process involves the development of a new mind—a spiritual mind with heavenly aspirations—and finally, in the resurrection, the exaltation of that mind in a glorious divine body.

Born Again

To help our finite minds comprehend in some measure the

bringing forth of this new creation, the Bible uses various illustrations. One of these is the begetting and birth of a child. We recall Jesus' conversation with Nicodemus, a ruler in Israel. To him Jesus said, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) The kingdom of God here referred to is the rulership aspect of that kingdom. There will be many millions in the kingdom of God as subjects, but these will not be 'born again'.

Nicodemus did not understand this, and he asked if it would be necessary to enter again into his mother's womb and literally be born again. Jesus replied: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."—John 3:4-8

Jesus' illustration of the characteristics of one who is born of the Spirit is revealing—he uses the invisible power of the wind. Obviously our finite minds cannot grasp too much concerning the characteristics of spirit beings, but we do know they are invisible to human eyes, and powerful. This is true of the exalted Jesus and of the Heavenly Father; and those who are exalted to the divine nature to be rulers in the kingdom of God will be like these. They will be God's new creation.—1 John 3:2

Begotten First

Many students of the Bible think that in his discussion with Nicodemus Jesus was referring only to conversion from sin to righteousness and a filling with the Holy Spirit. But this is not all that Jesus was speaking of, as is apparent from the Master's statement that those born of the Spirit can come and go as the wind. However, before there can be a birth of the Spirit there must first be a begetting of the Spirit, and it is this

begetting that occurs when one enters the narrow way and begins to walk in the footsteps of Jesus.

This point is somewhat obscured in our English Bibles, due to the fact that there is but one Greek word for both begetting and birth. The student must determine from the context which meaning is intended. For example, when Jesus said that those born of the Spirit could come and go as the wind, we know he was referring to Spirit birth, and not Spirit begetting. Other texts use the word born when the context indicates that the reference is to the Christian at the present time. In these instances the word 'beget' or 'begotten' would greatly clarify the meaning of the text.

There is a beautiful thought associated with the idea of begetting, followed in due time by birth. It is during this period that the embryonic new creature is nourished and matures in preparation for birth. This development takes place while the mind of the new creature is contained in an earthly body. Thus the creative process goes on, and in due time the new creature is ready for birth on the divine plane.

It is the Spirit of truth, reaching the new creature through the inspired Word of God, that does the nourishing and strengthening prior to the birth of the new creature. During this period God's providences also exercise an important role in the development of the new creature. But when the due time comes for spiritual birth in the resurrection, God's power is exercised in a more direct manner. Paul speaks of the "exceeding greatness of his [God's] power" which raised Jesus from the dead at the time he was born of the Spirit.

Through God's overruling providences in our lives as new creatures, that same divine power is available for us while we are maturing in preparation for Spirit birth. And then that mighty power of God will be used to raise us from the dead and exalt us to the divine nature to live and reign with Christ in that glorious kingdom through which all the families of the earth are to be blessed. Paul was willing to give up all earthly advantages and glory in order to experience that power, during

the present life and in the resurrection.—Phil. 3:8-11; Eph. 1:18-23

Cooperation

In all the other works of creation the things created did not have the opportunity of cooperating in their own creation. But with God's new creation it is different. Paul wrote: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) Peter speaks of our being made partakers of the divine nature through the "exceeding great and precious promises" of God and then admonishes us to add to our faith virtue, knowledge, fortitude, patience, godliness, brotherly kindness, love. If we do this, Peter assures us, we will have an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

Part of the work of God's grace in our lives is accomplished through the trials which he permits and helps us to endure. It is by these that our loyalty to the Creator is tested. Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (I Pet. 4:19) Yes, our Creator is faithful. He was faithful in the creation of our first parents. When they transgressed his law he was faithful in sending his beloved Son to redeem them and their progeny from death. He is faithful now in bringing forth his new creation. He is loving and kind and just, and while he knows we need to be tested, his strength is available to help us if we yield ourselves to the experiences which he sees best for us.

Peter also wrote, "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (I Pet. 5:6, 7) Nothing like this was ever said to any others of God's intelligent creatures while in the process of being created. They were not asked to cooperate. But we are. God's creative hand may at times weigh heavily upon us as new creatures. But this is in love and because he is a faithful Creator. Our part in it is to

realize that he is caring for us and to humble ourselves under his mighty hand, knowing that if we do, through his faithfulness he will exalt us in due time to the glory, honor, and immortality which he has promised.

The mighty hand of God, as represented in his providences, will continue over us until we finish our course in death. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Here again our cooperation is invited, and what a blessed privilege it is to respond by faithful adherence to the whole will of God. Being faithful is possible only with the help of "the God of all grace, who hath called us unto his eternal glory by Christ Jesus." It is the God of grace who is able, after we have suffered a while, to make us perfect and strong and settled. Truly he is a faithful Creator! —I Pet. 5:10, 11

Minds Renewed

Paul wrote: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The renewing of the mind here referred to by Paul is accomplished by the power of the Holy Spirit through the Word of God. By nature we seek earthly things. Adam was created of the earth, earthy. The earth, by nature, is our home, and it is natural that man should love the things of the earth.

But for those whom God is developing as new creatures in Christ Jesus there is the need that their minds be transformed. There are many promises of the Word which help to accomplish this. Jesus said to his disciples that he was going away to prepare a place for them, and that he would come and receive them unto himself, that where he was, there they would be also. (John 14:2, 3) John wrote that it does not yet appear what we shall be, but we know we shall be like him and see him as he is. —I John 3:1-3

The Apostle Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy

hath-begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:3-5

These and other promises create an assurance that by faithfulness to the will of God we may attain spiritual life with Jesus in a heavenly home. Thus our minds are transformed from earthly to heavenly aspirations. We hear Paul’s admonition to “seek those things which are above, where Christ sitteth on the right hand of God,” and to set our “affections on things above, not on things on the earth.” (Col. 3:1,2) As we allow these new aspirations to captivate us, we are growing as new creatures, and if faithful to the end of our earthly course, we will attain the glory promised.

“Bare Grain”

Paul uses “Bare grain” to illustrate the new mind that is “sown” in death and made alive in the resurrection. He says “it is sown in corruption, it is raised in incorruption.” Continuing, he said, “It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” (I Cor. 15:37, 42-44) To this Paul adds, “There is a natural body, and there is a spiritual body”—in the resurrection, that is.

Paul explains that in the resurrection God will give to “every seed his own body,” that is, a body appropriate to the mind that was sown in death. For the mass of mankind this will be a human body, for they have not developed spiritual aspirations and hopes. They were created to live on the earth, and their hopes have all been earthly. But for new creatures, who have set their affections on things above, it will be different. The minds of these have been transformed, and their hopes have been transferred from the earth to heaven, for they have been made partakers of the heavenly calling.—Heb. 3:1

Concerning these in the resurrection, Paul states, “As we have borne the image of the earthy, we shall also bear the

image of the heavenly.” (I Cor. 15:49) “For,” he further explains, “this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”—I Cor. 15:53, 54

The statement, Death is swallowed up in victory, is quoted from Isaiah 25:8. The entire verse reads: “He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth.” This is one of God’s promises to restore mankind in general to perfection of human life on the earth. This will be accomplished through the agencies of Christ’s thousand-year kingdom. During that time Satan will be bound, and the LORD’S people will not be persecuted, for then, as Isaiah assures us, the LORD will remove the rebuke of his people from off the earth!

