

The Dawn

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Highlights of Dawn

Jesus, the Savior of Mankind

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:14-16

EVERY day, the news media report happenings in the world which are both perplexing and disheartening, events that cause those who are knowledgeable concerning the Word of God to long for the early establishment of Christ's kingdom on earth. We hear of the abject poverty, starvation, illness, and general despair which prevail in many of the underdeveloped nations of the world. And even in the more developed nations, some of these same conditions exist, aggravating the more pressing problems such as crime, drug abuse, inequality, injustice, and the threat of war. When will these age-old tragic human sufferings cease? When will Christ's kingdom come? How well the Scriptures describe the subconscious hopelessness which the world feels, having little prospect of relief from these sorrows! “We know that the whole creation groaneth and travaileth in pain together until now.”—Rom. 8:22

We can trace these groanings of man back to the disobedience in the Garden of Eden. Adam's sin not only brought the penalty of death upon all, but also the attendant dying process. And the curse upon man has rendered him, to a great extent, ineffective in mastering the environment of the earth. This has resulted in the uncontrolled natural phenomena

which frequently bring woe and unhappiness to many people. Even in those occurrences of nature which we would normally count as blessings, the curse is often found lurking in the background.

A recent article in a scientific journal, entitled, "The Rains in Africa—a Mixed Blessing," highlighted this situation when it related how the blessing of rain can also be a curse to millions of people. There is a large area of tropical Africa which does not receive rain for many months at a stretch; indeed, some portions of that continent are even now suffering from a prolonged and devastating drought. The article reported that even if this year produces an unusually wet season, it will not compensate for the accumulated deficit of water and food over the past few years. However, any rain that falls will provide an opportunity for rural Africans to begin to plow, plant, and harvest grain and other crops now in very short supply.

The refreshing, life-sustaining benefits of rain remind us of God's promise to Israel: "The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." (Deut. 28:12) Rain is sorely needed by man and is generally a blessing, and is so viewed by the people of Africa. What is sometimes overlooked, however, is the fact that the rainy season is also the time when a variety of waterborne parasitic diseases strike millions of Africans. The following is a quotation from the article mentioned above:

"The most common of these diseases is malaria, which claims an estimated two hundred million new victims a year worldwide and which is spreading faster in Africa than anywhere else. Malaria is transmitted by mosquitoes that breed in the standing water left by the rains. 'African mosquitoes can breed in as little water as it takes to fill a shoe-print or an old tire', said Dr. James D. Shepperd, the

regional health officer for the United States Agency for International Development. 'They can live anywhere'.

"In West Africa, Dr. Shepperd added, fifty percent or more of the rural population is expected to become sick with malaria during this coming rainy season. 'That means', he said, 'that half the work force is likely to be incapable of putting in a solid day's labor'."

Another waterborne parasite that afflicts the people of Africa is the guinea worm. In its larval form, the worm infects a crustacean about the size of the head of a pin, known as a cyclops. The aforementioned article continues:

"Cyclops live in ponds, wells, and other common rural sources of drinking water. Once swallowed by humans, [they] . . . migrate to the abdominal and thoracic cavities where they mature . . . and [move] down to the lower limbs of the victim. At the end of a year, . . . the worm [causes] painful, burning blisters. An infected person will often try to relieve the burning by immersing the sore in water, [but this simply starts] the cyclops-to-man cycle all over again. More than a century ago, Gustav Nachtigal, a Prussian physician who was the first European to explore much of West Africa, encountered the guinea worm in what is now central Chad. 'No efficacious remedy against it has been found', he wrote in his journal."

Two other parasites attack Africa's rural work force: the bilharzia, which lives in snails found in rice paddies and causes severe damage to the bladder; and one transmitted by small, black flies which multiply under a person's skin and eventually penetrate the eyes, causing blindness.

Some relief from these bizarre and dreadful diseases could be obtained with careful spending of limited health dollars from international aid organizations. However, the world does not have enough money or health facilities or medical skill to cope with these diseases and all the other health problems of our dying race. What is needed is a far more compre-

hensive and permanent cure not only from deadly disease, but from death itself.

An incident that befell Israel when traveling through the wilderness provides an excellent illustration of how an eventual cure for death and all its attendant ills will be accomplished, not by man, but by the wisdom and power of God. This incident is recorded in Numbers 21:4-9: "They journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass [copper], and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Jesus alluded to this account when he said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15) Jesus, of course, was prophesying concerning his own death, and particularly how it would come about—by hanging upon a cross. Those who now look to him, recognizing his redemptive death, are redeemed from the bite of the curse of sin and death, even as those Israelites of old were saved from sure death inflicted by the bite of the serpent. During this Gospel Age there are not many who have been called to avail them-

selves of this great privilege. But eventually everyone in the world will have an opportunity for salvation through Christ. This promise was referred to by Jesus in the oft-quoted and well-known verse, "God so loved the world." This opening phrase indicates that the interest of the entire world of mankind was uppermost in the mind of God when he gave his Son to be lifted up, put to death, as man's Redeemer. "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



Many sincere Christians believe that the appropriate time to accept Jesus relates only to this present Gospel Age, and that if any do not believe now, they will be condemned. If this were true, then one would have to conclude that a great portion of humanity is unsaved, and the words of Jesus have failed of their purpose: "God sent not his Son into the world to condemn the world, but that the world through him might be saved:" (John 3:17) How glad we are to know that God's plans do not fail, and that these words speak of a wider opportunity of salvation for all than that which now exists.

Israel's experiences in the wilderness were especially designed by God to illustrate those of the world of mankind. The Israelites bitten by the

serpents typified all of Adam's family affected by his fall into sin. The serpent has been a symbol associated with Satan, the great adversary of God, from the time he beguiled mother Eve in the Garden of Eden. This symbol has been used throughout the Scriptures to describe Satan as the source of sin and evil.

The serpent of copper fashioned by Moses pictures our Lord Jesus, who as a perfect man took the sinner's place. Thus, he who knew no sin, who was holy, harmless, undefiled, and separate from sinners (Heb. 7:26), by his crucifixion—being lifted on the pole—bore the penalty of the curse for all transgressors. This is the testimony of the Scriptures: "He made him who knew no sin [offered himself] to be a sin offering for us."—II Cor. 5:21, **Wilson's Emphatic Diaglott**

Copper is one of the noble metals of our earth, and is used in the Bible to represent perfect humanity. Thus, the serpent made of copper represented Jesus, a perfect man, who was offered as a ransom to redeem the human family from the sentence of death imposed upon them through father Adam's disobedience. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Students of the Word of God are aware that Jesus truly is the only means whereby men can find salvation. The Apostle Peter confirmed this fact; speaking of Jesus, he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

But how are all the people who have lived upon earth to learn about Jesus? Christian people will admit that many millions, perhaps billions, have not even heard of Jesus. This was especially true prior to the first advent of our Lord, and since that time large segments of the earth's population either have not heard his name, or if they have, do not comprehend its meaning. Our confidence in the Scriptures gives assurance, however, that God intends that all shall

hear and know, and that he has reserved a time when this intention shall be brought to fruition. For “they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD,” in the millennial kingdom soon to be established.—Jer. 31:34

When the fiery serpents invaded the camp of Israel, the people began to recognize this as a punishment from the LORD that had come upon them because they had sinned in murmuring against God and Moses. They pleaded with Moses to intervene on their behalf, asking that this terrifying evil be removed. So Moses prayed for them. In answer, the LORD instructed Moses to make the serpent of copper for the victims to look upon. Illustrated here is the fact that not only was it necessary that Jesus Christ die for our sins, but to be saved we must understand and exercise faith in the ransoming merit of his great atonement sacrifice. “Whosoever **believeth** in him should not perish, but have eternal life.”—John 3:14, 15

As Jesus approached the time of his death shortly after his triumphal entry into Jerusalem, a very interesting conversation took place between himself and a rather large crowd of people that had gathered around. This is recorded in John 12:27-36. Jesus is the first to speak: “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. The people answered him, We have heard out of the Law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this

Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light. These things spake Jesus, and departed and did hide himself from them."

In this conversation we note that Jesus used the same expression as he had with Nicodemus, that of being lifted up. The Apostle John tells us that this was used to indicate the manner of his death. But the crowd was confused by these words. Since many people believed that Jesus was the Messiah, or the Anointed One, they said to Jesus that this could not be true of Christ, because they knew that "Christ [the Messiah] abideth forever." They could not understand the need for his death. It was not until later that some of them were enlightened with the knowledge that the death of Jesus had become the means whereby he is able to draw all men unto himself; by his death Jesus purchased the entire human race. However, he has not yet used this ransom price for all men; first, a church class has to be completed.

For centuries, God has been drawing to his Son those whom he has selected to be associated with Jesus as joint-heirs in his kingdom. When this work is complete, Jesus will fulfill the words written in John 12:32. Those who will indeed "look unto him" shall be saved, when the knowledge of the glory of the LORD fills the earth as the waters cover the sea.—Hab. 2:14

The severe and peculiar illnesses in Africa will disappear when the curse on the earth is removed. The blessing of rain will be a true blessing, providing health, prosperity, and abundance for all, as intended by God. As Israel pictured the world of mankind when the fiery serpents were sent among them, so also the blessings promised to Israel for keeping God's commandments will apply to the world in Christ's kingdom.

An example of such promised blessings is found in Leviticus 26:3-13: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely."

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new."

"And I will set my Tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright."

We note, in particular, the blessing of rain mentioned in verses four and five, and contrast these with conditions that will prevail for those not keeping God's commandments, as expressed in the following verses:

"I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits."—Lev. 26:16,20

When Israel was delivered from Egypt, the LORD was producing a beautiful drama enacting a symbolic view of the future deliverance of the world from Satan's kingdom. God said, "If thou wilt diligently hearken to the voice of the LORD

thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”—Exod. 15:26

Thus, with the establishment of Christ’s kingdom will come the blessings of life and the healing of all diseases. And then the people will echo the words of David, “Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” —Ps. 103:2-5

Then too, it will be known that all of these benefits will have come to man and are theirs because Jesus, who knew no sin, was willing to take the sinner’s place and be made a sin offering for us. As prophesied in an ancient time by Isaiah the prophet, “With his stripes we are healed.”—Isa. 53:5

We who are now privileged to look unto Jesus should follow faithfully in his footsteps, contemplating as he did the future glory of inviting all mankind to look upon his sacrifice, and to live forever! □



WHY THE NEW LOOK—

IF YOU have not noticed the altered design of the front cover of this magazine, you might take a look. The name has been moved to the top, honoring the request of those many brethren who, when putting out Dawns in holding racks and boxes, find the name oftentimes disappears from sight. Thank you for your suggestions. We hope this change will keep your boxes busier.

