

# The Dawn

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## Table of Contents

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<b>HIGHLIGHTS OF DAWN</b>	Life and Immortality—When?	2
<b>BIBLE STUDY</b>	Accepting God's Mercy	12
	You Shall Be My People	14
	Fulfilling God's Requirements	16
	Newness of Life	18
<b>CHRISTIAN LIFE AND DOCTRINE</b>	Behold Your King—Part 7	
	The Brightshining of His Presence	20
	The Promise of a Resurrection	43
	Jesus, Man of Prayer	52
	Weekly Prayer Meeting Texts	54
<b>"FRANK AND ERNEST"</b>	Radio Schedule	34
<b>THE BIBLE ANSWERS</b>	Television Schedule	36
<b>YOUR QUESTIONS</b>		55
<b>ENCOURAGING LETTERS</b>		59
<b>SPEAKERS' APPOINTMENTS</b>		63
<b>OBITUARIES</b>		63
<b>CONVENTIONS</b>		64

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# Highlights of Dawn

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## Life and Immortality—When?

**“Our Savior Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the Gospel.”—  
II Tim. 1:10**

FROM the beginning of human history man has been preoccupied with learning, if possible, just what will be his destiny after he has drawn his last breath and been felled by the mighty enemy, Death. Job, a friend of God, said, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” He then asked the question that has been on the anxious minds of countless millions since human life began, “If a man die, shall he live again?”—Job 14:1, 2, 14

The psalmist David wrote, “What man is he that liveth, and shall not see death? Shall he deliver his soul [being] from the hand of the grave?” (Ps. 89:48) Even Satan, who was directly responsible for the condemnation to death that came upon the human race, rightly assessed how dearly man cherishes that most precious and incomparable gift and blessing of life. “All that a man hath will he give for his life.”—Job 2:4

Ever since father Adam and mother Eve first looked sorrowfully down upon the lifeless body of their slain son Abel, the sure knowledge that death is waiting implacably to claim each of its countless victims has troubled all mankind in greater or lesser degree. “Every moment of life is a step towards death,” wrote the French dramatist Pierre

Cornielle. And the eminent English poet Percy Bysshe Shelley wrote, quite despairingly, it seems:

“First our pleasures die—and then  
Our hopes, and then our fears—and when  
These are dead, the debt is due;  
Dust claims dust—and we die too.”

A modern writer has said, “Deep within us we feel the imminence of death. As we grow older, we become increasingly aware of death about us—beloved pets, our grandparents, and a spiraling assembly of other relatives and friends [are taken from us]. Religions offer the solace of a life after death—for those who can believe. But for those who cannot believe, a chasm of emptiness yawns at the end of life.” (Newsday, 3/16/80) How true it is that for all who are unacquainted with the loving and merciful Heavenly Father’s divine plan for dying man’s salvation and restitution, the prospect of approaching death can be distressing indeed!

On the other hand, some among our fellow human beings become so thoroughly discouraged with what they see going on in the world about them, and with their own lives in particular, that they lose all desire to go on living. This state of mind can afflict, at times, even the very young, and prompted publication several years ago of an article asking, “Why a Surge of Suicides Among the Young?” (U.S. News & World Report, 7/10/78) Writing to the magazine in response to the article, a young reader explained what, in his opinion, had brought about this sad condition, “I view suicide as a reaction of disillusionment,” he said. **“The fundamental hopelessness of the human condition is becoming clear to young people.** They can no longer hide from it in ideals or causes as previous generations did. . . . Most of the young cannot find refuge in religion or human relationships. They cannot find a true God.” What a sad commentary is this statement on the failure of society and religion to provide either solutions to the world’s problems, or comfort and counsel to understand and endure them!

In general, however, increasing numbers of people are adopting the device of postponing as far as possible the day of reckoning with impending death by seeking to extend their life expectancy. Perhaps no nation in all the world has become so health-conscious and recreation-bent as the American people. For old and young in this nation there are tennis, basketball, volleyball, and handball courts; spacious baseball fields and football fields; jogging, walking, cycling, and horseback riding trails in and around most cities; health spas and gymnasiums are becoming numerous and well patronized; and of course no middle or upper class home is considered complete today without its swimming pool and barbecue set-up.

Obviously, exercise, nutritious food, and more particular attention to health and hygiene do bring beneficial results. "Older Americans . . . can look forward to longer, more active lives." (U.S. News & World Report, 9/1/80) "Since 1970, mortality in America has declined nearly two percent a year—about four times the rate of decline in the previous fifteen years." Political scientist Bruce Jacobs says, "In 1980 more elderly people . . . enjoy better health . . . than ever before." Employers, too, are becoming more willing to keep their older (and now healthier) skilled workers on the payroll longer than in the past.

As a result of a combination of all these factors a dramatic change in life expectancy has already occurred in this nation. At the beginning of the present century a man could expect to live to be 46 and a woman 48. Today the life expectancy of men and women has climbed to 73 years. But some gerontologists claim this is just the beginning. Dr. Robert N. Butler, director of the National Institute on Aging, was recently interviewed on this subject. "Dr. Butler, can medical science extend the human life span to 100 years?" he was asked. He replied, "There is no inherent reason why not. Most gerontologists feel the natural or inherent genetic

limit for human beings is about 110 years.’—U.S. News & World Report, 8/24/81

But even the prospect of 110 years of life is not enough for some! An article appeared in Newsday on March 16, 1980, under the surprising heading, “Our Children Will Live Forever.” The writer of that article does not accept the idea that death is a natural process (as, indeed, it isn’t). No longer, he says, is it considered ‘natural’ for some women to die in childbirth. “Why should we not challenge [the naturalness of] death itself?” he asks.

The elimination of death for future generations, he says, will be accomplished by the “new science of genetic engineering [through which] we will be able to reprocess the genes and eliminate the portions of nature’s program that prescribe death. . . . The ultimate conquest of death is inevitable. The only question is **when** it will come.” But he closes his article on a note that belies his entire argument. He says, “We must **some day** die—even the stars burn themselves out in time. Thus we will always have a sense of our own mortality.”

One can be but sympathetic toward all who seek by one means or another either to mitigate or delay the inevitable confrontation with death, however unreasonable or futile their efforts or methods may be in the light of fact. It is true, of course, as we have already noted, that in the last one hundred years in many areas of the world life has become healthier and longer, and the research and dedication that have produced these results are commendable. But the inescapable fact is that in spite of all these efforts all men, without exception, continue sooner or later to die and go down into the grave, even as have all their forebears from the beginning of human history. And the mightiest human strivings to change that fact will forever fail, because imperfect man does not have the keys of hell (grave) and death. The only hope for the world of mankind to escape from this sad condition is in the promises of Jehovah God, as these

will be brought to fruition by our risen Lord Jesus Christ when his thousand-year kingdom is established in the earth.