However, as Paul explains, this great boon to humanity, this great project of restitution, must await the completion of the new creation class of the present age. Only after all these, individually, have been exalted to immortality will God fulfill his promise to swallow up death in victory, and put an end to the reign of sin and death. This proper sequence in the outworking of the divine plan is shown by Paul’s use of the words ‘when’ and ‘then’ in his explanation that when this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory.

God’s Inheritance

In Ephesians 1:18 Paul speaks of the riches of the glory of God’s inheritance in the saints. There are many passages which refer directly or indirectly to the rich inheritance of the new creation class. They are heirs of God and joint-heirs with Jesus Christ. But here Paul speaks of this class as being God’s inheritance. This is a stupendous thought, yet one which can be understood when we take all the facts into consideration.

Among all the hosts of God's intelligent creatures there had been none on his own plane of existence. Even the holy angels were limited in the extent to which they could fellowship and cooperate with the divine Creator. But God's new creation, when completed, will be on the divine plane of life with him. He will have an immediate family of his own, which in this full sense was not true before. So, in the outworking of his grand design for the deliverance of mankind from sin and death, God himself will receive an inheritance which throughout the endless ages will continue to enhance his joy and glory.

How truly marvelous it is to realize that by his Holy Spirit, or power, the Creator could take some of his imperfect and dying creatures here on earth, recreate and exalt them to his own nature and high position in the universe! To do this, even for Jesus, who was perfect and separate from sinners, is beyond our comprehension. But what amazing grace is manifested through him in the calling, preparation, and exaltation of Jesus' followers to the same high position. "How unsearchable are his judgments, and his ways past finding out."—Rom. 11:33 □

Weekly Prayer Meeting Texts

MAY 1—The Son of man came not to be ministered unto but to minister.—Matthew 20:28 (Z. '03-407 Hymn 70)

MAY 8—This is the promise that he hath promised us, even eternal life.—I John 2:25 (Z. '03-175 Hymn 21)

MAY 15—Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.—Habakkuk 3:17,18 (Z. '03-94 Hymn 121)

MAY 22—God hath not given us the spirit of fear; but of power and of love, and of a sound mind.—II Timothy 1:7 (Z. '97-170 Hymn 6)

MAY 29—Peace I leave with you, my peace I give unto you; . . . let not your heart be troubled, neither let it be afraid.—John 14:27 (Z. '97-306 Hymn 233)

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CALIFORNIA El Centro	KICO 1490	10:45 a.m.	MONTANA Kalispell	KGEZ 600	9:45 p.m.
Glendale	KIEV 870	1:45 p.m.	NEW JERSEY Salem	WNNN-FM 101.7	9:45 a.m.
Redding	KSXO 600	7:45 a.m.	NEW MEXICO Los Alamos	KRSN 1490	8:15 a.m.
Sacramento	KJAY 1430	10:00 a.m.	NEW YORK Buffalo	WHLA 1270	12:00 noon
San Francisco	KEST 1450	3:30 p.m.	OHIO Cincinnati	WNOP 740	8:00 a.m.
Tehachapi	KTPI-FM 103.1	10:15 a.m.	OREGON Portland	KKEY 1150	7:00 a.m.
COLORADO Englewood	KQXI 1550	3:15 p.m.	PENNSYLVANIA Allentown	WHOL 1600	10:45 a.m.
CONNECTICUT Groton	WSUB 980	8:15 a.m.	Berwick	WBRX 1280	12:00 noon
DISTRICT OF COLUMBIA Washington	WYCB 1340	2:30 p.m.	Jenkintown	WIBF-FM (Wed.) 103.9	2:00 p.m.
FLORIDA Cypress Gdns.	WGTO 540	7:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Jacksonville	WBIX 1010	1:15 p.m.	SOUTH CAROLINA Beaufort(Fri.)	WVGB 1490	5:00 p.m.
GEORGIA Augusta	WHGI 1050	10:45 a.m.	Charleston	WOKE 1340	7:06 p.m.
Vidalia	WVOP 970	1:00 p.m.	Lancaster	WAGL 1560	9:30 a.m.
HAWAII Honolulu	KNDI 1270	11:45 a.m.	TENNESSEE Memphis(Sat.)	WMSO 640	11:30 a.m.
ILLINOIS LaSalle	WLPO 1220	9:45 a.m.	TEXAS Fort Worth	KFJZ 870	6:15 a.m.
Rockford	WXTA 1330	6:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	VIRGINIA Richmond	WGGM 1410	7:45 a.m.
INDIANA Hammond	WJOB 1230	8:30 a.m.	WASHINGTON Clarkston	KCLK 1430	10:00 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Everett	KWYZ 1230	9:30 a.m.
KANSAS Goodland	KLOE 730	8:15 a.m.	Spokane	KUDY 1280	9:45 a.m.
KENTUCKY Bowling Green	WLBj 1410	8:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
Winchester	WHRs	10:30 a.m.	Yakima	KUTI 980	6:45 a.m.
MAINE Portland	WDcs-FM 106.3	9:45 a.m.	WISCONSIN Milwaukee	WNOV 85.6	7:00 a.m.
MARYLAND Baltimore	WCBM 68	6:45 a.m.	WYOMING Cheyenne	KSHY 1370	10:15 a.m.
MICHIGAN Pontiac	WPON 1460	6:45 a.m.	Sheridan	KWYO 1410	12:00 noon
Pontiac	WPON 1460	10:00 p.m.	PUERTO RICO Aguadilla	WABA (Fri.)	8:00 p.m.

U.S. BROADCASTS—Spanish Language

ARIZONA
Nogales KFBR 1340 9:00 a.m.

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

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

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

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

MANITOBA
Winnipeg CKJS 9:00 a.m.

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

NORTHWEST TERRITORIES
Yellowknife CJCD 9:00 a.m.

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

QUEBEC
Montreal CFMB 5:15 p.m.

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

YUKON
Whitehorse CKRW 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline (Tues.) KHZ962 8:45 p.m.

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

CEYLON

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

ITALY (Italian)

Europa Radio Milano
83.3-FM 11:30 a.m.

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

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

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

NEW ZEALAND
Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

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

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

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

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

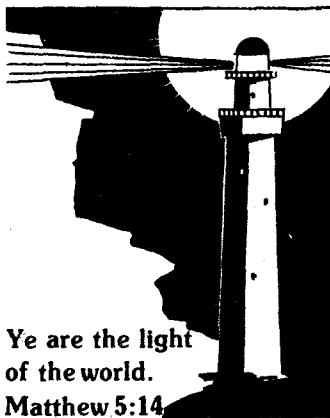
SPAIN (Spanish)
Radio Gerona (Mon.) 9:45 p.m.