If you wish to share in this service, check your local supermarket or bus station, etc., for facilities, and if available we will keep you supplied with Dawns at no charge.

International Bible Study Lessons

LESSON FOR AUGUST 5

Refusing to Face the Consequences

KEY VERSE: "And he did that which was evil in the sight of the LORD"—II Kings 17:2

SELECTED SCRIPTURE: II Kings 17 and 18

SEVENTEEN years before the death of the patriarch Jacob, his descendants found themselves in Egypt, whither they had gone to escape the drought that afflicted the land of Canaan. Here, in course of time, they grew to be a mighty nation, but as a subject people under a cruel Pharaoh. When they cried to the LORD, Jehovah heard them, and sent Moses to deliver them from their bondage. After escaping the pursuing hosts of Pharaoh's army through the LORD'S overruling power, they came to Mount Sinai, where God made a solemn covenant with his people Israel.

Outstanding among the terms of that covenant was the provision that they were to honor and worship Jehovah God alone, and to make no graven images. When Moses presented before the elders and the people the conditions of that covenant, "all the people answered together, and said, All that the LORD hath spoken we will do."—Exod. 19:5-8

Our lesson for today takes place during the partially overlapping reigns of Hoshea, king of Israel, and Hezekiah, king of Judah, and presents an illuminating contrast between obedience by some to the LORD'S commandments, and disobedience by others. Our introduction to King Hoshea, who, as it turned out, was the last king of Israel, leaves us in no doubt as to what to expect of his reign. "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD."—II Kings 17:1, 2

Seemingly, Hoshea was not altogether as wicked as some of the kings who had preceded him, but nonetheless the nation was still steeped in idolatry, in express violation of their covenant with God.

As a result of their heathenish transgressions, Jehovah God permitted their enemy Shalmanesser, king of Assyria, to in-

vade and conquer Samaria, and take the Israelites captive into Assyria. "Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." Thus did Hoshea reap the evil harvest of his own sowing.—II Kings 17:18

But how differently did Hezekiah, king of Judah, act in very similar circumstances! "Now it came to pass in the third year of Hoshea, . . . king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. . . . And he did that which was right in the sight of the LORD, according to all that his father David did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it. . . . He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him." What a glowing testimony the historian here bestows on the good King Hezekiah!—II Kings 18:1-7

But just as it had been with

Hoshea so shortly before, Hezekiah is now threatened with attack by the king of Assyria, this time, King Sennacherib. We are told that Hezekiah "went into the house of the LORD" (no doubt to pray), and later sent his servants to Isaiah the prophet for advice. Isaiah told them, "Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. . . . I will cause him to fall by the sword in his own land." And sure enough, that very night the angel of the LORD went out and smote one hundred eighty-five thousand Assyrians, compelling King Sennacherib to return to his own land, where he was slain by his own sons.

In his great wisdom the LORD God of heaven has permitted evil to reign for a time, and for a purpose—to let humankind in general learn by experience the futility and the exceeding sinfulness of sin. (Rom. 7:13) But when Christ's millennial kingdom is established in the earth, evil-doing of every kind will be utterly abolished, and all the obedient of the resurrected world of mankind will then learn the everlasting peace and joy of doing God's righteous will.—Acts 3:19-23; Rev. 21:1-4 □

Reform in Religion

KEY VERSE: "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward."—II Kings 19:30

SELECTED SCRIPTURE: II Kings 18:1-8

OUR lesson for today is based on the actions of the good king Hezekiah in bringing his people back to God. The Israelites were surrounded on all sides by heathen nations that engaged in every abominable form of idolatry, even to offering their children to false gods as human sacrifices. Although they were God's covenant people and were specifically admonished against engaging in such worship, Israel had adopted many of the idolatrous practices engaged in by their heathen neighbors.

As a nation, Israel was a type of God's special people, the church of this Gospel Age who, like Israel of old, are in this world, but are admonished to keep themselves separate from it. (Lev. 20:24, 26; I Kings 8:53; Ezra 10:11; John 15:18, 19; 17:13-16) Thus it is instructive to notice just where Hezekiah directed his attention in returning the backsliding nation to Jehovah. He reminded them of the terms of their covenant with

God, particularly as it related to recognizing Jehovah as the one and only true God whom they had solemnly promised at Sinai to worship and obey.—Exod. 19:5-8

Certainly, all can see that this present evil world is overcharged with injustice, hunger, and oppression which all good people, especially Christians, deeply deplore. Surely, none can close his eyes, or his heart, to the suffering and sorrow that sorely afflict every corner of this troubled planet. These conditions have plagued mankind in one degree or another since sin first entered the world in the Garden of Eden, and have steadfastly resisted all efforts by reformers, statesmen, humanitarians and philanthropists down through the ages to eradicate them. And they will continue unabated until, in the wise and orderly outworking of his loving plan of salvation for all mankind, Jehovah God says it is enough, and establishes Christ's thou-

sand-year kingdom on earth for the blessing of all the families of the earth.

Hezekiah realized it was not his task to undertake the religious and social reform of the heathen nations surrounding God's chosen people. His task, as he saw it, was to remind the Israelites that they were God's special treasure, that they were in covenant relationship with Jehovah, and that they were to love and worship him only and keep his commandments. So it is with God's special people of this Gospel Age.

True, Jesus healed the sick, restored sight to the blind, made the deaf to hear, and the lame to walk. And he fed the hungry multitudes on the shores of Galilee. But Jesus' mission at his first advent was not to reform this present evil world; it was to give himself as a ransom for the sins of the world, and to call out of the world during this Gospel Age a little flock of those who would be his footstep followers and who, if faithful would later live and reign with him for a thousand years. Neither is reformation of the evils of the world the work of the church at the present time. The work of the church in this present Gospel Age is a work within herself. The present mission of the church is the perfecting of the saints for

the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age. (Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6) It is then that hunger, sickness, injustice, suffering, sin in all its awful forms, and death will all be forever banished from the face of the earth! The Scriptures refer to this coming time of reformation as "times of restitution," which God has promised through his holy prophets since the world began.—Acts 3:19-21

The changes for good that shall then be wrought in the lives of resurrected humankind will be beyond the fondest hopes of the most dedicated reformers, social and religious, that this poor world has ever known! There shall be no more poverty; no more need for doctors or hospitals; no more wars. And best of all, there will be no more grieving bereaved ones, "for there shall be no more death."—Isa. 65:21, 22; 33:24; Mic. 4:3; Rev. 21:4

For the consummation of every one of these promised blessings we have the solemn pledge of Jehovah God himself. "He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Rev. 21:5 □

Measured by the Word

KEY VERSE: "I have found the Book of the Law in the house of the LORD."—II Kings 22:8

SELECTED SCRIPTURE: II Kings 22:10-13, 15, 16

AT THE inauguration of the Law Covenant at Sinai between Jehovah God and his typical people Israel, the LORD made an extraordinary promise to them. He said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the LORD hath spoken we will do." Had they been faithful as a nation they would have possessed and ruled the world as a kingdom of priests.

But Jehovah knew from the start they would be unfaithful. "The LORD said to Moses, This people, when they come into the land, and live among foreigners, will go wantonly after their gods; they will abandon me and break the covenant which I have made with them. . . . And many terrible disasters will come upon them." (Deut. 31:16, 17, **NEB**) Being thus informed by God that

the people would be unfaithful, "Moses commanded the Levites . . . saying, Take this Book of the Law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. . . . For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger."—Deut. 31:24-29

In our studies over the past months we have seen how accurately these forecasts of national corruption were fulfilled. When the Israelites came into the promised land they adopted the evil ways and the idolatrous worship of false gods of their neighbors, even as the LORD God had foretold. The Book of the Law seems to have been lost for a period of time, and the righteous ordinances of their covenant with God at Sinai had not been regularly brought to the attention of the people.

Today's lesson deals with Josiah, king of Judah. He was apparently a good king, for he had undertaken to repair the Temple, during the course of which Hilkiah, the high priest, made a surprising discovery. He said to the king's secretary, "I have found the Book of the Law in the house of the LORD." When the secretary read the book to the king, he was greatly troubled and rent his clothes. The distraught king sent a delegation to Jerusalem to confer with Huldah, the prophetess, who said, "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah . . . thus saith the LORD God of Israel. Because thine heart was tender . . . I have also heard thee, saith the LORD. Therefore . . . thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—II Kings 22:16-20

When King Josiah received

this report he "stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." (II Kings 22:13-20; 23:1-3) Thereupon Josiah ordered an immediate and thorough eradication of the idols and idolatrous practices that had corrupted the worship of the people and separated them from the love of God. "Like unto him was there no king before, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the Law of Moses."—II Kings 23:25

But for the nation it was too late, for we read, "Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off . . . the house of which I said, My name shall be there." Josiah was subsequently slain in battle against the king of Egypt, and buried in Jerusalem.—II Kings 23:26, 29 □

Into Exile

KEY VERSE: "Jerusalem and Judah so angered the LORD that in the end he banished them from his sight."—II Kings 24:20, NEB

SELECTED SCRIPTURE: II Kings 25:1-12

WE NOW come to the sorry end of God's typical kingdom. Of each of the last three rulers of Judah it is recorded that "he did that which was evil in the sight of the LORD." The last was Zedekiah, whose evil reign Jehovah God brought to an end "because . . . it came to the point in Jerusalem and Judah that he cast them out from his presence."—II Kings 24:20, RSV

We are given details of the evil conditions that existed in the nation in another account, where we are told that Zedekiah "hardened his heart from turning unto the LORD God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, . . . but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his peo-

ple, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand."—II Chron. 36:13-17

For sixteen awful months Jerusalem was besieged by the Chaldeans, when the walls were finally breached and the wretched inhabitants fled from the city. They were overtaken near Jericho, and the king and his followers taken before Nebuchadnezzar. Zedekiah's children were killed before his eyes, and he himself was blinded and carried captive to Babylon, where he died. Subsequently Nebuchadnezzar sent his chief marshal back to Jerusalem, who plundered the Temple, destroyed the king's house, and carried the inhabitants away captive to Babylon.