Doubtless, it has been the innermost heart's desire of virtually every normal human being who has ever lived to enjoy healthy, happy, everlasting life on a bountiful, peaceful earth. It is interesting to observe that precisely that arrangement was actually offered to man long ages ago by the great Creator of the universe, the Lord God Almighty himself. After Jehovah God had spent countless eons painstakingly preparing the beautiful planet Earth for man's eventual habitation, the time came to create man himself. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [being]."—Gen. 2:7

Having thus created this marvelous new being, who would virtually reign as a king over all the earth, God arranged for his everlasting care, sustenance, and happiness. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:8,9,15-17

This was a simple proposition. The father of the human race was freely provided with all that was necessary for him and all his progeny to enjoy happy, healthful, everlasting life on earth; the only proviso, and a precise one, was that he should not partake of the tree of the knowledge of good and evil. But Adam did not heed the Lord's instructions. By his disobedience he forfeited the proffered blessing of

everlasting life, and was condemned to death. "Unto Adam he said, Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it . . . thou [shalt] return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17, 19) In due course of time father Adam did return to the dust from which he had been taken.

This sentence of death on the father of the human race was a just one; the apostle declares he was not deceived, but transgressed of his own free will. (I Tim. 2:14) But, sadly, the same curse of death passed upon all his offspring, for being himself imperfect after he sinned, Adam could produce only imperfect, dying children, unworthy of everlasting life. The psalmist, too, was aware of this situation. "Behold, I was shapen in iniquity," said David, "and in sin did my mother conceive me." The Apostle Paul confirms David's statement, saying "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. 3:10-12

Being unrighteous, and under condemnation, all go down into death. And just as long as the sentence of death continues to rest upon the fallen human race, the best-intentioned and most brilliant efforts of men of medicine and science to circumvent that sentence will fail. The only hope of mankind is in the loving purpose of God as centered in Jesus Christ, which purpose he ordained from before the foundation of the world.—Matt. 25:34

This eternal purpose of the great Creator to effect man's release from the chains of death is indicated in the Bible in various ways—sometimes in more or less direct statements, sometimes in types and shadows. As one who was grievously aware of his own iniquity, but who was also a prophet of the most high God, the psalmist David spoke in muted tones of the salvation to be provided for fallen man whereby his sins

would be forgiven, his heart made right, and man restored once more to favor with his Creator. "Have mercy upon me, O God, according to thy lovingkindness," wrote David, voicing the unwitting prayer of the entire human race. "According unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly [thoroughly] from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. . . . Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness."—Ps. 51

The psalmist, of course, is still in his grave. But how he would have rejoiced to have heard Paul's beautiful confirmation of his prophetic theme of salvation as the apostle later explained it in his letter to the church at Rome! David lived in the age when life was offered to those who could keep the terms of the Law. He knew he could not thus gain life, for he, like all the rest of mankind, was a sinner, and the Law was the measure of the ability of a perfect man to keep it. But now, says Paul, since our Lord Jesus has given his own perfect life as a ransom, those who demonstrate faith in the efficacy of that sacrifice may have their sins covered, "even as David [long before prophesied of the] . . . blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. 4:6-8, 20-25

When Job asked the question, "If a man die, shall he live again?" he did not do so in ignorance. Job knew by inspiration of the forthcoming resurrection of mankind, and

therefore answered his own question in the affirmative. "All the days of my appointed time [in the grave] will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14,15; Dan. 12:2; John 5:25) This foretold resurrection from the grave for all mankind, Paul tells us, will be because "our Savior Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the Gospel."—II Tim. 1:10

The apostle here calls our attention to the glorious, all-embracing results of our Heavenly Father's plan of salvation for the fallen human race through Christ. It was to redeem them from the grave that he gave his only begotten Son, so that they might be purged and made clean, and washed and made whiter than snow; that he might create in each a clean heart, and renew within each one a right spirit, to the end that they might inherit the glorious kingdom of love, joy, and righteousness prepared for them from the foundation of the world by a wise and just and loving Creator.—John 3:16; Ps. 51:9,10; Matt. 25:34

But for the risen world of mankind to lay hold fully on these promised blessings, obedience to the just and loving laws of the kingdom then in power will be required. (Acts 3:20-23) All who then learn to love, obey, and reverence Jehovah God, and their Lord and Savior Jesus Christ, and who love their neighbor as themselves, will be once more accepted into the bosom of God's family as his children.—Rev. 21:1-4

And how long will they live? Will it be for 73 years, the present life-span of those in the more favored areas of this world? Will it, perhaps, even be for 110 years, considered by a few medical experts of the present day as a possible attainment in the distant future? It will be neither of these! Indeed, it will infinitely outstrip even the 900 years and more of those ancients who lived in the early days of human creation such as Adam, and Noah, and even Methusalah—

for they will live forever on this glorious, restored planet Earth! "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16

And the little flock? The promise is that all who follow faithfully in the sacrificial steps of their Lord and Master during this present Gospel Age, suffering with him that they might be glorified with him, will be even more highly favored, for they will gain the matchless prize of immortality. These shall dwell forever in the very presence of their Heavenly Father. They "shall be like him [God] for . . . they shall see him as he is." (II Pet. 1:14; I John 3:2; Ps. 17:15) And when Christ's long-promised kingdom is established in the earth they shall live and reign with him a thousand years for the purpose of blessing all the families of the earth. What greater joy could ever be experienced in all the universe for all time than that of restoring fallen man to the happiness and perfection of everlasting life and fellowship with God that was Adam's before he fell!

But when will all these blessings come to pass? We would recall the opinion expressed earlier regarding "the hopelessness as to the human condition" that has taken hold of so many thoughtful young people today—a despair so deep as to drive some to take their very lives. This despair, this feeling of utter futility, is not confined to the young. As world leaders struggle with the various problems of hunger, pollution, racism, inflation, incipient wars, expanding populations and diminishing resources, it is evident that they, too, know not where to turn.

We believe these perplexing conditions are signs of the foretold "time of trouble" that will shortly bring this present evil world to an end, even as Jesus prophesied, preparatory to the establishment of Christ's millennial kingdom for the blessing of all the families of the earth. Then it will be that all mankind, including some greatly surprised gerontologists who had believed man might one day attain to 110 years of

life on this earth, will see and experience and rejoice in the evident truth that our Savior Jesus Christ has, indeed, abolished death, and brought life and immortality to light through the Gospel.—Matt. 24:3,21; II Pet. 3:10-13; Rev. 21:4 □

**“Let us not love in word, neither in tongue; but in deed and in truth.”—I John 3:18**

GENTLENESS, meekness, and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us, but they are not the sum of this character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship—twigs and branches which are duplicated to some extent on other trees and on other vines than that of “the Father’s righthand planting.” In giving his command the Lord did not specify first meekness, gentleness, etc., but “Thou shalt love the Lord with all thy heart, mind, soul, and strength.” Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. “If they speak not according to this Word, it is because there is no light in them.” (Isa. 8:20) Meekness, gentleness, patience, etc., are commendable qualities in anyone, but they prove nothing of themselves. Is not this the same thought expressed by another apostle, who exhorts us that we should not love in word merely, but in deed and in truth? (I John 3:18) The real evidence of the sincerity or truthfulness of our love, as the apostle points out, is evidenced by our deeds, and not merely by smooth words. With the smooth words we should look for that zeal for God and for his truth which would demonstrate its sincerity by looking out for and serving the interests of the truth, by evident effort to control words and acts in harmony with the interests of the truth. Our Lord Jesus honored the truth greatly when he made it identically himself, saying, “Me and my Word.” Whoever, therefore honors not the Lord’s Word, and serves it not, lacks that evidence of love for the Lord himself.