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

URUGUAY (Spanish)
Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

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



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

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-10
Sunday, 8:30 p.m.

Davis
Community Cable TV

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

Albany WTSG, 31
Sunday, 9:30 a.m.

Atlanta WATL

ILLINOIS Champaign-

Springfield WBHW

IOWA

Cedar Rapids KTS, 13
Mt. Vernon/
Lisbon WMVL Cable

Every weekday 7:00 a.m.

MICHIGAN

Ann Arbor WIHT
Sunday, 12:00 noon

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Hickory WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBd

WEST VIRGINIA

Logan 12-Monday

GUAM

KUAM, 9:00 a.m., Sun.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY CHANNEL

ALABAMA-8:00 a.m.

Dothan 3

Montgomery 6, 22

ARIZONA-7:00 a.m.

Phoenix 17, 30, 31, 38, 42

Tucson 37

ARKANSAS-8:00 a.m.

Joplin-Pittsburg 10

Little Rock 7, 23

CALIFORNIA-6:00 a.m.

Alhambra 48

Arroyo Grande 31

Bakersfield 29, 31

Beverly Hills 29

Laytonville 61

Los Angeles 14, 23, 30,

44, 48, 50, 56

Mountain View 34B

Palm Desert 33

Sacramento 25

San Francisco 21

Tulare 23

Ukiah 47

COLORADO-7:00 a.m.

Cortez 2

Denver 20

CITY CHANNEL

Englewood 35

Fort Collins 28

Greeley 22

Longmont 29

Parker 28

CONNECTICUT 9:00

Bridgeport 35

Groton G20

Plainville 33

West Haven 32-S

DELAWARE-9:00 a.m.

Dover 14A

Wilmington 2

FLORIDA-9:00 a.m.

Coral Gables 6

Florida City 18

Fort Lauderdale 25

Fort Myers 9

Kendall 33

Key West 5

Madison 4

North Miami Beach 12

Orlando 28

Pompano Beach 32

Sarasota 4

CITY CHANNEL

GEORGIA-9:00 a.m.

Atlanta 27

Augusta C

Decatur 27

IDAHO-7:00 a.m.

Boise 18

Caldwell 18

Idaho Falls 10

ILLINOIS-8:00 a.m.

Belleville 24

Elmhurst 19

Joliet 21

Mount Prospect 1

Sunnyside 36

Waukegan 33

INDIANA-9:00 a.m.

Hammond 22

Indianapolis 5

Lafayette 5

Munster 31

New Haven 10

IOWA-8:00 a.m.

Dubuque 22

Sioux City 23

Waterloo R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	8	Warwick	30
Wichita	13	Suffern (NY)	10		
KENTUCKY-9:00 a.m.		Newark	24	SOUTH CAROLINA-9:00	
Bowling Green	20	Trenton	34	Charleston	P
Covington	B-16			Columbia	4, 19F
Dayton	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Lexington	31	Alamogordo	26	Bristol (VA)	18
Louisville	25	Albuquerque	12	Chattanooga	18
Westwood	21	Santa Fe	22	Knoxville	H, 15, 21
LOUISIANA-8:00 a.m.		NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
Lafayette	7	Las Vegas	21	Arlington	41
St. Bernard Parish K(24)				Austin	18
MASSACHUSETTS-9:00		NEW YORK-9:00 a.m.		Brownwood	17
Arlington	32	Albany	29	Bryan	19
Beverly	43	Brookhaven	6	Dallas	71
Boston	B5	Buffalo	11	El Paso	13
Lynn	27	Manhattan	10	Fort Worth	18
Quincy	43	Niagara Falls	3	Galveston	31
		Rochester	12, 32	Harris	25
		Schenectady	8	Hitchcock	31
		Syracuse	17	Houston	22, 31
MARYLAND-9:00 a.m.		NORTH CAROLINA-		Irving	B30
North Brentwood	A-22	9:00		Odessa	25
MICHIGAN-9:00 a.m.		Apex	17	San Antonio	34
Birmingham	51	Greenville	27	Victoria	55
Clinton	10	Rocky Mount	26	Waco	17
Coldwater	27			VIRGINIA-9:00 a.m.	
Dearborn	38	OHIO-9:00 a.m.		Alexandria	30
Flint	23	Blue Ash	38	Chesterfield	28
Lincoln Park	31	Cincinnati	33	Danville	A
Plymouth	39	Cleveland	17	Newport News	13
Southfield	43	Columbus	✓, 8, 19	Richmond	11
Warren	10	Mentor-on-Lake	12	Staunton	8
MINNESOTA-8:00 a.m.		Poland Village	10		
Alexandria	UHF34	Youngstown	0	WASHINGTON-6:00	
Richfield	34	OKLAHOMA-8:00 a.m.		Tacoma	10
N.W. Minneapolis	56	Tulsa	10	Vancouver	28
St. James	48			Yakima	16
MISSISSIPPI-8:00 a.m.		OREGON-6:00 a.m.		WISCONSIN-8:00 a.m.	
Lafayette	12	Portland	°0, 44	Ashwaubenon	31
Meridian	7	Salem	26	Green Bay	12
MISSOURI-8:00 a.m.		PENNSYLVANIA-9:00		Hustisford	26
Chesterfield	32	Aston	3	Madison	29
Columbia	11	Erie	B29	Manitowoc	30
Kansas City	8	Lansdale	18	Milwaukee	31A/B
Overland	23	Norristown	29	New Berlin	31
St. Louis 13A, A13, 28, 33		Pittsburgh	57	Portage	33
NEBRASKA-8:00 a.m.		Stroudsburg	23	Sheboygan	13
Columbus	29	Uniontown	22	WYOMING-8:00 a.m.	
Lincoln	36	RHODE ISLAND-9:00		Douglas	7
Omaha	29	Lincoln	46	PUERTO RICO	
				San Juan	24

Christian Life and Doctrine

PART 2—Conclusion

The Days of Creation

The Third Day

“God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. . .

And God saw that it was good. And the evening and the morning were the third day.”—vss. 9-13

The Bible account of the work of preparing the earth for human habitation as it progressed during the third creative epoch is corroborated by geologists. The waters under the heaven were gathered together into oceans, seemingly by the buckling of the earth's surface, forming deep depressions and hills. In a sense this is easily understood, but not actually so. The earth is a spheroid. We speak of countries on the other side of the globe as being “down under.” But really, which side of the earth is down, and which side is up? Actually, we accommodate these terms to a situation which we cannot otherwise describe.

The fact that gravity draws objects to the earth from ‘down under’ as well as ‘up above’, so ‘down’ is toward the center of the earth from wherever one's location on the planet may be. But what is gravity? Newton discovered the law of gravity, but did not find out how this law is made to function. Again we must revert to the information which God has given us; namely, that his Spirit, his power, accomplished all the creative works. Call it gravity, if we wish, but actually it was

the power of God that caused the surface of the earth to buckle, thus bringing about a separation of the sea and the land. See Job 38:8-11

On the land left dry by the water draining off into the sea, the power of God was further exercised, and vegetation sprang forth. Findings of geologists indicate that in this early period vegetation was extremely rank, and, compared with later times, grew much larger. It is reasonable to conclude, as geologists claim, that during this period the coal beds of earth were formed—the rank, the carbon-laden vegetation being buried as the earth's surface continued to buckle and tumble.