Henceforth, they were never again a sovereign nation under

Jehovah God, and as a nation they were no longer his covenant people and his "peculiar treasure above all people." (Exod. 19:3) But God had foreknown this outcome from the beginning. He had told Moses, "I will hide my face from them. . . . They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."—Deut. 31:16-29; 32:19-21

God's holy prophets also foretold this loss by Israel of her pre-eminent place in God's favor as his special people. Hosea quotes Jehovah as saying, "I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." And Isaiah wrote, "I [God] am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."—Hos. 2:23; Isa. 65:1

When we come to the New Testament we learn specifically to whom Jehovah God offers this place of special favor that was lost by Israel. It is the church of the Gospel Age, composed of

individual believing Jews and Gentiles, who, having faith in the shed blood of Jesus Christ, offer themselves to the LORD and follow daily in their Master's steps. The Apostle Paul wrote, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction [the Jewish nation]: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." And the Apostle Peter adds his own inspired confirmation in his letter to the church.—Rom. 9:22-26; 10:19-21; 1 Pet. 2:9, 10; Acts 15:14

What a precious prize was lost by an idolatrous, stiffnecked nation! And what a glorious and honored place in Christ's coming kingdom as kings and priests is being offered—even this very day—to all who give themselves wholly to the LORD, and follow in Jesus' steps!—Rev. 20:4, 6 □

Christian Life and Doctrine

GOD'S PLAN FOR MAN—PART 5

The General Resurrection

THE whole world of mankind will be awakened from the sleep of death in the general resurrection, with the exception of the overcoming classes who will previously have been resurrected, the ones, that is, who have “done good.” (John 5:28, 29) Those awakened from death in the general resurrection are described by Paul as the “unjust.” (Acts 24:15) These are unjust, or unjustified, because, through lack of understanding or opportunity, they had never fully given themselves over to do God’s will.

The general resurrection of the dead is taught in the Old Testament as well as in the New Testament, although the word resurrection does not appear in the Old Testament. One of the words used in the Old Testament to describe the resurrection is “return.” In a prayer, Moses used this word to describe his hope of the resurrection.—Ps. 90:3

The dead are to be restored to life because they have been redeemed, or ransomed by the blood of Christ. The Prophet Isaiah wrote of the time when the “ransomed of the LORD would return.”—Isa. 35:10

The word return is also used by the Prophet Ezekiel to describe the awakening of the dead. Ezekiel foretold the return from death of the Israelites, the Sodomites, and the Samaritans, assuring us that they will be restored to “their former estate” of life.—Ezek. 16:55

The Prophet Jeremiah records a promise by the LORD which assures mothers that children who die will be restored to life. (Jer. 31:15-17) In this promise, the living and the dead are poetically represented as dwelling in two different countries, or

lands. The restoration to life is described as a crossing over the border from the land of death to the land of life. The expression “come again” is used to denote this return to the land of the living.

In the Old Testament the restoration of the dead is also likened to an awakening from sleep. (Dan. 12:2) In this promise the dead are spoken of as sleeping in the dust of the earth. This language takes our minds back to the Genesis record of man’s disobedience and condemnation to death, when the LORD told Adam that he would return to the dust. (Gen. 3:19) The promise that those who sleep in the dust of the earth shall awake indicates that all who were condemned to death through Adam will be restored to life through Christ.—I Cor. 25:21-23

On more than one occasion Jesus referred to those who had died as being asleep. A ruler in Israel besought Jesus to restore his dead daughter to life. When Jesus arrived at the home, he said that the girl was not dead but asleep. (Matt. 9: 24-26) Jesus restored the dead girl to life, thus, symbolically speaking, awakening her from sleep. This was an illustration of the general resurrection of the dead, when all who sleep in death will be awakened.

Jesus also referred to the dead Lazarus as being asleep and told his disciples that he was going to awaken him out of sleep. (John 11:11-14) Returning to Bethany, and to the home of Martha and Mary, the sisters of Lazarus, Jesus called him forth from death, thus providing another illustration of the general resurrection.—John 11:43, 44

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Questions:

The only hope of life beyond the grave is based upon the promises of God to restore the dead to life, but do you realize how many promises of the resurrection there really are in the Bible?

Who are to be raised from the dead in the general resurrection?

What is one of the words used in the Old Testament to describe the resurrection of the dead? Which prophets use this word?

Explain the illustration used in Jeremiah pertaining to the living and the dead. In this promise, how is the resurrection described?

How did the LORD describe the awakening of the dead to the Prophet Daniel, and what is implied by sleeping in the dust of the earth?

Cite and comment on two instances in which Jesus referred to the dead as being asleep.

Reference Material

“The New Creation,” Volume VI, pages 712-718

Summary of Important Thoughts

The Bible’s teaching concerning the resurrection of the dead is not confined to the New Testament. In addition to the word resurrection, the Bible uses several other words to convey the idea of the dead being restored to life. This promised resurrection of the dead is the only hope of life beyond the grave.

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THE RELEASE OF THE PRISONERS

The Bible speaks of those who have died as being prisoners of death. (Job. 3:17-22) In this illustration of death, the resurrection of the dead is referred to as a releasing of prisoners. (Isa. 49:9) The hell of the Bible is the state of death, and Jesus informs us that he has the keys of hell and of death (Rev. 1:18); and we are assured by the Bible that the gates of hell will give up its dead.—Matt. 16:18; Rev. 20:13

In keeping with the idea that the dead are prisoners of death, the Bible speaks of their awakening from death as a return from their captivity. Sometimes the expression “bring

again," is used in this connection.—Ezek. 16:53; Jer. 48:47; 49:6, 39

The resurrection of the dead is to be brought about through Christ (I Cor. 15:21, 22); and in keeping with the thought of captives being released from prison, the Apostle Paul speaks of Christ in his own resurrection as leading a multitude of captives. (Eph. 4:8, margin) This "multitude of captives" will be awakened from death as humans to live as humans on the earth.

The little flock of the present Gospel Age, who will share in the first resurrection to live and reign with Christ, and the ancient worthies, who will be restored to life as perfect humans to be the earthly rulers in Christ's kingdom, will all have passed their tests of worthiness for everlasting life. This is why they will be rewarded at once with perfection of life, either on the spiritual plane or the earthly plane.

But it will be different with those who participate in the general resurrection. These, we believe, will be awakened from death in much the same condition as when they died. They will not be given perfection of life at once but will have to prove their worthiness of a full raising up to life by their acceptance of God's grace through Christ and their obedience to the laws of the messianic kingdom.

But every provision will be made for their enlightenment and help. No longer will the deceptive influences of Satan, the Devil, be permitted to blind their minds and hearts.—Rev. 20:1-3

The road to perfection of character and life is described in the Bible as a highway in which no one will need to lose his way and from which all hindrances to progress will be removed. (Isa. 35:8, 9) However, the Bible indicates that even in that day of uprightness there will be some who will display willful disobedience to the laws of the kingdom; and these, of course, will make no progress toward perfection of life but, continuing in their incorrigible attitude, will ultimately be destroyed, suffering the penalty of the second

death. (Isa. 26:10; Rev. 20:14, 15) The Apostle Peter refers to these and informs us that they will be destroyed from among the people.—Acts 3:23

So, at the end of the thousand-year reign of Christ, all the dead will have been awakened from death, and those desirous of learning and obeying God's laws will have been restored to perfection of life as humans. These will then enjoy everlasting life in an earth made perfect, a worldwide paradise.

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Questions:

Are you assured that there is to be a resurrection of all the dead? To have such a hope makes the burdens of the present life much lighter.

Explain how the word prisoner is used in the Bible with respect to those who have died.

How do we know that hell will give up its dead?

In what sense will Jesus lead a multitude of captives?

Explain the difference between the resurrection of the ancient worthies and the little flock, and those who will come forth in the general resurrection.

In what ways will the conditions be made favorable for those who are awakened from death in the general resurrection?

What is the highway mentioned in Isaiah 35:8?

What will be the destiny of those who do not make progress over the highway?

Describe the condition of the human race at the close of the millennium.

Reference Material

“The Atonement between God and Man,” Volume V, page 378, ¶1-3, and page 379, ¶1,2

Summary of Important Thoughts

The awakening of the unjust dead from the sleep of death will not constitute a full raising up to perfection of life. Those

who then attain to perfection of human life will need to prove worthy of it.



ONENESS WITH GOD RESTORED

Man was created in the image of God, and before Adam transgressed divine law he was at one with his Creator. This state of harmony with God is described in the Bible as being in covenant relationship with him. Adam lost his covenant relationship with the Creator when he disobeyed one of the divine requirements upon which it was based.—Hos. 6, 7, margin

Those who are in covenant relationship with the LORD are his friends, and they enjoy his favor. When Adam lost the favor of his Creator he also lost life, for no one can continue living in a state of alienation from God. But God did not hide his face from his human creatures forever, for his love provided redemption through Christ, making possible a return of divine favor.—John 3:16

Alienation from God because of sin, and the consequent evils of sickness and death, are symbolized in the Bible by darkness. The whole period of the reign of sin and death is likened to a night. Because of God's love in providing a redeemer from sin and death, this nighttime of sorrow is to terminate in a morning of joy.—Ps. 30:5

God gave the people of Israel an opportunity to recover themselves from Adamic condemnation through obedience to his Law. If they could have kept that Law perfectly, they would have gained the favor of God and life, but they failed.—Lev. 18:5; Gal. 3:12; Rom. 7:10

The failure of the Israelites to gain life by keeping the Law of God demonstrated the need of a redeemer from sin and death, and Jesus was that redeemer. (Rom. 3:23-26) Hence, it is through Jesus that mankind is reconciled to God, restored to harmony with him, and in a position to receive and enjoy his favor.—II Cor. 5:19; Eph. 1:10

The church class, the followers of Jesus, are through faith in his blood reconciled to God during the Gospel Age. These become associated with him in the work of reconciliation.—II Cor. 5:18

When the Law Covenant failed to give life because of the inability of the people to live up to its requirements perfectly, God promised to make a New Covenant with them, and this covenant will be extended to embrace all mankind. (Jer. 31:31-34; I Tim. 2:3-6) The Scriptures reveal that Jesus will be the mediator of the New Covenant and that his church, exalted to glory with him in the first resurrection, will be associated with him as ministers of that covenant.—Heb. 12:24; II Cor. 3:6

It will be through the New Covenant that the world of mankind will be reconciled to God. The New Covenant will accomplish this divine objective because, through its mediator, God's law will be written in "the inward parts" of the people. (Jer. 31:33) This implies restoration to the original perfection and divine image in which Adam was created.