# Bible Study

LESSON FOR OCTOBER 4

## Accepting God's Mercy

**KEY VERSE:** "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55:6

**SELECTED SCRIPTURE:** Isaiah 55:1-9

THE Prophet Isaiah in the preceding chapter announced prophetically the end of the Law Covenant arrangement and the activation by the birth of Jesus of the Sarah feature of the Abrahamic Covenant. It was under this feature of the Abrahamic Covenant that the seed of blessing, Christ and his church, was to be developed. (Gal. 3:16,26-29) The opportunity to be a part of that seed was extended to the nation of Israel first.

We believe the message of the prophet in the fifty-fifth chapter was directed principally to the nation of Israel, admonishing them to take advantage of the wonderful opportunity that was to be held forth to them. In the first verse the prophet indicates that this privilege is held forth to those who "thirst." For the most part the Jews were satisfied with their status under the Law and this was particularly true of the scribes and Pharisees

and other leaders of Israel. The Apostle John stated of Jesus, "He came unto his own, and his own received him not." (John 1:11) But a few, a remnant (Rom. 11:5), did hunger and thirst after righteousness and partook of the waters of truth. This privilege was by the grace of God and without price.

The second verse seems to be directed especially toward those Jews who were satisfied with the Law arrangement, the thought being that if their hearts were right, they should recognize they were not receiving the nourishment that would give them life. With some seventeen hundred years of experience it should have been evident that regardless of how hard they tried they could not keep the terms of the Law perfectly, which was necessary if their yearning for life was to be satisfied. It is only the Gospel message that will lead to life and an opportunity to be a part of the seed of blessing.

In verse three the Lord through the prophet holds forth the hope that those who accept the invitation to follow Jesus will have an opportunity for immortal life and to share with Jesus the promise of the sure mercies of David. The promise to David was: "My mercy shall not depart away from him [David] as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:15,16) Jesus was from the line of David and David was a type of Jesus. The essence of the promise is that Jesus and his footstep followers—those who have responded to the invitation—will inherit the kingdom and be the agency used by God to bless humankind in the Millennial Age which will operate under the terms of the New Covenant.

In verse four, the Lord through the prophet states that he has given him (Jesus) "for a witness to the people, a leader and commander to the people." We know from our study of the Gospels that Jesus was such a witness, not only by word of mouth but by the mighty miracles he performed through the power of God.—Isa. 61:1,2; Matt. 11:1-6

In verse five, the prophet indicates that God, through his fore-

knowledge, knew that only a remnant of Israel would respond to the gracious call of the Gospel message, and because of that, the Lord would turn to the Gentiles to fulfill the number foreordained. "Behold, thou shalt call a nation [people] that thou knowest not, and nations [peoples] that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." (Isa. 55:5) The Prophet Hosea also foretold of these days: "I will have mercy upon her that had not obtained mercy; and will say to them which were not my people, thou art my people; and they shall say, Thou art my God."—Hos. 2:23

The Gospel call was extended exclusively to the nation of Israel for seven years in order to fulfill the prophecy in Daniel 9: 25-27, which stated that Messiah would confirm the covenant with the nation for one week (or seven years), but that in the midst of the week (after three-and-one-half years) Messiah would be cut off (crucified). But the message continued to be presented to the Jews for the balance of the time. This accounts for the prophet's urgent admonition, "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. 55:6 □

## You Shall Be My People

**KEY VERSE:** "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31:33

**SELECTED SCRIPTURE:** Jeremiah 31:27-34

WHEN God gave the nation of Israel the Law Covenant at Mt. Sinai, it was given as an expression of the spirit of his law and how it should be manifested in works by his human creation. The Jews endeavored to keep the letter of that Law but found it was impossible because of their fallen condition. The Apostle Paul expresses the thought: "Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin."—Rom. 3:19, 20

In Galatians we are told why God gave the Israelites the Law even though, by his foreknowledge, he knew they could not attain to its high standard: "Wherefore then serveth the Law? It was added because of transgressions, till the seed

should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . Wherefore The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith"—Gal. 3:19-24

Under the Law Covenant there was no provision made to help the fallen race (represented by the Israelites) develop to the point where they might be able to keep the perfect standard set before them. It was their constant failure that demonstrated their sinful condition and the need for a better arrangement if they were ever again going to be accepted into God's favor.

The New Covenant is to provide the needed better arrangement. The Apostle Paul states, "Now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Heb. 8:6) It is a better covenant for many rea-

sons, but probably the greatest single benefit will be the fact that Satan will be bound for the thousand years of the kingdom. (Rev. 20:1-3) He will not be permitted to deceive the people during this time. As a corollary to this, Christ and his church, together with the Ancient Worthies, will be instructing and assisting the people so that under favorable conditions the people of the world will learn to obey God's laws.

This will be a time of judgment for the world of mankind. They will have had a lifetime of experience under Satan's rule of sin and corruption and by contrast they will have an opportunity to make an equitable choice, and it is our belief that the majority will choose righteousness and live. The prophet speaks of this time "when thy judgments are in the earth, the inhabitants of the world will learn righteousness," (Isa. 26:9) and again, "with righteousness shall he judge the world, and the people with equity."—Ps. 98:9

In Hebrews the eighth chapter, the Apostle Paul continues by quoting from Jeremiah's prophecy, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to

them a God, and they shall be to me a people." (Heb. 8:10) It is significant that the Lord states that the first step in the process is to put his laws into the people's minds. This is in contrast to the condition that exists today with the many religions, such as Islam, Shinto, Confucianism, Hinduism, Judaism, Buddhism, Christianity, and within these broad groupings many divisions and outgrowths. The Scriptures say, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. 11:9) and again, "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."—Jer. 31:34

Then the prophecy as quoted in Hebrews 8:10 states that after teaching the people concerning God's laws he is going to write them in their hearts. This means that by experience, example and correction God's laws will become a part of each person's character and that to live in harmony with them will be the natural and desired way of life. The world will be God's people when they can say in their hearts, "I delight to do thy will, O my God; yea, thy law is within my heart."—Ps. 40:8 □

## Fulfilling God's Requirements

**KEY VERSE:** "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

**SELECTED SCRIPTURE:** Micah 6:3, 4, 7-13

THE words of the Key Verse were addressed to the nation of Israel, and they are, in essence, a summary of the Law. Apparently, the nation felt too much was being asked of them, so the Lord brought the matter of obedience down to a simple, concise statement. If they were able to abide by the letter of these requirements, they would be blessed accordingly. While these words were spoken only to Israel, the world of mankind will be required to live up to the same standard by the end of the Millennial Age.

The church, during the Gospel Age, is also required to do justly, and love mercy, and walk humbly with God according to the best of their ability. All recognize, of course, that perfect performance by the church in the flesh is impossible, but the Heavenly Father has graciously covered those failings and shortcomings with the robe of Christ's righteousness. The Apostle Paul states in Romans 8:1, 4, "There

is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit . . . that the righteousness of the Law might be fulfilled in us." The peculiar position of the church in this arrangement is that they are invited to be more than overcomers, that is, to voluntarily live above the strict requirements of the Law and endeavor to keep the spirit of it. This leads to actively seeking out opportunities to express God's law of love in service which in turn results in the spending of strength, talent and means to glorify the Heavenly Father's name.