The herb yielding seed, and the fruit tree yielding fruit, whose seed is in itself, are both said to have been created “after his kind.” This is a statement of fact. It has never been proved wrong. Both in the vegetable and animal kingdoms there are almost endless varieties of every species of plant and animal, with new varieties continually being developed; but no new species have appeared since God limited them with his Word, “after his kind.” That this fact is stated in the first chapter of the Bible helps to establish the entire Book as being what it claims to be—that is, the inspired Word of God.

The Fourth Day

“God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.”—vss. 14-19

The chief development during the fourth epoch was the appearance of the sun, moon, and stars. It would be reasonable to suppose that the light which God created in the first epoch emanated from the sun, but that the earth was then so densely surrounded with rings of vapor and gasses that it could not penetrate sufficiently to make a clear distinction between day and night. It was on the fourth day that the power of God operated to clear the atmosphere to make this possible.

As we have observed, verse one declares "In the beginning God created the heaven and the earth," indicating that the heaven, which would include the sun, moon, and stars, had been created and was in existence previous to the developments which took place in the fourth day, or era. Verse sixteen declares God "made" two great lights, the greater to rule the day, and the lesser light to rule the night. While the Hebrew word here translated 'made' (**asah**), is often used in the Bible to describe a work of creation, it has a much wider use which justifies the thought that what occurred on the fourth day was that the sun and moon, which had already been created, were 'caused' to rule the day and the night.

Here are a few examples of the broader scriptural use of this word:

Referring to 'Strangers', or non-Hebrews in the Land, we are told that Solomon "set [**asah**] threescore and ten thousand of them to be bearers of burdens." (II Chron. 2:18) Solomon did not create these men, he merely appointed, or set, them to their tasks.

Again, "Remove not the ancient landmark, which thy fathers have set [**asah**]." (Prov. 22:28) The reference here is not to the creating of a landmark, but to its appointment, or establishment.

The same Hebrew word is translated 'appointed' in Job 14:5. The text reads, "Seeing his days are determined, the number of his months are with thee, thou has appointed

[**asah**] his bounds that he cannot pass.” Here the reference is to God’s appointment of the maximum time man, in his fallen, sin-cursed condition, is permitted to live.

II Chronicles 24:7 is another example. The text reads, “The sons of Athalia, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow [**asah**] upon Baalim.” They did not create these dedicated things of the house of the LORD, but bestowed them.

These wider uses of the Hebrew word **asah** justify us in understanding Genesis 1:16 to mean that God caused, set, or appointed two great lights—two great lights, that is, which had previously been created—one to rule the day, and the other to rule the night. Not until this fourth epoch, or era, therefore, did time begin to be divided in units the length of which are determined by the sun. This is irrefutable proof that the creative days are not twenty-four hour days, but long eras, or epochs, of time.

The Fifth Day

“God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.”—vss. 20-23

The power of God continued to operate. In the fifth day, or epoch, his power, or Spirit, caused the waters to bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth. Great whales appeared during this era; and doubtless also it was during this time that the giant prehistoric animals were brought forth. Both fish and animals of all kinds were created after his kind.

Again, let us remind ourselves of the great importance of this expression, "after his kind." It is God's way of saying that in the animal kingdom, even as he stipulated concerning the vegetable kingdom, species are fixed, and no amount of tampering by man can change them. In all the annals of history there is no recorded instance of one species, either of plant or animal life, evolving into another species. The apostle knew this, and wrote, "All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39) None of these can be changed.

The record of the fifth day says concerning sea life that the waters brought forth abundantly, after their kind, and every winged fowl after his kind. The spawning and hatching of fish, especially the larger varieties, requires a great deal more time than twenty-four hours. The same is true in the reproduction of birds. Yet these are shown as taking place within the fifth day. We mention this because we believe it shows clearly that these creative periods were much longer than twenty-four hours.

"God blessed them," the record states, "saying, Be fruitful and multiply." In the great economy of God all his sentient creatures receive his blessing. The capacity of the shellfish to appreciate life may be very limited; nevertheless to have life at all is a blessing. Thus from the very beginning of God's revelation of his designs we note that he is benevolent, kindly, and that all his works reflect, not only his wisdom and power, but also his love.

The Sixth Day

"God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion

over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”—vss. 24-26

The sixth creative day, or epoch, witnessed a further development of animal life. In this day the domestic animals were created, as well also as the beast of the field, and the creeping thing. In verse twenty-four we read, “God said, Let the earth bring forth,” which might suggest something less than an individual creation of the many species of animals and creeping things. The next verse, describing the same work, says that “God made the beast of the earth after his kind.” The important consideration is that life in any form does not spring forth spontaneously. From the shellfish to man, every form of life was created by God, regardless of the methods which he may have employed.

The crowning work of the sixth day was the creation of man. Special emphasis is given to this, and more details. Indeed, it was in preparation for man that the work of all the other days of creation, including the beginning of the sixth day, was carried forward. Man was the highest order of God’s earthly creation: “Let us make man in our image, after our likeness: and let them have dominion.”

Man was created to be king of earth, and when the great design of the Creator concerning him is completed, the earth will be filled with perfect human beings, exercising their original God-given dominion; and thus they will bask in the sunshine of his love forever. Paul wrote that we “see not yet all things put under” man, but as we continue we will discover the Scriptures abundantly testifying that ultimately man’s dominion over the earth will be restored, to the glory of God, and to the eternal joy of his human creation.—Heb. 2:8 □



“Come unto Me, all ye that labor and are heavy laden. . . . Take My yoke upon you . . . and ye shall find rest unto your souls.”—Matthew 11:28, 29

Christian Life and Doctrine

PART 1, TO BE CONTINUED

The Seven Beatitudes of Revelation

*"Blessed is he that waiteth, and cometh to the
thousand three hundred and five and thirty days."*

Daniel 12:12

ONE of the means by which the LORD has tested the faith and devotion of his consecrated people is by permitting them to wait patiently for the fulfillment of his promises. There has never been any delay in the outworking of God's plan. Every feature of it has developed exactly in due time, as planned by the divine Architect. But God has not always revealed the time feature of his plan to his servants in advance, with the result that in many instances it has seemed to them that the vision has tarried. —Hab. 2:3

There were many long centuries of waiting before the promises of God concerning the coming of a Messiah began to have a fulfillment in the first advent of the Master. And even to the disciples of that time there seemed to be a delay. Following the crucifixion and resurrection of Jesus, when he appeared to his disciples for the last time before the ascension, they inquired, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The very wording of this question seems to breathe their deep yearning for a more speedy fulfillment of God's promises concerning the messianic kingdom.