When the New Covenant will have been fully made with all the people, both the living and those who have been awakened from death, the knowledge of the LORD will fill the earth. (Isa. 11:9) No one will then be without an accurate knowledge of God and of his will.—Jer. 31:34

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Questions:

Have you ever wondered what the world would be like if all the people loved and served the Creator, the true and living God, and were not plagued by sin and death? The answers to these questions reveal how and when such a condition will become a reality.

How do we know that Adam was in covenant relationship with the LORD before he sinned?

Can anyone live forever without God's favor?

What is one of the Bible symbols of sin, sickness, and death?

How did God give the Israelites an opportunity to escape death?

What was demonstrated by Israel's failure to keep the Law?

When will the New Covenant be made, and who will be its mediator?

What will be the ultimate and complete result of the New Covenant, and when will this be fully attained?

Reference Material

"The Atonement between God and Man." Volume V, pages 27-31

Summary of Important Thoughts

Man was created in the divine image and, while obedient to the Creator, enjoyed his favor and blessing. Through disobedience he lost divine favor and was condemned to death. He has been ransomed, or redeemed, by Christ and will be restored to God's favor under the terms of the New Covenant, of which Christ will be the mediator.

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NO MORE DEATH

The expression natural death is often used in contrast to accidental death, or death on the battlefield. Actually, however, as far as humans are concerned, death is never natural. Man was created to live and not to die. Death became a part of human experience because of sin. (Rom. 5:12) Following the transgression of divine law by our first parents, they were driven out of the Garden of Eden and prevented from partaking of the tree of life, lest they live forever. (Gen. 3:22, 23) This implies that man was capable of continuing to live, had God permitted him to enjoy the blessings which had been provided for him.

Because of God's love for his human creatures, even though they had disobeyed his law, he provided a means of escape from death. This provision was Christ and his redeeming

blood, which was a satisfaction for Adamic sin. (Rom. 3:25; I John 2:2) This means that upon the basis of faith in the redeeming blood, life can be regained, that no one will need to perish forever. — John 3:16, 17

However, the opportunity to accept Christ and receive life through him is not limited to the short span of the present dying experience. It is God's purpose to save humankind from Adamic death by awakening them from the sleep of death, enlightening them with the truth that they may have a full opportunity to believe and obey. — I Tim. 2:3-6

An opportunity to accept Christ and receive everlasting life will be given to all mankind during the thousand years of the messianic kingdom. We are assured by the Word of God that one of the glorious results of Christ's rulership will be the destruction of death. — Hos. 13:14; I Cor. 15:25, 26

In the Old Testament the kingdom of Christ is likened to a great mountain which will fill the whole earth. (Dan. 2:35, 44) God's promise is that in this mountain tears will be wiped away and death will be destroyed. (Isa. 25:6-9) Sickness is part of the dying process, and the Bible assures us that in the day of Christ's kingdom sickness will be no more. — Isa. 33:24

One of the Bible's illustrations of the blessings of health and life that will be vouchsafed to the people during the reign of Christ is a mighty river—the "river of the water of life." There are trees of life by this river which bear an ample supply of life-giving fruit, and we are told that the leaves of these trees are for the healing of the nations. — Rev. 22:1, 2, 17

But no one will receive everlasting life who does not obey the laws of the kingdom. All who willfully turn their backs upon divine grace through refusal to believe and obey will be destroyed in the symbolic "lake of fire," which is stated to be "the second death." (Rev. 20:14, 15) The Apostle Peter confirms this. — Acts 3:23

Thus the restored race of Adam will be free from all sickness and pain. All tears will be wiped away, and there will be no further cause for sorrow, for, as the LORD assures us through

the Apostle John, "There shall be no more death." And we are told that "these words are true and faithful."—Rev. 21:3-5

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Questions:

It is difficult to imagine a world in which there is no sickness and death; but this is what the LORD has promised, as the answers to these questions reveal.

Is death a natural and inevitable experience of humans?

What assurance do we have in the Bible that those who die because of Adam's sin have not perished forever?

Is the opportunity to accept Christ limited to the present short span of life?

When will the world of mankind as a whole have their first genuine opportunity to accept Christ? What will be one of the results of Christ's kingdom?

What is one of the Old Testament illustrations of the kingdom of Christ?

What is one of the Bible's illustrations of the blessings of life as they flow out to the people during Christ's reign?

What will be the destiny of those who willfully refuse to obey?

Will there be any further cause for sorrow after the work of Christ's kingdom is complete?

Reference Material

"The Divine Plan of the Ages," Volume I, pages 191, 192

Summary of Important Thoughts

When God's plan for man is complete, all sin, sickness, and death will have been eradicated from the earth, and restored humanity will enjoy God's favor forever. ☐

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Christian Life and Doctrine

Walking with God

“Can two walk together, except they be agreed?”—Amos 3:3

THE query of our text was addressed to the nation of Israel, the typical people of God. In the preceding verse, the LORD declares to them, “You only have I known of all the families of the earth.” (Amos 3:2) As his own chosen people, God had been faithful to them, but they had not been faithful to him, and in this prophecy he explains his purpose in chastising them, that it was to bring them into line with the covenant he had made with them. He wanted them to see the error of their ways, and to make a more earnest effort to do his will, and it was his will that they walk with him. But how could they walk with God unless they were in agreement with him; that is, unless they were fully committed to the doing of his will?

While in principle the thought of our text applies to all human relationships, God asked the question of those who specifically professed to walk with him, with the intent of pointing out to them that this could only be true if they were in full agreement with him, and with his will. We can walk with God only if our hearts and lives are in full agreement with his will. God does not change his course in order to walk with us. Instead, we must find out the way he would have us walk, and agree to walk that way if it is to be true of us that we are indeed walking with God. This was true of typical Israel, and it is equally true of the LORD’S people today.

The Hebrew word translated ‘agreed’ in our text is one that is used exclusively in the Old Testament to denote joint action in the doing of God’s will. In Numbers 10:3 it is translated ‘assemble’, and in the passage, instructions are given to the effect that when two trumpets were blown, all

the children of Israel were to assemble at the door of the Tabernacle of the congregation. If but one trumpet was blown, then only the princes of Israel were to assemble. Failure to respond to the call of these silver trumpets would denote a lack of full obedience, a failure to walk with God. In Nehemiah 6:10, this same Hebrew word is translated 'meet', and the reference is to meeting together in the house of the LORD.

From the use of this word in our text, and from its other uses in the Old Testament applying to God's people, it becomes clear that God wants his people to be in agreement with him as a group, that his will for one is his will for all, that in the execution of his plan he calls for joint action—that when his silver trumpets are blown, he expects all his people to assemble. This has been true in God's dealings with all of his people in every age. His chosen people in every age are his co-workers in the great plan of human redemption and salvation, and those who have had his blessing are the ones who have been attentive to the silver tones of truth that have reached their ears through Jesus, the prophets and apostles, and others whom he has raised up from time to time.

Enoch Walked with God

In Genesis 5:22,24, we are told that Enoch "walked with God." Not a great deal is said in the Scriptures concerning Enoch, but we are assured that he had faith in God, and was faithful in bearing testimony to the truth that God had revealed to him. (Heb. 11:3) Jude informs us that Enoch prophesied concerning the coming of the Lord to judge the world, and that myriads of his saints would then be associated with him. (Jude 14) In the light of truth subsequently revealed, it is manifest that Enoch's walk with God consisted of his faithfulness to the light then due to be understood. His heart was in agreement with God's plan, and his lips bore testimony thereto.

Genesis 6:9 declares that "Noah walked with God." We know more about Noah's life of faithfulness to God than we

(Continued on Page 38)

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Allentown WHOL 1600 10:45 a.m.

Philadelphia WIBF (Wed.) 2:00 p.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Lancaster WAGL 1560 9:30 a.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 9:15 a.m.

VIRGINIA

Richmond	WGGM	7:45 a.m.
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WASHINGTON

Clarkston	KCLK	10:00 a.m.
Seattle	KGAA 1460	8:15 a.m.
Spokane	KICN-FM 99	3:00 a.m.
Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	9:45 a.m.
Yakima	KUTI 980	6:45 a.m.

WISCONSIN

Milwaukee	WLZZ-AM	7:15 a.m.
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WYOMING

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

PUERTO RICO

Aguadilla (Fri.)	WABA	8:00 p.m.
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FOREIGN RADIO BROADCASTS

**BRITISH ISLES**

Isle of Man	MANX Radio	7:00 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	11:15 a.m.
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CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Lethbridge, Alta.	CJOC	7:15 a.m.
Penticton, B.C.	CIGV	10:15 p.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Fredericton, N.B.	CFNB	10:15 p.m.
Corner Brook, Nfld.	CFCB 570	12:15 p.m.
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.
Pt. au Choix, Nfld.	CFNW	12:15 p.m.
Pt. aux Basques, Nfld.	CFGN 910	12:15 p.m.
St. Andrews, Nfld.	CFCV-FM	12:15 p.m.
St. Anthony, Nfld.	CFNN-FM	12:15 p.m.
Stephenville, Nfld.	CFSX	12:15 p.m.
Hamilton, Ont.	CKOC	7:00 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.
Prince Albert, Sask.	CKBI 900	7:30 a.m.
Regina, Sask.	CKRM	7:45 a.m.

CEYLON

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

Europa Radio Milano		
FM88.300		11:30 a.m.
Euro Tele Radio Calabria		
102MHz (Fri.)		5:30 p.m.
Radio Corleone Centrale		
FM88-500 FM92		11:00 a.m.

MEXICO (Spanish)

Mazatlan	XECQ	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
Whakatane	LXX	6:45 a.m.

NIGERIA

Radio Africa	Wed.	8:00 p.m.
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PANAMA

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

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

Joubert Park (Wed.)		
SWAZI Music Radio		11:30 a.m.

SPAIN (Spanish)

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

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

Montevideo (Sat.)		
Radio El Espectador 810		1:30 p.m.

VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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SPANISH LANGUAGE U.S. RADIO BROADCASTS

**ARIZONA**

Nogales	KFBR 1340	9:00 a.m.
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CALIFORNIA

Fresno	KGST 1600	12:15 p.m.
Wasco	KWSO 1180	7:45 p.m.

FLORIDA

Coral Gables	WRHC	8:45 a.m.
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TEXAS

San Antonio	KUKA 1250	8:45 a.m.
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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.

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

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

Atlanta WATL

ILLINOIS

Champaign-
Decatur
Springfield WBHW

IOWA

Cedar Rapids KTS, 13
Mt. Vernon/
Lisbon WMVL Cable
Every weekday 7:00 a.m.