The Apostle Paul in considering this matter said: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, **that they which live should not henceforth live unto themselves, but unto him which died for them,** and rose again. Where-

fore henceforth know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5: 14-17

All things are new in the sense that the complete outlook of the footstep followers of Jesus changes. They have new aims, ambitions and desires. This new attitude of mind centers around an appreciation of the perfection and beauty of God's laws which reflect his character. The prospective members of the church are motivated to endeavor to conform their minds and lives to the perfection of the pattern set before them. To take this step of consecration and a life of complete devotion to the Lord and his principles is not a requirement. Conversely it must be a voluntary offering, in order to be acceptable to the Heavenly Father. But once the commitment is made there can be no turning back, for, as the Apostle Paul states, to do so would mean they would "crucify to themselves the Son of God afresh."—Heb. 6:6

The Apostle Paul in Romans 12:1, 2 directs his admonition to brethren in the church at Rome

who had made a consecration but who apparently had not been diligent in carrying it out. He states that it is by the mercies (grace) of God that the privilege of sacrifice had been given to them, and because of this, they should present (yield) their bodies as living sacrifices which are holy and acceptable to God. The thought is that God had provided that the merit of Christ be applied on their behalf, justifying them in order to make their sacrifice holy and acceptable. The apostle concludes this admonition with the statement that to do this **is their reasonable service**. It was not God's commandment that they do this, but in view of all that the Heavenly Father had done for them, it was nothing more than what a good conscience would dictate for them to do.

The apostle then continues to outline the process by which the footstep followers of the Master can transform their minds, which are accustomed to dealing in things of the world, to minds that are in harmony with God's will and purpose. "Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another."—Rom. 12:9-11, 14 □

## Newness of Life

**KEY VERSE:** "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

**SELECTED SCRIPTURE:** John 3:5-21

THE Key Verse in our lesson is probably the best known scripture in the Bible, and conversely it is probably the least understood. In John 3:14, 15, Jesus states that his mission here on earth was pictured by an experience of the nation of Israel while in the desert. The nation had complained against God and against Moses, and God sent a plague of serpents and many of the people died. The Israelites came to Moses and asked him to intervene with God, so God instructed Moses to have the people make a serpent out of copper and lift it on a pole so that whoever was bitten by a serpent could look upon the brazen serpent, and his life would be saved. Jesus said, "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." The brazen serpent was a type of Jesus, illustrating that it was necessary for him to die, and because he would die, sinners

would be given an opportunity for life if they believed on him. The incident also signified the manner of his death.—John 12: 32, 33

The first phrase of our text, "For God so loved the world," gives us a partial insight into God's character, but to fully understand the implications of this statement it is necessary to review Jehovah's dealings with his creation—man. We know that when Adam was created perfect it was with the ability to obey God's laws. But we also know that he disobeyed and that his disobedience was deliberate, for the Apostle Paul tells us "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) The penalty, of which Adam was fully aware, was death. The wording of the penalty in Genesis 3:19 was simply that Adam would return to the dust of the ground from which he was taken. There was no promise of an afterlife of any kind

but rather that he would simply go out of existence.

The penalty that fell upon Adam was inherited by all of his progeny. The sentence was fair and just, so God could not be faulted in any way if he had simply allowed the sentence to stand. It is important for us to realize, however, that God, in his foreknowledge, knew that Adam would fail in his time of testing in the Garden of Eden, and he foresaw that this would be best for Adam and his race for it would provide the means of giving them experience with evil, sickness, and death. This was something that Adam in his trial did not have. With this knowledge he and his offspring would be in a position to make a completely reasoned judgment in the kingdom between sin and righteousness—that is, obedience and disobedience to God's laws.

But God's laws are fixed and his judgments are unchangeable. How then could God mitigate or soften the sentence pronounced upon Adam in order that Adam might be able to benefit from the lesson? The answer is that he could not! The penalty for willful sin had to stand. But God's perfect law of justice could continue to be satisfied if a perfect man could be found to take perfect Adam's

place in the dust of the ground. (Adam was perfect at the time of his disobedience.) This perfect man was Jesus, who in his pre-human existence was a great spirit being called in the Scriptures the Logos. The Apostle Paul states: "When the fulness of the time was come, God sent forth his son, made of a woman, made under the Law, to redeem them that were under the Law" (and in due time the whole world of mankind). (Gal. 4:4,5)

This gift of his only begotten Son was at great cost to the Heavenly Father. He was not required to do it, but it was a manifestation of his love for the human race as he, in his foreknowledge, was able to visualize them in their perfection at the end of the Millennial Age. The Apostle Paul states: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:8,18) And so we have the wonderful statement by Jesus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. —John 3:16,17" □

# Christian Life and Doctrine

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BEHOLD YOUR KING

PART 7

## The Brightshining of His Presence

**“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [presence] of the Son of man be.”—Matthew 24:27**

NEVER has the presence of an earthly potentate been so glorious and all-powerful as to be likened properly to a brightness sufficient to enlighten the whole world—from the east unto the west. This, however, is to be true of the presence of Jesus; for this is his own description of the manifestation of his presence as he explained it to his disciples when he answered their question, “What shall be the sign of thy coming [presence], and of the end of the world?” The fact which at once strikes us as we ponder the meaning of these words is that they do not, and could not, apply to the presence of a human king but can be understood only with relation to a divine being, one who, like the Creator himself, is invisible to the human eye and is all-powerful.

The Master’s own preface to this explanation of the evidence of his second presence bears out this conclusion; for he warned his disciples not to believe it if anyone claimed to have discovered him in some secret hiding place, for he would not be present in the earth in that manner, that is, as a human. Jesus had previously explained that his presence (Greek, **parousia**) would be as a thief in the night, that is, unknown to all except those who would be watching for him; but he did not want them to understand this to mean that he would be hidden away somewhere as a human and that his followers could discover his whereabouts by searching for him.

The disciples had asked concerning the indications of the Master's second presence, and in telling them of his lightninglike presence he not only gave them one of the signs but explained much concerning the manner in which his presence would become known—first to his own people, and ultimately to the whole world. What then did Jesus mean when he said that his presence would be like the lightning, shining from the east to the west? Luke answers this question when, also quoting Jesus, he says, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."—Luke 17:24

The meaning of these words is evident: Jesus' presence will enlighten the world. And as light is used in the Scriptures to symbolize knowledge—the knowledge of God and his plan for the salvation of the people—what the Master really told the disciples in symbolic language was that his second presence on the earth would be manifested by a great increase of knowledge that would ultimately become so all-pervading that the knowledge of the glory of God would be caused to fill the whole earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

While the "lightning" associated with the presence of the Lord first of all precipitates a storm of human passions destroying the old social order, it symbolizes much more than this. As we have seen, the Scriptures indicate clearly that the primary thought is that of enlightenment—indeed, it is through the enlightenment of the people that the world is brought to an end. This prophetic enlightenment in the last days of Satan's world is described by the Prophet Daniel as an increase of knowledge, accompanied by much and rapid travel over the earth—a worldwide "running to and fro." (Dan. 12:4) And Daniel associates this increase of knowledge with a great "time of trouble, such as never was since there was a nation."—Dan. 12:1

It is apparent from this and other prophecies that the beginning of Christ's second presence is marked by a world-wide upheaval of civilization, in which the kingdoms and governments of this world, one after another, are to be destroyed.