But while the due time had arrived for the coming of Christ as the Redeemer of the world, there were still to be days of waiting for the fruition of all the hopes engendered by the promises of God concerning him. Through the angel, God had said to his servant of old, "Go thy way, Daniel: for the words

are **closed up and sealed** till the time of the end.” (Dan. 12:9) Jesus knew of this sealing of the vision, so he replied to his anxious disciples, “It is not for you to know the times or the seasons, which the Father hath put in his own power.”—Acts 1:7

We are not to understand from this statement that the LORD was displeased with the desire of the disciples to know the times or seasons; nor that his people would never understand more concerning the time features of the divine plan. It was merely that then it was not the divine will for them to comprehend. The time features of the plan pertaining to the establishment of the kingdom were still sealed, shut up till the time of the end, and the time of the end had not yet come.

The Scriptures admonish the LORD’S people to **watch**, with the expectation that when the due time arrives for them to understand more clearly where they are on the stream of time as it relates to the plan of God, this knowledge would be granted to them. That due time was not in the days of Daniel, nor of any of the prophets of the Old Testament. Through Habakkuk the LORD declared, “The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.”—Hab. 2:3

At the end it shall speak—blessed assurance is this, reminding us that though Daniel was told to shut up and seal the vision, it was merely to be until the time of the end. But even so, there is nothing here to indicate that the time features of the plan would be revealed with any degree of clarity in advance. It is largely a matter of the truths pertaining to any particular period becoming understandable when that time arrives. There was promised a great unfolding of the vision of truth at the time of the end, and the fact that this vision is made plain constitutes one of the principal proofs that the time is at hand.

The entire church class, from Pentecost down to the present, has been a waiting class—waiting and watching to discern the

meaning of the vision which had been sealed. It was not given to the Early Church to be blessed with the knowledge which later was to be made plain upon tables. Nor were those of the middle ages favored with this much-desired understanding. The days of waiting embraced also the Reformation period, during which many searched diligently to know the times and the seasons which the Father was continuing to keep shut up and sealed.—I Thess. 5:1

As the due time approached a little nearer, the faithful watchers were permitted to glimpse into some of the time features of the plan, and indistinctly they saw that the end of the age was indeed approaching. Misapplying what they saw, it was erroneously supposed Jesus was to come in the flesh, and the earth was to be destroyed. These watchers were permitted to make mistakes, but through them, nevertheless, attention was called to important prophecies, which in the light of subsequent developments and the providences of God, contributed in a large manner to the unsealing of the vision when God's due time arrived.

Three time measurements had been recorded by the prophet, all having the same starting point: 1,260, 1,290, and 1,335 'days', or years. The year 539 A.D. was the common starting point for each of these divine measuring rods. From that date, the 1,260 years reached to 1799 A.D., which was the end of Papacy's power to persecute the true church. The 1,290 years reached to the beginning of the cleansing of the sanctuary (Vol. 3, pp. 86-120); and the 1,335 years to 1874 A.D., the time when in fulfillment of the promise the LORD'S faithful watchers began to experience the blessedness promised to those who would be watching when that time was reached.

And what was the blessedness which came to the Israel of God at the close of the 1,335 'days'? It was the unfolding of the vision which had been sealed. It was then that this vision, long shut up and silent, began to speak. Centuries had passed, and to many of the consecrated it undoubtedly seemed as though

the vision had tarried. Particularly was this true of Brother Miller, and others who verily believed the consummation of all things was due in 1884. But now God's great time clock had ticked off the additional symbolic days. The end of the 1,335 years had been reached, and the vision opened to the entranced view of the watchers.

The Seven Blessings

And oh, the blessedness that came with the opening of the vision! In the beginning of the age Jesus indicated certain blessings which would come upon those who were to represent him in the earth throughout the age. These are commonly referred to as the Beatitudes. (Matt. 5:1-12) All the LORD'S people in every part of the age who have complied with the conditions upon which these blessings were to be available, have experienced the joys which they have contained. But there is another set of Beatitudes, or blessings, which belong only to those who live in the end of the age following the end of the 1,335 days. These are the blessings foretold in our text, "Blessed is he that waiteth, and cometh" to this time.

There are seven of these beatitudes of present truth, all having to do with the unfolding of the vision and the consummation of the divine plan for the church and also for the world. They are blessings which come to the LORD'S people when the days of waiting are over; when the mystery of God is finished; when the time is at hand. They are recorded in the Book of Revelation, and properly so, for this marvelous book of the Bible is what we might call the sum of all the prophecies. It is the revelation of Jesus Christ—his unfolding of the vision to those who at the proper time would be patiently waiting and earnestly watching for the unfolding of the divine plan.

The first of these dispensational beatitudes is that of Revelation 1:3: "**Blessed** is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the **time is at hand**." In the opening verse

of this chapter we are informed that the purpose of the book was to reveal things which must shortly come to pass. In a general way the book deals with the experiences of both the true and the counterfeit church throughout the entire age. These experiences began to come to pass 'shortly' after the book was written. Indeed, in a limited way, they were already in course of development. The mystery of iniquity already had been working.

But while the history of both the true and the false church is recorded in the Book of Revelation, little was understood of its real meaning until the time of the end. True, it served to reveal and identify the Antichrist to some of the reformers, but its dispensational truths pertaining to the divine plan, and what to expect when the consummation of the age was reached, remained shut up until after the 1,335 days had been reached. We cannot say even now that all the symbols of this book are clearly understood; but the plan of God which it reveals has been made plain. Truths which pertain to the saints and the divine will for them in this harvest time at the end of the age, have been unfolded. The great blessing of this knowledge has been experienced by him who reads, and by all who have heard the words of this prophecy.

And what is this knowledge which was sealed up until the time of the end? When the vision of present truth began to open, the LORD'S people were able to understand the mystery of Christ and the church—that the "body is not one member, but many." (I Cor. 12:12, 14) The inspiring promises of the Master, recorded in chapters two and three of Revelation, took on a new and blessed meaning in the light of this knowledge concerning the true position of the church in the plan of God.

The throne scene of divine glory set forth in chapter four, has real point in the light of the divine plan of the ages, and reveals the perfect blending of God's wisdom, justice, love, and power. And oh, how meaningful is the fifth chapter of Revelation, setting forth as it does the great fundamental truth concerning the sacrifice of the Lamb of God which taketh

away the sin of the world. (John 1:29) How we rejoice to know that the time is coming when every creature in heaven and on earth will be praising "him who sitteth upon the throne," and also giving glory to the Lamb—honoring him even as they honor the Father!—Rev. 5:12, 13; John 5:23

The Holy and Unholy Cities

Because the time is at hand for the vision to be unsealed, we are now blessed by knowing that the efforts of fallen man to establish the kingdom of Christ have resulted merely in the building of an unholy city, which the Revelator calls mystic Babylon. (Rev. 17:5) But oh, the joy to realize that with the downfall of Babylon there comes from God out of heaven a holy city, prepared as a bride adorned for her husband. Abraham looked for this city, but was not privileged to see it. Daniel foretold the God of heaven would establish a kingdom, but the details of that kingdom, and the rich blessings which were to result from its setting up in the earth, Daniel was not privileged to see.