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWS

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ-Sunday

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan 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 26
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	S	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)		NEW YORK-9:00 a.m.		Austin	16
MASSACHUSETTS-9:00		Albany	29	Brownwood	17
Arlington	32	Brookhaven	6	Bryan	19
Beverly	43	Buffalo	11	Dallas	71
Boston	B5	Manhattan	10	El Paso	13
Lynn	27	Niagara Falls	3	Fort Worth	16
Quincy	43	Rochester	12, 32	Galveston	31
		Schenectady	8	Harris	25
		Syracuse	17	Hitchcock	31
MARYLAND-9:00 a.m.				Houston	22, 31
North Brentwood	A-22	NORTH CAROLINA-9:00		Irving	B30
MICHIGAN-9:00 a.m.		Apex	17	Odessa	25
Birmingham	51	Greenville	27	San Antonio	34
Clinton	10	Rocky Mount	26	Victoria	55
Coldwater	27			Waco	17
Dearborn	38	OHIO-9:00 a.m.		VIRGINIA-9:00 a.m.	
Flint	23	Blue Ash	38	Alexandria	30
Lincoln Park	31	Cincinnati	33	Chesterfield	28
Plymouth	39	Cleveland	17	Danville	A
Southfield	43	Columbus	5, 8, 19	Newport News	13
Warren	10	Mentor-on-Lake	12	Richmond	11
MINNESOTA-8:00 a.m.		Poland Village	10	Staunton	8
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	30, 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

do about Enoch's. He was a chosen servant of God to perform a very definite mission in connection with the ending of "the world that then was." (II Pet. 3:6) It required great faith in God and utmost confidence in his instructions to perform the task assigned to him, but it was his faithfulness in obeying the divine will that constituted Noah's walk with God.

Much was involved in Noah's walk with God. He was called upon to be a preacher of righteousness, and was commissioned to build the ark in preparation for the coming Flood. Had he failed in either of these privileges of service he would not have been walking with God. But he did not fail. He was in agreement with God's will for him, and did not shirk the responsibilities involved in doing what he knew the LORD wanted him to do.

Abraham walked with God, his great faith enabling him to believe and act upon the promises made to him. But his being in agreement with God cost him a great deal, changing the whole course of his life. Abraham's faith in the LORD, and his agreement with the divine will, constituted him a friend of God. One of the essential foundations of genuine friendship is agreement. Those who are out of harmony with each other cannot be wholehearted friends.

In Moses we have another noble example of one who walked with God because of being in agreement with him. As a young man, Moses was interested in the promises of God, and solicitous for the well-being of God's people. He had more respect for the promises of God and what they implied for him and all his brethren than he did for the glory of Egypt. On one occasion he manifested his interest in God's people by slaying one of their oppressors. But it required more than his faith in God and his interest in the people of God to constitute walking with him.

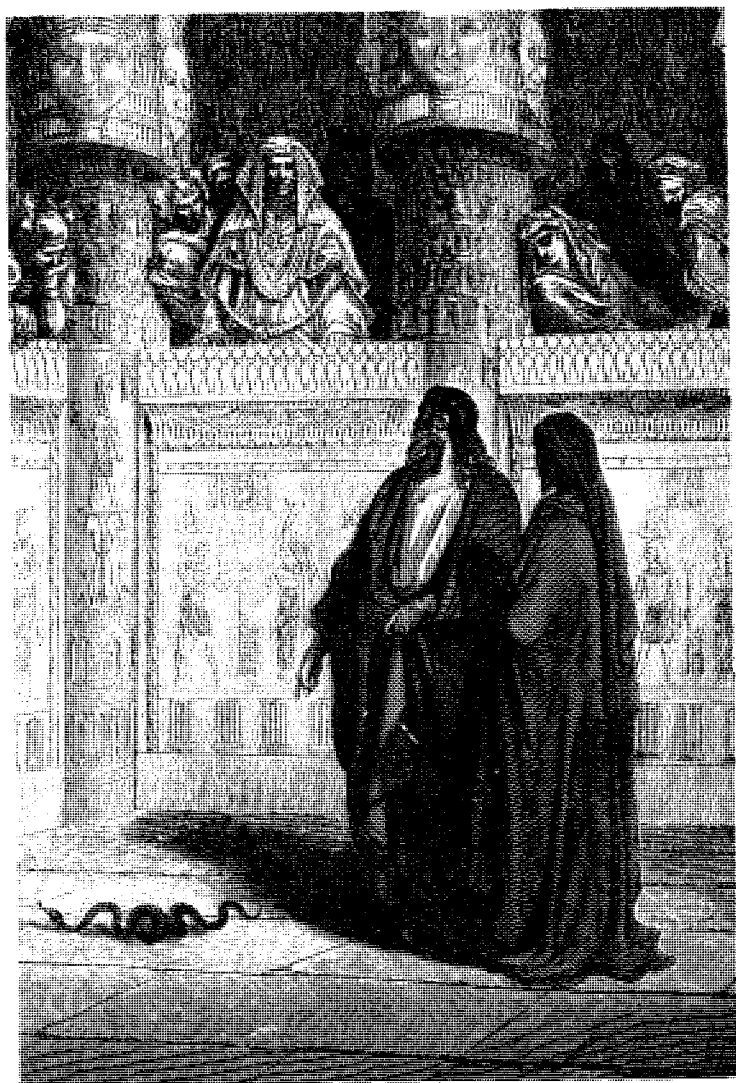
Forty years after Moses fled from Egypt to escape the wrath of Pharaoh, God appeared to him at the burning bush, and there gave him a commission of service. He was to return

to Egypt, intercede before Pharaoh on behalf of his brethren, and be the great deliverer of the children of Israel. At first, Moses' agreement with this plan of God for him was only in part. Doubtless he was glad to learn that God intended to deliver his chosen people from Egyptian bondage, but he did not agree with God that he was the one who was qualified to have the lead in such a great undertaking, so he offered the excuse that he was not able to speak.

In response to Moses' objections, God assured him of his cooperation by providing Aaron to be a mouthpiece. Finally Moses agreed with the LORD and embarked zealously on the mission assigned to him. It was at this point that his walk with God began. Prior to this he was in the position of those who know something about God's promises, and have a measure of confidence in their Author, but have not come into full agreement with him as co-workers in his plan. There is a definite time in the experience of every servant of God when the opportunity is given either to go forward and cooperate fully in the divine program, or else be left on the sidelines among those who are glad that God has a plan, but do nothing special about it—they do not walk with God!

A Cloud of Witnesses

We might go on and cite one after another of those ancient servants of God and note their faithful walk with him, a faithfulness based upon their being in agreement with him. The Apostle Paul speaks of them as a "cloud of witnesses," recalling their example of loyalty as an incentive to the LORD'S people similarly to walk by faith with God and to follow faithfully in the way he indicates to be his will for us. (Heb. 12:1) This may oftentimes mean, as it did in the case of Abraham, exercising implicit faith in the promises of God and following his directions without knowing just where he may be leading. But even under such circumstances our hearts should be able to respond in those well-known words of the poet:



“I’d rather walk in the dark with God
Than go alone in the light;
I’d rather walk by faith with him
Than go alone by sight.”

But in order to walk with God at all, it is essential that we be in agreement with him, and the outstanding example we have of complete fidelity to God is Jesus. After telling us of the great cloud of witnesses with which we are surrounded, the apostle sets before us the perfect example of Jesus—“Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:1, 2) Had Jesus not been in agreement with his Heavenly Father he would not have attained that high position at the right hand of the throne of God.

At the early age of twelve, Jesus began to inquire the way of the LORD—“Wist ye not that I must be about my Father’s business?” he asked his parents when they found him in the Temple. (Matt. 2:49) Even then, Jesus knew that he could not properly be about his Father’s business until he discovered what that business was. What he probably learned on this occasion was that under the requirements of the Law it would not be proper for him to enter upon the service of God until he was thirty years of age. So we read that when he began to be about thirty years of age he came to John at Jordan to be baptized.—Luke 3:23

That Which Had Been Written

It was at Jordan that Jesus began his walk with God. There he entered into a covenant with his Heavenly Father, agreeing to do all that had been written of him “in the volume of the Book.” (Heb. 10:7-9) Jesus steadfastly adhered to the terms of this covenant. On one occasion at least, it appears that his own natural preference would have been to take another course, but even in this severe time of

testing he set aside his own wishes, saying, "Nevertheless not my will, but thine, be done."—Matt. 26:39; Luke 22:42

On many occasions during the self-sacrificing ministry of Jesus we find him emphasizing his agreement with God. "I and my Father are one," said he. (John 10:30) What a beautiful statement of the resignation of his own will to that of his Father! They were one because he was doing his Father's will, not because they had jointly decided what was to be done. And if it were proper for Jesus, the "holy, harmless, undefiled" one to agree with the divine will in order to walk with God, is it not likewise essential for his followers to commit their ways fully to the LORD if they are to have the assurance that they are walking with God?—Heb. 7:26

This point cannot be emphasized too strongly! Satan has made great inroads of deception in nominal church circles with the argument that, after all, it doesn't matter so much how one serves the LORD, or what he believes, but the important thing is to be sincere in what we do and the way we live—that this is all the LORD requires. Sometimes even among those enlightened by present truth there is a tendency to adopt this easygoing viewpoint of what it means to walk with God. Nominal Christianity finds it easy to yield to this indifferent attitude toward truth and the practice of the truth, for long ago they found their creeds indefensible. They reason that little is gained by arguing over viewpoints that cannot be supported by the Scriptures, and since they do not know the truth, they feel that the better way is simply to be sincere and live upright lives, and let it go at that.

But Jesus did not have this viewpoint, nor did any of the apostles. Jesus had agreed to do all that had been written of him, and thus being guided by the Word of God, he walked with God. Jesus knew that moral uprightness alone did not constitute walking with God. He knew that God had made a definite plan for the redemption and recovery of the human race. He knew that he had come into the world to perform a

service in connection with that plan. He knew, therefore, that the only way to be pleasing to his God was to discover from the Word—the volume of the Book—just what that plan was, and the exact manner in which he was to serve in connection with it. There were certain things which God wanted done, and certain ways to do them, and it would have been unthinkable for Jesus to undertake a service for God along any other line.

In His Steps

Few Christians would disagree with this thought with respect to Jesus, but it is important to remember that as Christians we are called to follow in his steps, hence that this principle of learning and doing God's will also applies to us. If we want to walk with God we must walk as Jesus did in this respect, as well as to emulate him along other lines. Jesus' first advent occurred at the end of the Jewish Age and the beginning of the Gospel Age. God's will for his people, therefore, changed at that time, and Jesus was the first one to call attention to this change.