Jesus qualified the lightning which he said would reveal his **parousia**, or presence, saying that it would come out of the east and shine even unto the west. There is only one great light which regularly traverses an east to west course in its enlightenment of the earth, and that is the sun. But the effect of the Master's presence is not in every way like the sun; hence Jesus did not use the word which denotes sunlight. The word in the Greek text he used in this remarkable illustration of the manner in which his presence would be revealed is **astrape**.

This is the only Greek word in the New Testament translated 'lightning,' but it is also used to describe other forms of light. It is the word which is used to describe the light of a candle (Luke 11:36); and it is also used with respect to the brilliance of the garments of the angels at Jesus' tomb following his resurrection. (Luke 24:4) It is properly translated lightning when associated with thunder, but the word is broad enough in its meaning to denote a 'brightshining' of any nature.

It was this word that Jesus used when he said his **parousia** would be like a brightshining coming out of the east, ultimately illuminating the whole earth. Thus far the enlightenment has been largely along material and scientific lines, but in God's due time it will include the light of the knowledge of the glory of God; for it will be then that Jesus will be that true light which will enlighten every man that cometh into the world. The east-to-west shining of the Master's presence suggests the rising of the sun; and as we are all aware, those who are awake and watching for the dawn are the first to know that a new day is approaching; for they alone see the gray streaks in the east, which are the harbingers of the

rising sun. It is this blessed privilege that is now being enjoyed by the Lord's watchmen on the walls of Zion.

The first to be blessed by the brightshining of the Master's presence are his own people, his footstep followers. The knowledge of truth pertaining to the divine plan is also symbolized in the Bible as meat, and Jesus promised that when he returned he would serve his people with "meat in due season." (Luke 12:37; Matt. 24:45) This is another promise which indicates that the Lord's own people would be the first to be enlightened by the brightshining of his presence. This promise has been, and still is being, wonderfully fulfilled.

The Scriptures foretold that following the death of the apostles there would develop a great falling away from the true faith of the Gospel and that the truth of the divine plan would become corrupted. This occurred with respect to practically every doctrine of the divine plan. The apostasy developed until the nominal church actually set up a counterfeit kingdom of Christ by uniting with the civil governments. Thus the hope of the real kingdom of Christ and the blessings it would bring to the people was lost.

The Scriptures clearly reveal that in the creation of man it was God's intention that he live forever on the earth and have dominion over it. Man sinned and lost the privilege of living, being sentenced to death. There is no truth more clearly taught in the Bible than that "the wages of sin is death." (Rom. 6:23) But during the Dark Ages the term death was distorted to mean eternal torture in a fiery hell, and the notion was developed that Jesus came to save sinners from this terrible future abode of the wicked, and that those who believe on him would be taken to heaven instead. Thus this basic truth of the Bible was buried in the rubbish of human theories.

The Scriptures teach, on the contrary, that Jesus came to die for Adam and his entire race, that they might have an op-

portunity to be restored to life on the earth. "As in Adam all die, even so in Christ shall all be made alive" is the way the Apostle Paul states the matter. (I Cor. 15:22) The period in which man will be restored to life on the earth is described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) This great hope of the world is now seen by the faithful watchmen in Zion, being one of the rays of heart-cheering light which has gladdened the hearts of those who have first detected the brightshining of the Master's presence.

Many of the false doctrines of the Dark Ages had a semblance of scriptural support. It was thus with the claim that believers go to heaven when they die. The Scriptures do hold out a heavenly hope for the true followers of the Master, but the reason they are called to this high position in the divine plan is not for the purpose of snatching them from eternal torture, but that they, as representatives of the human race, may have the privilege of reigning with Christ after they have been exalted to glory in the first resurrection, (Rev. 20:4,6) and, together with him, share in the blessing of all the families of the earth. This great truth was made clear to the watchers in Zion as a result of the brightshining of the Master's presence.

It was particularly fitting that the true relationship between the heavenly calling of the church and the hope of restitution for the world should be made more clear at this time, for it is the will of God that the faithful followers of the Master during the Gospel Age should proclaim as widely as possible the great hope of restitution for all mankind when the opportunity is given to them. The kingdom age, when the world of mankind will be given the privilege of living on the earth forever, is now near.

We are apt to forget that the enlightenment of the world today is something that has developed suddenly, in compari-

son with the thousands of years of the past during which there was little or no increase of knowledge. Both with respect to the general education of the people and in the matter of scientific achievement, the world has advanced incomparably more in the last one hundred years than in the previous six thousand years. It is claimed that today knowledge is doubling every ten years.

But it was not until the fifteenth century, when the printing press with movable type came into use, that there was much opportunity for real progress in scientific knowledge and achievement. It is impossible, therefore, to attribute the progress of our day to the growing intelligence of man, as evolutionists would like to have us do.

There is only one reasonable explanation as to why the world should continue in ignorance for thousands of years, and then suddenly emerge into an era in which—throughout some parts of the earth at least—children of ten know more than did the lords and barons of the past—an era also in which large masses of the people, including wage earners, enjoy comforts of life unknown to the wealthiest of the ancients. That explanation is the one given us in the Bible; namely, that it is due to the brightshining of Christ's presence, bringing about the increase of knowledge which the Prophet Daniel said would characterize the time of the end of this present evil social order.—Dan. 12:4

The use of the printing press signaled the beginning of a new day of progress, although it was years before the art of printing became general enough, and a sufficient volume of information was made available by this means, to change the course of the world. But finally the printed page began to make knowledge available to everyone, and the darkness of the past could no longer resist the increasing brilliance of the rays of knowledge which began to flood the earth more and more.

Very significantly, the first book to be produced by printing was the Bible. In the early part of the nineteenth century large Bible societies were formed, and the Bible, the torch of civilization, was beginning to flood the world in ever-increasing volume. Public schools and compulsory education became the order of the day, largely made possible by the printed page. Newspapers, magazines, and public libraries became general. These various media for the dissemination of knowledge were soon augmented by the telegraph, telephone, radio, and now, television. Thus suddenly the world was ushered into an era in which the developments in one part of the earth were known and published internationally within a matter of hours and, in many instances, within minutes.

With the increase of knowledge, rapid means of travel were soon developed, so that within less than a century (previous to which no progress had been made along this line for thousands of years) the people of all nations began to traverse the earth by steamboat, by railroad, by automobile, and by jet plane. While our forefathers up to a little more than a century ago traveled no faster on the average than ten to twelve miles an hour, it is now common to cross continents and oceans at speeds of many hundreds of miles an hour.

That which is being accomplished in the viewpoint and the outlook of the people makes this prophetic increase of knowledge one of the marked fulfillments of the Master's prediction concerning the brightshining of his presence. The ability and opportunity to read, the airplane, the radio, television, and other scientific achievements of this marvelous day in which we are living would not necessarily, as such, be marked evidence of the Lord's presence—what is more significant is the impact of these on the minds of men. Through the increase of knowledge manifested in these many ways, the whole world has been changed. We can go even further and say that thereby the present social order is fast being destroyed, for the old concepts and traditions which

held it together are rapidly being cast aside, and their power to hold mankind under control is waning. This is a necessary first step in preparation for the blessings of Christ's kingdom, which are to follow the complete passing away of the present social order.