But now the time is at hand! At last the city of God is in the process of establishment! The powers of the old heavens are being shaken, and the symbolic earth of Satan's creation is being removed to make way for the new heavens and the new earth wherein will dwell righteousness. (II Pet. 3:13) We now see, and are entranced with the vision, that in the new heavens and new earth there is to be no more death; that tears will be wiped away; that all things will be made new.

Now we see that our great adversary, the devil, who goeth about as a roaring lion seeking whom he may devour, is soon to be bound. We know what it means to be beheaded for the witness of Jesus and the Word of God, and are inspired with the hope of sharing in the joys of the first resurrection, to live and reign with Christ a thousand years. By faith we rejoice to see the millennial throne, white and pure, set up; and the dead, small and great, granted a standing before God and enlightened by the knowledge revealed through the open books.

And how truly blessed is it to see by faith the river of life flowing from underneath the throne of God and of the Lamb! (Rev. 22:1) And what a glorious incentive to faithfulness is the hope of soon being united with our heavenly Bridegroom, and of having the privilege to say to a dying world, "Come and partake of the water of life freely."—Rev. 22:17, 18

These are some of the glorious features of the truth which have brought blessings to the class which has waited for the culmination of the 1,335 days. Blessed indeed are those who read, and those who hear these truths, an understanding of which is now given to the faithful watchers because the time is at hand.

"Their Works Do Follow"

The second dispensational beatitude is recorded in Revelation 14:13. We quote: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The truth set forth in this beatitude could apply only following the 1,335 days. This, together with Paul's statement regarding the last members of the body of Christ, are the only scriptures which indicate that a Christian in dying does not remain unconscious in death. (I Thess. 4:15-17; I Cor. 15:51-53) The Apostle Paul said of himself, "Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:8) Paul did not expect to receive his reward immediately at death, neither did the other apostles.

However, Paul did write that when the trump of God begins to sound and the Lord descends from heaven, "the dead in Christ shall rise first," and indicated also that those who would be alive at that time and remain in the flesh, would be caught up to meet their Lord and their brethren in the spiritual phase of the kingdom. (I Thess. 4:16, 17) Paul also, in writing concerning the resurrection, explained that those who die after the last trump begins to sound would be changed in a

moment, in the twinkling of an eye. (I Cor. 15:51,52) These scriptures harmonize with the second beatitude of Revelation, which; in explaining the matter further, tells us that when the time is at hand those who die in the Lord, while ceasing from their labors, do not remain inactive in death, but continue their service beyond the veil. What a blessing it is to know we are now living in the time when this is true.

What are the works which continue beyond the veil, following the cessation of the labors of individual saints this side the veil? To find the answer to this question we need only to go back a few verses in the same chapter, and there we read, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel, saying, Babylon is fallen, is fallen." —Rev. 14:6-8

In addition to the work of preaching the everlasting Gospel and declaring the hour of God's judgment is come, and that Babylon is fallen, the saints of this period also warn against the dangers of worshiping the beast and its image. The Revelator then adds, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In other words, John is telling us those who preach the everlasting Gospel, who declare the hour of God's judgment is come, who proclaim Babylon is fallen, and warn against worshiping the beast, are the ones who exercise the true patience of the saints, and are faithful in keeping the commandments of God and the faith of Jesus.

Laboriously, yet with joy, they patiently continue in the work which the Holy Spirit commissioned them to do, the glorious work of proclaiming glad tidings unto the meek; of binding up the brokenhearted; of proclaiming the acceptable year of the LORD; and now, when the time is at hand, the day of vengeance of our God—the time of his judgment having come.

(Isa. 61:1, 2) It is a blessed privilege, a labor of love indeed, by which the consecrated prove their devotion to God, and demonstrate by their zeal they are truly inspired by the faith of Jesus and are filled with his Spirit, that they are glad to be beheaded for the witness of Jesus and the Word of God. (Rev. 20:4) And oh, the blessedness to realize that because we are living in the time of the end, when they have finished their sacrificial labors this side the veil, their works do follow them!

“I Come As a Thief”

The third beatitude, and one which is rich with blessings for those who wait and watch at this time when the vision is no longer sealed, reads: “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” (Rev. 16:15) Here is a blessing which is dependent upon faithfulness in watching. When the disciples asked Jesus concerning the signs of his second presence and the end of the age, he explained to them that no man then knew the day nor the hour, but he admonished them to watch, in order that they might know of his presence **when the time did arrive.**

Paul wrote that the day of the Lord would come upon the world as a “thief in the night,” but added, “Ye brethren, are not in darkness, that that day should overtake you as a thief.” He then adds, “Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”—1 Thess. 5:1-6

It becomes apparent, then, that those who are faithful watchers at the end of the age are truly blessed, because to them it is given to know that the Bridegroom is present—as a thief to the world, but to them he is the Chief Reaper of the harvest, the one who has come to reckon with his servants, and to serve meat in due season. Knowing this, they keep their garments of righteousness well girded about them, and unspotted from the world. Failing to watch, they are left in

darkness. Instead of being blessed and protected, they become exposed to the errors and blinding influences of Satan which lead still further into the outer darkness of the world. Truly "Blessed is he that watcheth"! □

(To be continued)



HE maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the speark in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." — Psalm 46:9, 10

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

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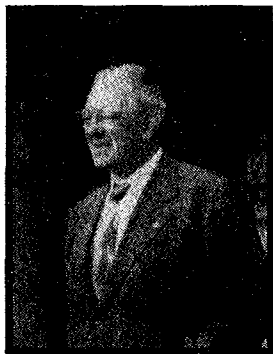
On Sunday, May 18th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Voices from the Past

BROTHER E. WYLAM, 1955 General Convention

To Know Christ

THE following discourse was given by Brother E. Wylam, of the Chicago Ecclesia, who used as his text the **Weymouth** translation of Philippians 3:10, which reads, "I long to know Christ, and the power which is in his resurrection, and to share in his sufferings." To know Christ, means more than to be assured that he lived. Many of the early disciples were acquainted with Jesus as a man, but this did not necessarily mean that they knew him within the meaning of Paul's desire. Theirs, as a matter of fact, was a knowledge of Christ after the flesh, and Paul wrote that "henceforth know we him [so] no more."—II Cor. 5:16



We know Christ as Paul wanted to know him, through his teachings and conduct, and this by prayerful study and experience. Study leads to an abstract knowledge, a head knowledge; and experience added to the abstract leads to a heart knowledge. This is the important knowledge.

We can attain this heart knowledge, not only through study of the Word, but also through contact and fellowship with the LORD'S people, our brethren. Jesus said, "He that receiveth whomsoever I send receiveth me." (John 13:20) When Saul of Tarsus was persecuting the brethren, the resurrected and glorified Jesus said, "Saul, Saul, why persecutest thou me?"—Acts 9:4

Yes, we see Jesus in our brethren. They see him in us. I John 2:5 reads, "Whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him." Obedience is essential. We must keep his Word, not for a day, but continually. We must abide in him, and to do this, we must "walk even as he walked."—I John 2:6

We walk as he walked by humbling ourselves. We note, for example, his humility in washing his disciples' feet. Are we willing and glad to render such humble service to the brethren, the little menial services which, as a rule, go unnoticed by others, and often are unappreciated by those to whom they are rendered?