Until then, the keeping of the Law was an important consideration for all who would be pleasing to God. Jesus did not teach that the Law had become unimportant, but that now there was a higher service to be rendered. He introduced a new covenant, not the prophetic "New Covenant" of Jeremiah 31:31, but a covenant that called for sacrifice. (Ps. 50:5) From that time forward, no one could walk with God simply by sincere efforts to live up to the requirements of the Law Covenant.

The apostles recognized this, and taught it. Many in the Early Church had failed to grasp the full significance of this great change which had been introduced by Jesus, so there was considerable controversy over the matter. But not once did the apostles suggest that if any couldn't see this great truth of the new age they should not be concerned about it, that they could walk with God just the same.

When Noah walked with God it was necessary to build an ark; but in Moses' day a Tabernacle was needed. So, beginning with Pentecost those who would walk with God were given a different task than were those who served him during the Jewish Age. As God's plan developed, there was another work to be done. This meant that those in the Early Church who walked with God were walking together. Not only were they in agreement with God, but they were also in harmony with one another—they walked together, they served together, they died together, being together faithful to their covenant of sacrifice even unto death.

Another Change

Now we are approaching the end of the age which was introduced by Jesus at his first advent. It is still God's will that his people follow in the footsteps of Jesus by laying down their lives sacrificially in his service. The great truth of the redemption and of the kingdom is the same now as then, but certain details with respect to the service of God are indicated by the Scriptures as being essential at the end of the age. One of these is the difference between sowing and reaping. Another is indicated in the divine commission to the church—Head and body—which is outlined in Isaiah 61:1-3—that additional feature of this commission, the declaring of the "day of vengeance of our God."

But in order to appreciate the importance of these changes, it is first of all necessary to take into consideration certain prophecies pertaining to the disclosure of truth at the end of the age. The Scriptures foretold that following the death of the apostles there would be a great falling away from the faith once delivered unto the saints, that a great antichrist system of Christianity would develop, that the truth would be largely buried in the rubbish of human tradition, and then, at the end of the age, it would be restored, causing the people of God to rejoice.

Those who are rejoicing in the light of present truth have no difficulty in noting these developments in history, and

they know that in fulfillment of the Master's promise, when he returned he girded himself and served his people with "meat in due season." (Luke 12:37; Matt. 24:45) To use another metaphor, they have heard the silver trumpet of truth, and have recognized that thereby the LORD has called them to joint action in the doing of his will; that now, if they are to walk with him, it is essential that they heed the clarion call of truth, and be ready to devote their lives to furthering the divine cause in the earth as it is outlined in "present truth."—II Pet. 1:12

And how do we do that today? First, there is the harvesting of the wheat to be finished, the completion of the work of the Gospel Age. In addition to this, there is the proclamation of the glorious hope of restitution for the world of mankind during the reign of the glorified Jesus and his faithful footstep followers in the approaching millennial kingdom. Thus we see that the twofold work which began with the return of our Lord Jesus was the wielding of the harvest sickle of truth, and the blowing of the antitypical Jubilee trumpet. Those who walk with God must be in agreement with him and his message of truth, and must together be telling the whole world these blessed tidings of the kingdom now so near.

"Ye are the light of the world," Jesus said of his church, and the light that the LORD wants the world to have now is that which pertains to the near-establishment of the mediatorial kingdom of Christ. (Matt. 5:14) The bearing of such a message to the world calls for a presentation of the whole plan of God, including the day of vengeance. The Scriptures are explicit on this point—so definite that there is no valid reason for any truth-enlightened, consecrated Christian to ignore the divine will, and still believe he is walking with God.

We often sing,

"Send out thy light and truth, O LORD,
Let them our leaders be."

But the mere singing of these words is not enough. Two great truths are involved here: first, we are to make sure that we are following the leadership of the truth, which is the leadership of the LORD. If we are doing this we will also be laying down our lives by making known his truth to others, as far as possible giving the whole world an opportunity to hear the glad tidings. Thus we will be walking with God, and in the very nature of things we will be walking with one another.

Brethren, let us not for a moment compromise the truth, nor allow ourselves to think that it makes little difference what we do about its service. It has been given to us as a sacred trust, and by it we have been called to serve the divine cause. Let us serve in the right way, and let us serve together. Let us walk with God as did the prophets, our Lord Jesus, the apostles, and all who have learned to know and love the doing of God's will. □

**“FRANK AND ERNEST”
BACK IN THE BRITISH ISLES**

We are pleased to announce that beginning August 8th of this year, “Frank and Ernest” will be broadcast by MANX Radio, located on the Isle of Man. It is the only commercial radio station authorized for religious broadcasting in the British Isles.

With twenty thousand watt transmitters, it will send our program into all of Northern Ireland, southern Scotland, Wales, and most of England. The large cities of Belfast, Glasgow, Edinburgh, Manchester, Liverpool, and Birmingham will once again be reached with the message of truth.

Christian Life and Doctrine

Looking at Things Eternal

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.”— II Corinthians 4:17, 18

THE ability to see is one of our most precious gifts from God, surpassing every other sensibility we possess in complementing life with usefulness, beauty, and human dignity. The natural eye is limited, however, reaching out only as far as its created boundary, to the material world for which it is so wonderfully adapted. Though now marred for a season by the ugliness of sin and death, this world evidences its potential for splendor in the natural beauty and fruitfulness which still survive within its soil, and in the hearts of man, and in God's promise of their glorious future, seen and appreciated by the eye of faith. (Ps. 8:5; Isa. 66:1; 60:13) This eye of faith is even a still more precious gift from God than our natural eyesight. “Blessed are your eyes, for they see.” (Matt. 13:16) This ability to see, understand, grasp, and lay hold on spiritual truths is spiritual insight, and this cherished gift from God is given through his Holy “Spirit of truth.”— John 16:13

Our text reminds us that this world is temporal, fleeting, but for a moment, marked out by the few short years of our life-span upon earth. But for those of us now consecrated to the service of God, the transitory quality of our earthly lives is even more clearly defined because, by contrast, we are looking at, yearning for, and seeking the unseen, eternal

things. The Apostle Paul has here given us the key to living fully consecrated lives. Our spiritually enlightened eyes enable us to live our days complemented with dedicated, useful service; in the beauty of holiness; and in the dignity of Christian integrity, following the exemplary pattern, Christ Jesus.

Although it is true that we are not “of the world” (John 17:16,18), the necessities and responsibilities of providing for our essential requirements as natural human beings living in this world are impossible to ignore. The apostle is not suggesting to us extreme or radical action in the form of isolation or reclusion from society. No, rather, his many letters to the churches contain more than adequate advice concerning our earthly responsibilities—civic, family, and other duties. These needs and obligations require, at times, a great deal of our attention. But, the apostle says, our eyes are not **fixed** on the things of this life. Our eyes are focused on our clear goal of reaching the unseen things.—Ps. 57:7; Phil. 3:13

What are some of the unseen things that our blessed eyes can behold, enabling us to cry out to our Heavenly Father that he and our Lord Jesus are “more present to faith’s vision keen, than any outward object seen; more dear, more intimately nigh, than e’en the sweetest earthly tie”? In Colossians 1:25-27 (**NEB**) the Apostle Paul wrote, “I became its [the church’s] servant . . . to deliver his [God’s] message in full; **to announce the secret hidden for long ages and through many generations**, but now disclosed to God’s people . . . to make known how rich and glorious it is in you, the hope of glory to come.” Looking with the eyesight of spiritual understanding, we view a coming age, a hope of glory to come, a glimpse of which few have been privileged to see. Even the holy angels, who were God’s faithful servants for century-long eons and who desired to understand God’s plans and purposes, were denied the privilege to see until it became time in God’s plan for this revelation. (1 Pet. 1:12)

But we can gaze upon a world of heavenly beauty, glory and majesty, order and peace, righteousness, life and vitality that is beyond human description or comprehension. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—I Cor. 2:9, 10

One unique particular of that Biblical vision of the new age to come which has been portrayed for us is its eternal character. "For the things that are seen are temporal," they pass away, "but the things which are not seen are eternal." Since the time when the closed doors began to open to us, and we have had a glimpse into this unseen world of mystery, our eyes have begun to see God! We have seen the grandeur and glory of his great attributes—justice, wisdom, love and power—all working together in perfect synchronization. In the loving plan he devised, his majestic being and name is proclaimed: "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." (Exod. 34:6,7) Isaiah's prophecy speaks of God as "the high and lofty one who inhabiteth eternity" (Isa. 57:15); only his eternity extends into the infinity of the past as well as the future. In Psalm 90:2 we read, "From everlasting to everlasting, thou art God." God's concept of time deals with eternity—he plans for eternity.

Through the Apostle Paul we are told that "he [God] has chosen us in him [in Christ] **before the foundation of the world.**" (Eph. 1:4) How far back Paul was looking, spanning the long epochs to the time before the foundation of the world! In a limited way, science has been able to measure creative time relative to our planet through the analysis of mineral matter which comprises the earth. As a result, geologists believe that these processes have been going on for over ten million years. Astronomers, through a different line of study concerning cosmic light sources and the traveling of emitted light throughout the universe, estimate

the existence of matter at millions of light years. God's plans, of course, extend to eternity.

"Wherein he hath abounded toward us in all wisdom and prudence." "He has made known to us his hidden purpose." (Eph. 1:8,9—**RSV** and **NEB**) It was God's will that his faithful people of the Gospel Age, those motivated by love to choose the path of sacrifice, following in their Master's footsteps, would know something of his eternal purposes—his secrets. His Word informs us "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) The Christian, through his eye of faith, is looking ahead and praying for the reality of this vision of harmony and beauty. "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

"In whom [in Christ] also we have obtained an inheritance," continues the apostle in Ephesians 1:11. This inheritance, so far beyond the ability of the natural mind to comprehend, we see with new eyes that overstep the dimension of the present and pierce the limits of human reasoning. Paul refers to them as the "eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:18) **Phillips** renders this passage so beautifully: "That you may receive that inner illumination of the Spirit which will make you realize how great is the hope to which he is calling you—the magnitude and splendor of the inheritance promised to Christians." This is our eternal inheritance, if we are faithful even unto death. This is God's eternal plan for his church.