The western segment of the civilization which is now crumbling under the impact of increasing knowledge is called 'Christian'—and indeed some of the moral standards and laws of the pre-1914 governments were based in part upon the ethical code of the Bible. But, intermingled with these righteous laws, were corrupting superstitions, so gross in their misrepresentation of real Christian principles that they blasphemed the true God of love. Take, for example, that God-dishonoring doctrine of eternal torture and its slightly more merciful companion, purgatory. These were long held as whips over the backs of the people to make them obey the powers that be. Through the use of these fear-instilling superstitions, the people—particularly in Europe—were exploited and robbed, while kept in abject subjection to a corrupt ruling clergy class, which used the arm of the state to enforce the unjust demands of an apostate church.

But with the increase of knowledge these shackles of fear and superstition are gradually being broken. Indeed, in most parts of Europe, where the people suffered most because of them, they have almost completely lost their hold upon the masses. True, in the turning away from the evils of corrupt teachings and practices, the good is discarded as well, and the world is fast becoming atheistic. Moral and religious restraints of all kinds are on the wane, and where the masses are not kept under rigid subjection by dictatorship, the world is fast reaching the point where every man is a law unto himself.

But this is merely the first, the immediate result of the increase of knowledge—the brightshining of the Master's presence. And it is an essential result; for in order that the minds of the people may be prepared to understand,

worship, and serve the true God, they must first lose all confidence in, and respect for, the false gods which they have been worshiping. While it is true that some of the moral laws of professed Christianity have been in harmony with the Bible, the teachings of the nominal church as a whole have been so distorted and so corrupted by the traditions of men that they have not revealed to the masses the true God of the Scriptures.

Therefore, in turning away in unbelief from the gods of the creeds, the people are not rejecting the true God; for, in reality, they have never known him. It is the god of the creeds that has been declared dead; for those who propagated this pronouncement never knew the true God of the Bible, the God of wisdom, justice, love, and power. So it is that the prophetic increase of knowledge, by destroying men's faith in the superstitions of the past, is likewise breaking down their confidence in the institutions and governments built upon those superstitions, even inciting the people, in many instances, to clamor for their overthrow. Thus in this very understandable manner the brightshining of the Master's presence is bringing about the collapse of the old world in preparation for the establishment of the new, that is, God's world of tomorrow. The rays of light from the Master's presence—the foretold increase of knowledge—are penetrating into the marshes of superstition and the quagmires of error, producing a time of trouble, such as never was since there was a nation.

One of the prophecies which calls attention to the destroying power of knowledge when it exposes the superstitions of the past is that of II Thessalonians 2:8, in which Paul explains the manner in which the great antichrist is destroyed as a result of the second presence of Christ. He explains that before Christ would return there would come a great falling away from the true faith of the Gospel, that an apostasy would occur, making possible the development of a powerful antichrist system, which he describes as the "man of sin."

Then Paul explains that when Christ's presence did become a reality at the end of the age, its manifestation would destroy the antichrist. We quote: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [Greek, **parousia**, meaning 'presence']."—II Thess. 2:8

Notice that first Paul speaks of a consuming work which would be done by the spirit of his mouth. The spirit of the Lord's mouth is the Word of God, and it was the printing press flooding the world with Bibles in preparation for the brightshining of the Master's presence that began to weaken the stranglehold this wicked church-state system of Europe—the counterfeit kingdom of Christ—had upon the nations of the world. But following this consuming or undermining of prestige was to come, as Paul explains, the destruction of this system by the brightness of his presence.

The real antichrist system whose destruction is thus foretold, is not merely a false church but rather the union of a false church with civil governments. The claim was that this union constituted Christ's kingdom on earth. Fragments of this unholy alliance still exist, but the system made up of the union of the two is to all practical purposes already destroyed. The very idea of church-state union as a form of government to rule nations is today scorned by all the politicians and statesmen of the world who hope to be given a hearing by the enlightened public. True, a nominal church-state government still exists in Great Britain, but it is not the real ruler of the British people and has not been for many years.

The destruction of the church-state ideology as a form of government was accomplished by the increase of knowledge. It could not stand up before the light of this day of preparation for the real kingdom of Christ. True, the Roman church still lives and is making every possible effort to assert its influence in the political affairs of the nations; but any

gains she may make are doomed to be but temporary, for a public enlightened by the increasing knowledge foretold in the prophecies will not long submit to threats of being re-enslaved by a system which ruined Europe and from which the founding fathers of America fled in their search for liberty and peace.

We are not arguing that the motives which have induced the destroying attacks upon the civilization built upon the ideology of Rome have always been righteous. In most instances those who would replace this rulership with another have nothing to offer that is very much better. The point is that knowledge, or enlightenment, concerning the evils of Christendom has prepared the way for selfish men to destroy the system. Human wisdom is quite unable to find a solution for the problems of the world which already have been precipitated by this uprising of the people against the evil exploitations of the past—only Christ's kingdom can do that. But meanwhile, the way is being prepared for that kingdom by the knowledge which has come to the world because Christ has returned.

The prophecies of the Bible, particularly those pertaining to the return of Christ to be the King of earth, are replete with meaningful symbols. A very revealing example of this is the Apostle Paul's prophecy of the second advent of Christ, in which he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (I Thess. 4:16) All three of the terms used in this prophecy—the shout, the voice, and the trumpet—are symbolic of that which is brought about in the earth as a result of the foretold increase of knowledge and are quite in keeping with the general teaching of the Scriptures that the Master actually returns and is present in the earth for a period of time as a "thief in the night."

Certainly a thief does not literally shout as he enters a home, nor does he speak with a booming voice, nor blow a trumpet, as some have erroneously supposed Jesus would do

when, allegedly, he would come down out of the sky as a human in full view of all the people of the earth. But when we think of these statements from a symbolic standpoint, all is clear. The Greek word translated 'shout' carries the thought of incitement or encouragement to action, a command. Undoubtedly the reference is to the incitement or encouragement of the people throughout the world to assert their rights, as humans, to rise up in rebellion against the tyrannies of the past which held them as slaves to overlords and robbed them of their just share of earth's bounties.

This has been one of the results of the prophetic increase of knowledge, the brightshining of the Master's presence. The shout is today going up from millions of individuals within nations, as well as by downtrodden nations which in the past have been exploited by power. The concessions being obtained from earthly governments as a result of this shout will not satisfy the demands of the awakened masses of the earth, but in all that is happening along this line there is to be seen the preparation for kingdom blessings.