We learn to know Christ through suffering wrong, as he suffered wrong. Peter wrote, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:20, 21

We learn to know Christ through cross-bearing. Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "But God forgive that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 2:20; 6:14

We become acquainted with Christ through self-denial. "If any man will come after me, let him deny himself," said Jesus, and take up his cross and follow me. (Matt. 16:24) This means a daily denial of self-will, a mortifying of the flesh and its deeds, its desires, its preferences. As we progress in this, Christ becomes more dear to us, and daily nearer.

Jesus came down from heaven, not to do his own will, but the will of his Heavenly Father. At the beginning of his ministry, he said, "I come to do thy will, O God," and at the end he said, "Not my will but thine be done." So as we put

down our own will, and replace it with the will of God, we are learning to know Christ and to have an appreciation of the position he occupied before his Heavenly Father.

Jesus was a man of prayer, enjoying daily communion with his Father. We have the opportunity of sharing this aspect of his life of devotion, so through prayer we acquire an ever-deepening heart knowledge of him. Jesus began his ministry with prayer, and closed it with the words, "Into thy hands I commend my spirit."—Luke 23:46

Jesus was loyal to the Word of God. Familiar expressions used by him are: "Is it not written? . . . What saith the Scriptures? . . . Have ye not read? . . . and . . . It is written. . ." God's Word must likewise be planted in our hearts. As we study to show ourselves approved unto God, rightly dividing the Word of truth, we will be getting better and better acquainted with Christ.

It is our privilege to fill up that which is behind of the sufferings of Christ, and in doing this we will be learning to know him. Can we, as did Jesus, endure being forsaken, reviled, persecuted, despised, wounded, oppressed, falsely accused, scorned, rejected, and cast out? And all of these without a cause? This is the fellowship of his suffering.

If we have this fellowship in Christ's suffering, we will, as Paul indicates, know the power of his resurrection. The power of God which raised Jesus from the dead will stand by now to assist us in our every time of need, and if we are faithful unto death, will raise us up to the divine nature, to glory, honor, and immortality, ever to be with our Lord Jesus, and with our Heavenly Father, where we will know them both perfectly, and fully, and where, therefore, there will be joy forevermore! □

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"The LORD will give strength unto his people;
the LORD will bless his people
with peace."—Psalm 29:11

Encouraging Letters

CONVENTION PACKAGES

Gentlemen: We have used your publication previously, and have given copies to many groups to be included in their convention packages. Many people, miles from our establishment, have dropped us a line to thank us for the message. Others have requested copies for friends. I do hope our enclosed request for more is not too large an order. Sincerely. — VA (Editor's Note: We assure you, it is NOT too large!)

"IT OPENED MY EYES"

Dear Sirs: Please renew my subscription, and also send me ten copies of the booklet, "When a Man Dies." I have just finished reading a copy, and it opened my eyes. Now I can join many others who can praise the LORD, knowing their "unsaved" loved ones will not perish in the lake of fire, or burn in hell forever. Thank you so much for presenting the truth in such a manner! May God continue to bless you. — WA

UNIQUE MESSAGE

Dear Dawn Bible Students: I recently heard you on radio in Florida, shortly after I first read of you in some literature I found in a phone booth. I thought your radio program was unique in an interesting way. I have never heard of a Bible lesson quite like the discussion you held. I found it very informative. Please send me a copy of "The Divine Plan of the Ages," and "The Creator's Grand Design." I am waiting anxiously to learn more. Thank you for responding to my letter. — FL

REQUEST FOR MORE

Gentlemen: We have been using your pamphlet, "Hope," for many years. We find that the publication is enjoyed by many. Presently we are running out of these. Would you be so kind as to send us another supply. We understand you do not charge for them. However, please accept our check toward publication and printing. Thank you very much! — PA

SEES MUCH MORE TRUTH

Dear Brethren: When I was with another organization I honestly believed no one had any Bible truths except them. I don't think I was being narrow-minded, I simply had not been exposed to any other group with the truth, and so thought they didn't exist. I was absolutely delighted when I first found "The Divine Plan of the Ages," and saw much more truth than I had ever seen before. As a result of that, and because I could not keep these new-found truths to myself, I was disfellowshipped. Since then the truth has come to me in bits and pieces, through the LORD'S providence. Please send me a supply of free tracts so I can have them to pass out as opportunity affords. Thank you. With Christian love.
—OK

WITNESS IN HOTEL

Gentlemen: I was delivering prescriptions for a local drug store when I came across one of your magazines someone had left as a witness in a hotel lobby. Not wanting to keep the literature from

those who needed it, I copied the address so I could send for my own. I would like to receive your magazine. Thank you. —FL

GOD'S PLAN CLEARER

Dear Dawn: I received your letter about "The People of the Bible." Enclosed find cost of the book. The plan of God is becoming more clear to me now, thanks to "The Divine Plan of the Ages," your magazine, "Studies in the Scriptures," and other reading material. The subject of hell is also clearer. Please send me the book, "The People of the Bible." Thank you. —IL

INTERPRETED SENSIBLY

Gentlemen: I just saw a most enlightening TV program discussing the Genesis chapter of the Bible. The interpretation given made a lot of sense and went a long way in reconciling my questions regarding creation. In this connection, would you please be good enough to send me two "Science" booklets, one for myself and the other for my children. Thank you. —NY

APPRECIATIVE MINISTER

Dear Friends: I am a blind minister and Bible teacher in my area. We listen to you over the local radio station and derive much pleasure and a high degree of education from your teachings. If you have a catalog of cassettes and Bible courses, please send me one. Would also appreciate a copy of the booklet, "God and Reason." Thank you and may God richly bless you and yours. Yours because of Calvary. —NY

LONGS FOR SAFE WORLD

Dear "Frank and Ernest": I thank God for your program, it is most inspiring to listen to. I enjoy your questions and answers, and have been listening to your program about three weeks. Would you please send me the booklets, "God and Reason," and "God's Plan." I thank you kindly. May the LORD keep us all, and make this world a safer place to live, without all the fear which we encounter. Thank you. —D.C.

ANNOUNCING "DAYBREAK"

"Daybreak" is a new, five-minute radio program, promoting *The Dawn* magazine, "Frank and Ernest," and "The Bible Answers." Each program contains a four-minute sermon built around a subject found in *The Dawn* magazine, and is designed to stimulate interest in sending for a free, one-year subscription.

The first series contains thirteen programs to be played repeatedly, three or five times a week, for a period of three months. After this they will be moved to stations in other geographic locations.

The stations piloting these new programs are:

WIBF	Jenkintown, PA	Mon.-Fri.	1:40 p.m.
WFRX	W. Frankfort, IL	Mon., Wed., Fri.	
KJAY	Sacramento, CA	Mon., Wed., Fri.	8:10 a.m.
WAGL	Lancaster, SC	Mon., Wed., Fri.	11:55 a.m.