As splendid and magnificent as these promises are, they are a goal that we can reach! Not in our own power or wisdom can we attain, but through the boundless power and wisdom of Jehovah God. "And how tremendous is the power available to us who believe in God. That power is the same divine energy [mighty power—**King James**] which was

demonstrated in Christ when he raised him from the dead and gave him the place of supreme honor [at his own right hand—**King James**] in heaven.” (Eph. 1:19, 20, **Phillips**) We think of the wisdom and power required to design, create, and sustain in perfect order the vast array of galaxies and their innumerable billions of celestial bodies. But then we realize that they are all inanimate objects. The smallest animate creature is a higher creation—it has life! And in raising Christ Jesus from the grave to glory, honor, and immortality and placing him at his own right hand with the same divine nature that God has always possessed, we see the greatest unveiling of God’s power! Paul tells us that this same mighty power is being exercised toward us, guiding our lives, and teaching us his righteous ways. If we are faithful, this same great power will also resurrect us to a similar nature—the divine nature. “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”—II Pet. 1:4

From all outward appearances we are just as much subject to the environment of the temporary world in which we live—that is of sin, sickness and death—as the entire world of mankind. But looking again with our eyes of understanding and from God’s viewpoint, we realize the immeasurable gulf between our situations. All men are still under the curse of death. Except that we have passed from death unto life through faith in Christ Jesus, we too would still be under that condemnation. But “there is therefore now no condemnation to them which are in Christ Jesus.” (Rom. 8:1; John 5:24; I John 3:14) True, we are still subject to death, but our faithful Lord Jesus also had to experience the hold of death’s grip. He died as a sacrifice for man’s sins, and we are also bidden to present our bodies as living sacrifices, holy, acceptable unto God.—Rom. 12:1

There are things in our present lives which are not temporal, they will not pass away. The Apostle Peter, in enumerating some of them, says that through the possession

of these eternal things now, we can obtain the fruition of the promise: "According as his divine power hath given us all things that pertain unto life and godliness . . . **whereby** are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—I Pet. 1:3, 4

We are told to diligently cultivate these qualities of grace in our lives, for they are eternal. First, Peter mentions the element of faith. Faith in God is a handhold on eternity. Because of the many enemies—the world, the flesh, the devil—who desperately try to make us lose our faith, our lives are referred to as a fight of faith. "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12) And our weapon in this battle is the "sword of the Spirit, which is the Word of God," the truth.—Eph. 6:17

"Add to your faith virtue." Virtue is eternal. We must live with positive Christian integrity, not only abstaining from evil or harm, but acting with goodness and love at every opportunity. This preparation will ready our hearts for the future work of restoring and blessing all the families of the earth. Virtue will eternally be at work when, in the dispensation of the fullness of times, all things will be gathered together in Christ, both in heaven and on the earth. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13

Add to virtue knowledge. "Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days [eternity] is in her right hand; and in her left hand riches and honor." (Prov. 3:13, 16; 2:1-6) It is our privilege to have a glimpse of God's plans and purposes now, but it will take forever to know and appreciate God fully. This gift of knowledge is another handhold on eternity.

“Add to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love].” We are told in I Corinthians, chapter thirteen, that all these graces are elements of love. And we know “love will never come to an end. In a word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love.” (I Cor. 13:8,13, **NEB**) “God is love;” God is eternal.—I John 4:16; Deut. 33:27

Peter tells us that any man who does not earnestly cultivate these earmarks of Christian character is “blind and shortsighted and has forgotten that he was cleansed from his old sins. Therefore brethren, be the more zealous to confirm your call and election, for if you do this you will never fall, so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:9-11, **RSV**

Our enlightened eyes show us that the “sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”—Rom. 8:18; II Cor. 4:17 □



Weekly Prayer Meeting Texts

AUGUST 2—O come, let us worship and bow down: let us kneel before the LORD our Maker.—Psalm 95:6 (Z. '99-184 Hymn 221)

AUGUST 9—If the light that is in thee be [become] darkness, how great is that darkness!—Matthew 6:23 (Z. '04-297 Hymn 154)

AUGUST 16—In everything give thanks.—I Thessalonians 5:18 (Z. '03-25 Hymn 27)

AUGUST 23—And now abideth faith, hope, love, these three; but the greatest of these is love.—I Corinthians 13:13 (Z. '03-58 Hymn 249)

AUGUST 30—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:16 (Z. '03-206 Hymn 355)

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. Which of the disciples of Jesus were known as the "sons of thunder"?

2. In what parable did Nathan rebuke David for taking Bathsheba, the wife of Uriah?

3. In these days of trouble and perplexity, what is the only hope for the sinful world?

4. Genesis 1:27 reads: "So God created man in his own image, in the image of God created he him; male and female created he them." In what sense was man created in the image of God?

5. In Micah 5:2 we read, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." To whom does this apply?

6. Will the time ever come when man will have freedom from sickness of every kind?

7. Complete this text: "Blessed are they that mourn . . ."

8. What is the meaning of the second Beatitude?—Matt. 5:4

9. Which is correct? (a) The Day of Judgment is a twenty-four hour day to be dreaded as the time of divine wrath and destruction, or (b) The Day of Judgment is a day of one thousand years in length during which Christ shall judge the world, and when all the willing and obedient will be judged worthy of the gift of everlasting life on the earth?

10. What does the Jewish Passover commemorate?

11. How many perfect men have lived upon the earth? In what way did they differ?

12. (a) What book in the Bible records the following prophecy: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of My people recovered?" (b) What present day application of this prophecy can be made? And who alone possesses the true balm?

(Answers on page 61)

Encouraging Letters

Literature for Minister

Dear Sirs: I am ordering more of your Gospel booklets herewith, and enclose my check for \$20.00. Any portion not used for this order is a donation to your ministry. I do not charge for these booklets through this ministry of God's Word—they are free to the people who are interested in knowing of God's teachings. I urge people to subscribe to The Dawn magazine. I thank you very much that I am able to obtain these booklets from you. A worker for our wonderful Lord and Savior.—WV

An Answer to Prayer

Dear Brethren: Praise the LORD! The material you sent me was the answer to my prayers. A few months ago I found myself backsliding very badly. I was having trouble relating to a God who would torment people because they couldn't accept what he offered to them. The idea of family and friends being tortured because they could not be reached, really "turned me off," so I "tuned out." But a month or two ago I decided to ask our Heavenly Father why this had to be. That is when I sent for the booklet, "God and Reason,"

which was offered on your radio program. After that, the publication, The Dawn, was sent to me. Through that I received the booklet, "The Truth about Hell," which surely answered my prayers. Once again I think of God as truly being a loving God. Please send me ten copies of "The Truth about Hell." Thank you so much, and may God richly bless you.—NY

"More and More"

Dear Friends: I have been listening to your broadcasts, and am interested in learning more and more about the Lord. I would like you to send me the booklet entitled, "Jesus, the World's Savior." I shall be looking forward to receiving it so that I will know more about the Lord, as I really wish to know him better.—British West Indies

A Help in Teaching

Dear Brothers in Christ: The Dawn, and the books I have received, have been very inspiring, as well as helpful. They help me so much in my teaching God's Word. I would like to share The Dawn with my friends. May God ever bless you. Your sister in Christ.—TX

The "Ring" of Truth

Dear Brothers "Frank and Ernest": I have heard your most wonderful talks over the radio on KQXI, and I believe you have the real truth of God's Word, the Bible. I am taking The Dawn magazine at this time. It is such a great consolation to hear the ring of truth. I want the free booklet on "Paradise without Pollution." A world without pollution! As you know, this city is so polluted—polluted air and water, with crime and dishonesty. There's no way I can get out of here, as I am on a pension. I am in hope that the Lord will soon take over and rule while I'm here on earth. Now the rest of this letter is very important to me and my children, as I want us all to live forever in God's kingdom on the earth. I am sending you their addresses, and please send each of them the booklet, "Paradise." Thank you so much.—CO

Great Help

Dear Sirs: I would like to tell you that I enjoy reading your magazine, The Dawn, very much. I firmly believe it is a great help to a better understanding of the Bible, and God. Please send me the six volumes of "Studies in the Scriptures." A money order is enclosed. Thank you for your wonderful work. Sincerely.—NJ

"Such a Blessing"

Dear Dawn Friends: I thank God for getting the voices of "Frank and Ernest" over my radio one Sunday morning—the only time I heard them, as I could not get the station number. But I found God in a new way; so much like I knew he would be! Others teach a hell, where God would have people tormented forever. Enclosed is a check. Please send me your booklet, "Where Are the Dead?" My prayers are with you every day that others may hear you and be enlightened by the truth. God bless you in his service. If you have other material, please send it, as I need understanding. I wish I could hear you on TV or radio, but here it seems I cannot. I never want to be without your Dawn magazine. It has been such a blessing for me. Thank you. Sincerely.—IN

Books from a Friend

Hello! Through a dear friend of mine in my choir, I received two books from you: "Songs in the Night," and "The Creator's Grand Design"; also The Dawn every month. I praise God for the books and for The Dawn! Please send me two more of your books: "The Book of Books," and "Daily Heavenly Manna." Thank you, and may God bless you.—MO

Will Share with Family

Dear “Frank and Ernest”: I enjoy your Bible questions on radio, and I do want you to send me the booklet, “Jesus, the World’s Savior.” I will enjoy it, and will pass it on to my loved ones. I know they will enjoy it also. May God ever bless you all.—NY

Wishes All Could Listen

Gentlemen: Please send me a copy of your booklet, “When a Man Dies.” I heard your program this morning, as usual, and wish everyone could listen. Keep up the good work so more people can believe. Thank you sincerely.—OH

Likes Explanations

Esteemed Friends: I would like you to please send me the booklets you spoke about on Sunday. I heard you on radio, and I liked the way you gave the explanation of the Holy Scriptures. I know the Bible, but I don’t understand it as you do, and I like the way you do it. You are great teachers, and you study. God bless you! I am going to ask you a favor. Since there are large libraries where you are, could you tell me what a book of Spanish and English would cost me? I desire to learn the English language, and if God permits, I

would like to preach his holy and blessed words in English, since I do it now in Spanish. According to what I read in my Bible, I follow what I understand. I am a Christian, and I assist in a church, but I like the way you do it. Please don’t fail to send me the booklets. Sincerely.—AZ

“We Can Never Learn Enough”

Dear Sirs: I watch your program, “The Bible Answers,” frequently, and enjoy it very much. I feel we can never learn enough about God and his work and his promises to mankind. We need more programs of this kind to enlighten us on God’s Word. Please send me a copy of “Hope Beyond the Grave,” and copies of other things that can help me in my life. I’m sending a small donation in the hope it will help keep things like this continuing to help God’s people. Thank you.—NY