Small nations, too, which formerly have been outwardly willing to contribute their resources to enrich an empire while they suffered poverty, are demanding the privilege of a free existence in order that they might control their own resources, and in many instances they have already obtained this concession. Already these are realizing that the obtaining of their liberty does not always result in the blessings they had hoped for; but the shout is being heard, and in due time Christ—together with his faithful followers reigning with him—will bless them with peace and security, for the promise is that "the desire of all nations shall come."—Hag. 2:7

The voice of the archangel symbolizes from another standpoint what is being accomplished by the brightshining now coming out of the east and shining even unto the west. There is only one Archangel referred to in the Bible, and his name is Michael. (Jude 9) This is also the name given to

(Continued on page 38)

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## ARKANSAS

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Redding KSXO 600 7:45 a.m.

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San Francisco KNEW 910 8:30 a.m.

## COLORADO

Englewood KQXI 1550 3:15 p.m.

## FLORIDA

Jacksonville WBIX 1010 1:15 p.m.

Orlando WGTO 540 7:30 a.m.

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Elmhurst WKDC 1530 8:15 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

W. Frankfort WFRX 1300 9:15 a.m.

## INDIANA

Gary (Sat.) WWCA

Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 7:00 a.m.

## KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

## MAINE

Caribou WDHP 96.9 FM

Portland WDCS 97.9 FM 10:30 a.m.

## MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

Moorhead KVOX-AM 1280 9:00 a.m.

Moorhead KVOX--FM 100 9:00 a.m.

## MISSOURI

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

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.

Salem WJIC 9:45 a.m.

## NEW YORK

Buffalo-Niagara Falls  
WHLA 1270 12:00 noon

## OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

## PENNSYLVANIA

Allentown WHOI 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

## TENNESSEE

Memphis WMQM 1480 1:45 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

## VIRGINIA

Richmond WGGM 7:45 a.m.

## WASHINGTON

Clarkston KCLK 10:00 a.m.

# Radio Broadcast Schedule

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

## WISCONSIN

Milwaukee WZUU 8:00 a.m.

## WYOMING

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

## PUERTO RICO

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

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOC 7:15 a.m.  
 Vancouver, B.C. CJJC 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.  
 Corner Brook, Nfld. CFCB 570 10:00 a.m.  
 Deer Lake, Nfld. CFDL-FM 10:00 a.m.  
 Port au Choix, Nfld. CFNW 10:00 a.m.  
 Port aux Basques, Nfld. CFGN 910 10:00 a.m.  
 St. Andrews, Nfld. CFCV-FM 10:00 a.m.  
 St. Anthony, Nfld. CFNN-FM 10:00 a.m.  
 Stephenville, Nfld. CFSX 10:00 a.m.  
 Hamilton, Ont. CKOC 6:45 a.m.  
 Oshawa, Ont. CKLB 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.  
 Montreal, P.Q. CFMB 5:15 p.m.  
 Prince Albert, Sask. CKBI 900 9:15 a.m.  
 Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
 11:15 a.m.

## CEYLON

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

## ITALY

Europa Radio Milano 11:30 a.m.

## NEW ZEALAND

Dunedin 4XD 7:15 p.m.  
 Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

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

## SPAIN

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

## TONGA

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

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### TEXAS

San Antonio KUKA 1250 8:45 a.m.

### URUGUAY

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



# Television Schedule

<b>ILLINOIS</b>	7:30 a.m.	<b>NEBRASKA</b>	7:30 a.m.	Philadelphia	Channels 7, 20
Chicago	Channels 8, 14, 19, 21, 33	Lincoln		Cablevision	Channel 12
Davenport	Cabletronica	Hastings-		St. Eastern Cablevision	
Evansville	Channel 12	Kearney	TV Transmission Co.	Warm's Cable	
St. Louis	Channel 23				
	Southwestern Cable	<b>NEVADA</b>	5:30 a.m.	Pittsburgh	Channel 10
<b>INDIANA</b>	8:30 a.m.	Las Vegas	Channel 20	Wilkes Barre-	Blue Ridge Cable TV
Chicago	7:30 a.m.	Salt Lake City	Channel 12	Scranton	
Indianapolis	Channel 19	<b>NEW HAMPSHIRE</b>	8:30 a.m.	<b>SOUTH CAROLINA</b>	8:30 a.m.
<b>IOWA</b>	7:30 a.m.	Boston	Warner Cable of Nashua	Charleston	Channel 12
Cedar Rapids-		Hanover	Channel 10	Storer Communications	
Waterloo	Waterloo Cablevision	<b>NEW JERSEY</b>	8:30 a.m.	Columbia	Channels 4, 19F
Des Moines	Channels 4, 5, 10	New York	Telco Cable	Wilmington	Channel 12
Lincoln-		Philadelphia	Vision Cable		
Hastings-			Channel 20	<b>SOUTH DAKOTA</b>	8:30 a.m.
Kearney	Channels 4, 10		Audubon Electronics	Sioux City	Channel 80
Omaha	Channels 4, 10		Cable Systems, Inc.	Sioux Falls	Yankton Cable TV
Sioux City	Channel 23		Comcast		
<b>KANSAS</b>	7:30 a.m.		Storer Communications	<b>TENNESSEE</b>	7:30 a.m.
Joplin-		<b>NEW MEXICO</b>	of Gloucester	Chattanooga	Channel 18
Pittsburg	Channel 3	Albuquerque	Channel 12	Knoxville	TCI
Kansas City	Channel 5A		Cablevision of Lincoln	<b>TEXAS</b>	7:30 a.m.
Wichita-	Channel 5		WGN Electronics	Abilene-	
Hutchinson			Channel 3	Sweetwater	Channels 6, 10, 14
<b>KENTUCKY</b>	8:30 a.m.		Sun Cable	Amidillo	Channel 16
Bowling Green	Storer Cablevision		White Sands Cable Co.	Austin	Cable TV of San Marcus
Charleston-			Cablecom of Roswell	Corpus Christi	Channel 7
Huntington	Channel 4		Teleprompter of Lov-	Dallas	Channel 21A
	Akers Cablevision		ington		Arlington Telecable
Evansville	Channel 2	<b>NEW YORK</b>	8:30 a.m.	Dallas-	
Lexington	Channels 3, 31	Albany-		Fort Worth	Channels 8, 35
Louisville	Channels 21, 30	Schenectady-		El Paso	Channel 13
Nashville	Greenville Cable	Troy	Channels 8, 13, 17, 29	Houston	Channels 8, 12, 17, 24, 25
<b>LOUISIANA</b>	7:30 a.m.	Buffalo	Channels 3, 11	Lubbock	Channel 10
Baton Rouge	Channel 8	New York	Channels 10, 17, 29	Odeana-	
Monroe		Rochester	Channel 33	Midland	Channels 8, 18
El Dorado	Channel 2	Syracuse	Channel 35	Albino TV Cable	Channel 10
Shreveport-		<b>NORTH CAROLINA</b>	8:30 a.m.	San Angelo	Channels 3, 34
Texarkana	Channel 2	Charlotte	Channel 22	Cable TV of Bozar	Channel 8
<b>MARYLAND</b>	8:30 a.m.	Greenville-		Wichita Falls	TEC of Throckmorton
Baltimore	Channel 15	New Bern-		<b>VIRGINIA</b>	8:30 a.m.
Washington	Channel 34	Washington	Channel 26	Charlottesville-	
<b>MASSACHUSETTS</b>	8:30 a.m.	Raleigh-		Harrisonburg	Channel 8
Boston	Channels 32, 43	Durham	Channels 9, 22, 24, 32	Norfolk-	
Boston-		<b>OHIO</b>	8:30 a.m.	Fortenouth-	
Worcester	Channel 16	Akron	Warner Cablevision	Newport News-	
<b>MICHIGAN</b>	8:30 a.m.	Cincinnati	Channel 23	Hampton	Channel 16
Detroit	Channels 2, 31	Cleveland-	Channel 18	Richmond	Channels 6, 11
Flint-Saginaw	Channel 18	Cleveland-		Chesterfield Cable TV	
Grand Rapids-		Canton	Channel 8	Danville Cablevision	
Kalamazoo-		Columbus	Tele Media	Alexandria Cablevision	
Battle Creek	Channels 6, 10		Channels 5, 12, 19	<b>WASHINGTON</b>	6:30 a.m.
Traverse City-		Dayton	Warner Amex of	Seattle-	
Cadillac	Great Lakes Cable Co.	Youngstown	Columbus	Tacoma	Channels 10, 17, 19, 30
<b>MINNESOTA</b>	7:30 a.m.		Channels 4	Spokane	Channel 19
Minnneapolis-		<b>OKLAHOMA</b>	Cable Communications	Quincy Cable	Channels 13, 16
St. Paul	Channel 7	Oklahoma City	Channels 7, 30	Central Washington CV	
<b>MISSISSIPPI</b>	7:30 a.m.	Tulsa	Channels 8, 22	<b>WEST VIRGINIA</b>	8:30 a.m.
Jackson	RUBE Cablevision	Wichita Falls-	Channels 10, 16, 18, 21	Charleston-	
Meridian	Channel 9	Lawton	Channel 11	Huntington	Channel 10,
<b>MISSOURI</b>	7:30 a.m.	<b>OREGON</b>	5:30 a.m.	Durfee's TV Cable	
Columbia-		Eugene	Channel 2	<b>WISCONSIN</b>	7:30 a.m.
Jefferson City	Channel 11	Portland	Channels 13, 30, 63	Oregon Bay	Channel 30
Kansas City	Channel 8		Viacom Cablevision	Le Crosse-	
Springfield	Channels 4, 23	<b>PENNSYLVANIA</b>	8:30 a.m.	Eau Claire-	Channel 9
St. Louis	Channels 18, 23	Allentown	Service Electric	Madison	Channel 9
<b>MONTANA</b>	6:30 a.m.	Erie	Channel 8	Fitchburg Cable TV	Channels 21, 31
Missoula-		Johnston-	Tele-Media	RVS Cablevision	
Butte	Channel 3	Altoona	Channels 5, 8	Wausau-	
				Rhineland	Channel 6, 12, 23