Talking Things Over

General Convention Bulletin

WE KNOW you are anxious to make early reservations with Albion College for the General Convention week of July 26th-July 31st, so we are providing the following registration information:

1986 Convention Rates

Registration Fee: \$2.75 per person

Rooms: \$10.00 per night, per person

Meals: Breakfast-\$3.75 • Lunch-\$4.75 • Dinner-\$5.75

- The total convention cost for a registered person using seven nights lodging, and having eighteen meals, is \$158.25.
- For those brethren arriving on Friday, July 25th, dinner will be served between 6:30 p.m. and 7:30 p.m. The cash price for this meal will be \$5.75. Breakfast will be served from 6:30 a.m. to 7:30 a.m. on Friday, August 1st, for a cash price of \$3.75.
- Children, ages one to three, are free. Children, ages four and five, are one-half above prices.

Reservation Information

- **Deposits:** Albion College requires a minimum deposit of \$25.00 per person with each reservation.
- **Cancellations:** To receive a total refund of all prepayment, you must notify the college of the cancellation of your reservation by **July 15th**. Cancellation notices received by Albion after this date will not have the \$25.00 deposit refunded when prepayment is returned to you.
- **To Avoid Delay** in registering upon arrival at Albion, the College suggests payment by mail of the balance due them before **July 15th**.
- **To Facilitate Processing your Reservation:**
 1. Designate on the Reservation Form all nights lodging required, all meals desired, and for how many persons.
 2. Individuals desiring to room together must use separate Registration Forms if they do not live at the same address.
 3. Complete the portion of the Registration Form concerning Airport Pickup, if applicable to you.

Airport Pickup Information

- **BATTLE CREEK & JACKSON AIRPORTS—**The charge for transportation from

either of these airports to Albion College will be \$12.50 per person, provided there are three or more persons. Otherwise, the charge will be the exact cost.

- **DETROIT METRO AIRPORT**—The cost will be \$15.00 per person if there are three or more. Otherwise, the charge will be the actual cost—\$40.00.

The first pickup will be at 3:00 p.m., on Friday, July 25th, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

A second pickup will be at 8:00 p.m., on Friday, July 25, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

- Information concerning your arrival should include the name of the airport, the name of the airline, the flight number, and the pickup time, in the space provided on the Reservation Form. With this information, transportation can be arranged in advance.
- In the event of problems, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

Subsidy for Children Six to Seventeen Gives Discount of 50 %

- The Convention Committee has made provision for a fifty percent subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and enjoy the Bible Classes provided for them.
- In making your reservation, pay the full rate to the College for children in this classification.
- To obtain the discount, see the Convention Treasurer, Brother Stephen Roskiewicz, near the close of the convention.



Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 26—JULY 31, 1986

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

AIRPORT PICKUP INFORMATION: Airport Location:

Name of Airline: Flight Number

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

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

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

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.....
.....
.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

Albion, Michigan 49224

Conventions

COVINA, CA, May 4—Industry Hills Convention Center, 1 Industry Hills Parkway, City of Industry. Write: Elaine L. Redeker, Secretary, 5554 North Pal Mal Ave., Temple City, CA 91780

HARTFORD, CT, May 4—Sage Park Jr. H.S., Sage Park Rd., Windsor. Write: Mrs. John Coccia, 10 Light Street, Enfield, CT 06082

RELIGIOUS C.O. SEMINAR, Saturday, May 17—Foxon Community Center, East Haven, CT. Contact Rick Suraci, 36 Valley View Road, Derby, CT 06418
Phone: (203) 736-6443

AGAWAM, MA, May 18—Ramada Inn, 161 Bridge St., (at I-91), Warehouse Point, CT. Write: Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

CINCINNATI, OH, May 18—At the Harp's Home, 2609 Merrittview Lane, 45231. Mrs. Edith Harp, Secy.

DENVER, CO, May 18—Bonanza, I-25 at 84th Ave, Thornton. Mrs. Marcia Kuehmichel, 10201 Riverdale Rd. #53, Thornton 80229

DETROIT, MI, May 18—Redford YWCA, 25940 Grand River. Mr. Ed Bilcharz, 200 Hampshire Ct., Dearborn 48124

WEST NEWTON, PA, May 18—Sewickley Grange, West Newton, PA. Write: Mike Balko, Secretary, 501 Pittsburgh St., West Newton, PA 15089

SAN FRANCISCO, CA, May 23-26—**Asilomar Convention**. Cut-off date for reservations is April 20th. Write Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

CHICAGO MEMORIAL DAY CONVENTION, May 25-27—Elk Grove H.S., 500 W. Elk Grove Blvd., Elk Grove Village, IL 60007. Write: Mr. Art Jezuit, Secy., 140 Forest Glen Rd., Wood Dale, IL 60191

PORTLAND, OR, June 27-30—Collins Retreat Center, Hwy. 211, Eagle Creek 97022. Write: Mr. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

ALLENTOWN/NEW YORK CONVENTION, May 30, 31, June 1—Cedar Crest College, Allentown, PA. Write: Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077

WATERBURY, CT, June 8—YWCA 80 Prospect St. Write: Associated Bible Students, P.O. Box 1494, Waterbury 06721

WINNIPEG, MAN., CANADA, June 14, 15—Write Secretary, Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk

MARSHFIELD, WI, June 21, 22—Sunrise Sunset, 2327 W. Arnold St. Contact: Starr Carpenter, P.O. Box 864, 54449

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI—July 28-31
INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

G.M. JEUCK		Lublin, Jaslo, Chrzanow,	
Middletown, NY	May 11	Zakopane, Bielsko-Biala, Kozy,	
Yeovil, England	23-27	Czestochowa, Krakow,	
Gainsborough House, England	28	Warsaw, Poland	5-12
Gidea Park, England	29	Dortmund, Germany	14
R.J. KRUPA		Metz, France	16-19
Warsaw, Poland	May 3, 4	Lille, France	20, 21
Lublin, Jaslo, Chrzanow,		Brussels, Belgium	22
Zakopane, Bielsko-Biala,		G.H. PASSIOS	
Kozy, Czestochowa, Krakow,		Allentown, PA	May 11
Warsaw, Poland	5-12	Pottstown, PA	11
Bad Hersfeld, Germany	15-19	L.B. POST	
Mulhouse, France	20-22	New Haven, CT	May 25
Paris, France	24, 25	J. TATE	
Brussels, Belgium	28	Warsaw, Poland	May 3, 4
T. KRUPA		Berwick, PA	May 4

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 Dick Chandler, Aldersbrook, England—December 9. Age, 80.

Sister Hilda Woolgar, Birchington, England—February 17. Age, 73.

Brother John Obartuck, North Brookfield, MA—March 3. Age, 85.

Sister Phyllis Judson, New Bedford, MA—March 20. Age, 88.

Sister Irmgard Fischer, Freiberg, Germany—March 23. Age, 87.

Sister Rose (Socha) Litke, Waynesboro, GA—March 29. Age, 83.

Brother John H. West, New York, NY—April 6. Age, 94.

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