Liked What She Saw

Dear Sirs: Please send me the booklet, “The Lord’s Return.” I watched part of your TV program this morning at 6:00 a.m., and I will get up earlier next week in order to catch the whole program. I liked the fifteen minutes I saw, and want to learn more. Thank you for caring for people!
Yours in Christ.—CA

Searching for Truth

Dear Friends: Please send me a copy of "Hope Beyond the Grave." If you have a booklet, "Spiritualism, Its Claims," on the question, can we talk with the dead, send one copy also to the above address. Thanking you sincerely, I am.—West Germany

Thankful for The Dawn

Dear Friends: Thanks so much for sending me The Dawn. It is a long story how I began receiving it. I am a youth, committed to Christ, seventeen years old. About two years ago I was trying to tune in on an old radio, which I had managed to repair. Suddenly I heard a talk about Christ by "Frank and Ernest," which I was thrilled to hear. At the end of the talk they mentioned some literature they would post if I wrote to them. After a month I heard them again, and was really touched. So this time I wrote, asking for the literature. A long time passed and I thought my letter may have been lost; then one day, when I least expected it, the postman handed me a copy

of The Dawn. I enjoyed every page, and you are all daily in my prayers. Thanks so much for having made it possible for me to be able to receive this magazine. Your friend in Christ.
—India

Great Comfort in "Hope"

Dawn Publications: Please send me one dozen booklets, "Born of the Spirit." I also need twelve "Hope" booklets for mailing, and enclose money to cover cost. Please send them at once, if on hand. That little "Hope" booklet is a real comfort. It surely made me rejoice, for I lost my wife one year ago today. A greater comfort never was printed! God bless you, every one there.—OH

"Thrilled with Interpretation"

Dear Dawn: Enclosed is my check to cover the cost of two subscriptions to The Dawn magazine and the enclosed list of books and booklets. I am thrilled with your interpretation of the Bible, and hope to share the literature with interested friends. Sincerely.—MN ☐



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

The Ministry of Sorrow



WE CANNOT say that sorrows and troubles are invariably necessary to the perfecting of holiness and happiness, for our Heavenly Father and the holy angels are perfect without sorrow and trouble. But we know from our own experiences and those of others that sorrows, disappointments, and perplexities have served valuable purposes in the ripening of Christian character during this Gospel Age. The secret of obtaining blessings out of tribulation is the Christian's secret of a happy life.

To enter the Lord's family it was necessary that we make a full surrender of our will to God, because on no other terms would the Savior become our Advocate with the Father—our Surety—and thus enable us to be received as God's sons by the begetting of the Holy Spirit. But this was only the beginning of our sonship with God. As babes in Christ we first needed the milk of the Word (the simpler truths) and then the stronger meat, to nourish and develop us. We needed disciplining and training, in order to become qualified for the glorious position to which God has called the church. We must demonstrate our loyalty to righteousness, truth, and virtue by resistance to sin, selfishness, and other opposing influences. As new creatures, we find ourselves surrounded by well-meaning earthly friends, who consider our course extreme and who therefore attempt to dissuade us from our covenant of sacrifice.

Similarly, the Apostle Peter, before Pentecost, endeavored to dissuade our Lord from his sacrifice, saying, "Far be it from thee, Lord; this shall not be unto thee!" (Matt. 16:22) But Jesus rebuked Peter and continued his sacrifice faithfully unto death. So must we resist our well-meaning friends and prove ourselves loyal to our consecration.

We find great difficulty also in our own flesh, since we are conceived in sin and “shapen [formed, born—Young and Strong] in iniquity.” (Ps. 51:5; Rom. 3:10,23) The new creature must battle with the old. These battles sometimes bring glorious victory, and sometimes inglorious defeat; but our sorrows, disappointments, heartaches, and difficulties are wisely permitted by our Lord to assist in the death of the old creature—to prepare us for the glorious resurrection “change,” when we shall have new bodies fully in accord with our new will and mind.

In times of trial and burdens, the Lord draws his people near to himself, because he alone can satisfy, comfort, forgive, and bless. His gracious provision for his children is the mercy seat—the throne of grace. In faith, with hearts bowed down, we approach the Lord in his appointed way—in the name of Jesus—and thus we receive consolation and blessings, and we bear a song away. □

“To Do Justly”



WE ARE not to think that the kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but he will not allow in that kingdom one individual whose character is not suitable. Those whom he approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the kingdom.—C.T.R.



Answers to

Test Your Knowledge Questions

(Questions on page 54)

1. "James, the son of Zebedee, and John, the brother of James."—Mark 3:17

2. The parable of the ewe lamb, found in II Samuel, chapter twelve.

3. The reign of Christ. "Behold the Lamb of God, which taketh away the sin of the world."—I Cor. 15:24-26; John 1:29

4. Not in bodily image, for man is human, God is divine. Man was created with reasoning power, and with the moral sense or judgment of right and wrong. He had the mental and moral likeness of God.

5. This prophecy, written hundreds of years before, foretold that Jesus would be born in Bethlehem. It is another link in the chain of evidence to prove that Jesus was the Christ.

6. Yes, Isaiah 33:24: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

7. "... for they shall be comforted."

8. The truly sympathetic person, who is touched with pity for the poor groaning creation as he

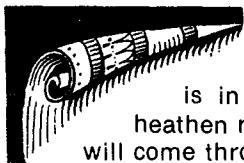
sees them dying in pain and from disease and war, will be comforted with the message of Christ concerning his kingdom of blessing for all mankind.

9. (b) is correct. "Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."—Ps. 98:4, 9; II Pet. 3:8; Rev. 20:4, 6

10. When the angel of death destroyed the firstborn of every family in Egypt, Jewish homes where the doorposts and lintels had been sprinkled with lamb's blood were passed over, thus sparing the lives of the firstborn.—Exodus, chapters eleven and twelve.

11. Only two—Adam, who lost his perfection through disobedience; and Jesus, who was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

12. (a) Jeremiah 8:22 (b) None of the human remedies proposed today will cure the terrible maladies caused by human depravity and selfishness. Only the Great Physician has the true balm.—Rev. 22:1, 2; Ps. 103:3 ☐



THE BIBLE, from first to last, holds out a doctrine found nowhere else. This is in opposition to the theories of all the heathen religions—that a future life for the dead will come through a resurrection of the dead. All the inspired writers expressed their confidence in a Redeemer, and one declares that in the morning, when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for “the upright shall have dominion over them, in the morning.” (Ps. 49:14) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes for future life and blessing upon it. Paul expresses it thus: “If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the firstfruits of them that slept; . . . for as in Adam all die, even so in Christ shall all be made alive.”—I Cor. 15:13-22



Obituaries

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

Sister Ella Knorr, Shelton, WA—May 31. Age, 90.

Sister Charm Nord, San Luis Obispo, CA—June 1. Age, 66.

Sister Bernice Seremak, Detroit, MI—June 7. Age, 87.

Sister V. Moissant, Miami, FL—June 8. Age, 90.

Brother Theodore Gindroz, Pittsburg, PA—June 11.

Brother Elmer Swigart, Salt Lake City, UT—June 12. Age, 90.

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

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request.



G.M. JEUCK		Sacramento, CA	14
Los Angeles, CA	August 18, 19	Portland, OR	16
Sacramento, CA	26	Seattle, WA	17
Upper Lake, CA	29	Vernon, B.C.	19
San Diego, CA	1-3	Spokane, WA	21
E. LAMEL		Boise, ID	23
New York, NY	August 19	Sacramento, CA	26
Middletown, NY	21	San Francisco, CA	27
Rutherford, NJ	22	Palo Alto, CA	28
Flushing, NY	23	H. SNYDER	
New Haven, CT	26	New York, NY	August 5
Waterbury, CT	27	Jersey City, NJ	6
New London, CT	28	Paterson, NJ	7
Hartford, CT	29	Rutherford, NJ	8
G. PASSIOS		Flushing, NY	9
Pottstown, PA	August 26	Allentown, PA	10
Philadelphia, PA	26	Washington, D.C.	11, 12
L. POST		Vidalia, GA	15
Berwick, PA	August 19	Macon, GA	16
R. ROBINSON		Louisville, AL	17
Detroit, MI	August 5	Athens, AL	20
San Diego, CA	8	Nashville, TN	21
Phoenix, AZ	10	Little Rock, AR	22
Los Angeles, CA	12	Oklahoma City, OK	23
Fresno, CA	13	Dallas, TX	24
		Albuquerque, NM	26
		Phoenix, AZ	28

OVERSEAS SPEAKERS' APPOINTMENTS

J. PANUCCI		Torino, Italy	13-15
Obsteig, Austria	August 11-17	Agrigento, Sicily	17
Calabria, Italy	23	Ribera, Italy	18
Rome, Italy	30	Corleone, Italy	19
Naples, Italy	September 2-8	Calabria, Italy	20-23
Milano, Italy	10-12		

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2—
Albion College, Albion, MI

reservations write or call Georgette Karavas, 6758 Mineral Dr. 92119
Phone: (619) 464-6774

INTERNATIONAL CONVENTION, August 11-17—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

Phone: (213) 454-5248

CHICAGO, IL, August 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

JACKSON, MI, September 1-3—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

Phone: (517) 782-7252

NEW YORK, NY—CORRECTION ON DATES: September 2, 3—Woman's Club of Rutherford, Fairview & Montross Avenues, Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Avenue, White Plains, NY 10605

Phone: (914) 948-5428

SAN DIEGO, CA, September 1-3—Schroeder Hall, Old Town Education Center, 2445 San Diego Ave. For

SEATTLE, WA, September 1-3—St. Thomas Center, Kenmore, Mrs. David Bruce, 6222 102nd Pl., NE, Kirkland 98033
Phone: (206) 822-4607

PITTSBURGH, PA, September 15, 16—Sewickley Grange Hall, West Newton. Charles Martig, 730 Dunster St., Pittsburgh 15226
Phone: (412) 563-6110

BUFFALO, NY, September 22, 23—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Bruce Clark, 905 Willardshire, East Aurora 14052
Phone: (716) 652-2619

ST. LOUIS, MO, September 22, 23—Best Western Viking Lodge, 10709 Watson Rd. at Lindbergh. Mrs. Janie Prutzman, 10709 Wheeling Ct. 63136
Phone: (314) 868-1986

CONNELLVILLE BIBLE STUDENTS, October 27, 28—Travelodge, New Stanton, PA. Wesley Cramer, RD 1, Box 326C, Monongahela 15063
Phone: (412) 258-2585

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Bury St. Edmunds

September

R. ROBINSON

Yeovil & Paignton
Barnsley

September
October