(Continued from page 31)

Jesus in connection with the early phase of his second presence in the earth. Daniel's prophecy refers to this, declaring that at that time Michael would stand up and that the result would be a "time of trouble, such as never was since there was a nation."—Dan. 12:1

The title 'Michael' means one who speaks for, or represents, God. So his standing up would indicate the exercise of divine authority, and the fact that a time of trouble follows shows that this power is exercised for the overthrow of humanly constituted rulership in the earth.

The prophecies further associate the term 'voice' with this overthrow of the nations and kingdoms of the world. Concerning this, Psalm 46:6 reads, "The heathen [nations] raged, the kingdoms were moved: he [God] uttered his voice, the earth melted." Following this declaration concerning the overthrow of earth's governments, the prophet declares, "Come, behold the works of the Lord [Jehovah], what desolations he hath made in the earth." (Ps. 46:8) These desolations are designed to prepare the way for Christ's kingdom; for the next two verses read: "He [God] maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Terrible things, therefore—yet preparing the way for Christ's kingdom—result from the voice of God and the voice of the Archangel. These, of course, are not literal voices, nor are the forces which destroy the kingdoms of this world miraculous upheavals of nature. The prophecies generally indicate that this work will be done by the nations themselves in a great and final struggle to gain world supremacy. We are told that God will turn every man's sword against his brother, that "nation shall rise against nation, and kingdom against kingdom."—Matt. 24:7

Another prophecy portrays the Lord coming with a great army, before which the earth shall quake and the heavens

shall tremble. The Prophet Joel states that this occurs in the "day of the Lord [Jehovah]," when through his Arm he executes his word; that is, when the words of the prophecies concerning the overthrow of the kingdoms of this world, preparatory to the establishment of his kingdom, are being fulfilled. "The Lord [Jehovah] shall utter his voice before his army: for his camp is very great," declares the prophet.— Joel 2:1-11

Turning from symbolism to reality, it is not difficult to see the fulfillment of this prophecy in the wild clamor of the peoples and nations of earth, as they relentlessly press for their rights to the point that civilization itself is being destroyed. The great army of the Lord probably embraces all the discontented of the earth who have been stirred up by the increase of knowledge to start on the march for freedom. Both the heavens and the earth crumble before them; that is, both the religious and the civil elements of the pre-1914 world are being destroyed, for such is the great power of the voice of the Archangel, Jehovah's Arm.

Paul describes another manifestation of the Lord's return as the trump of God. The trump, or trumpet, is used much in the prophecies to symbolize the proclamation of a message, the sounding forth of information concerning impending and developing events. How appropriate it is, therefore, that one of the symbols used by Paul to describe the effects of Christ's second presence should be the trump of God.

Christ's first visit to earth was for the purpose of redeeming Adam and his race from death, and he returns as the great Emancipator, or Restorer, of mankind. It is appropriate, therefore, that one of the facets of the prophetic increase of knowledge in this time of the Lord's presence should pertain to God's plan for blessing the people, not only with peace and security, but also with health and everlasting life. It is this that is symbolized by the trump of God.

For many years past a definite message of this nature has been proclaimed throughout the civilized world. By millions of books, pamphlets, sermons in thousands of newspapers, motion pictures, the radio, and television the people have been told that the messianic kingdom is at the door and will result in the restoration of the human race to its lost dominion and to everlasting life on the earth. Churchianity has scorned this message, while continuing to cooperate with the kingdoms of this world in an effort to establish an era of peace and righteousness through human efforts.

The turmoil of the people resulting from the prophetic increase of knowledge is a necessary prerequisite to the blessings of the messianic kingdom which are to follow. Christ, the new King of earth, and his glorified faithful followers associated with him, will not use present humanly constituted and imperfect governments and institutions as channels through which to dispense the blessings of life and happiness promised in the Word of God; hence these must be set aside to make way for the establishment of the Lord's kingdom, which will take their place.

The miracle of Jesus' resurrection from death is an assurance that divine power is capable of raising all the dead in order to bring the promises of God to realization. (Acts 17:31) The first to be awakened from the sleep of death are those who qualify, through faithfulness in following the Master's example of sacrifice in the service of God and on behalf of others, to live and reign with him in the spiritual, or invisible heavenly phase of the millennial kingdom. The awakening of these from death and their exaltation to glory, honor, and immortality is described in the Scriptures as the first resurrection. And of those who come forth from death in the first resurrection the Scriptures declare that they live and reign with Christ a thousand years.—Rev. 20:4,6

The resurrection of Christ's true followers in the first resurrection is but preliminary to the resurrection of all others who have died; for, as the Scriptures declare, there is

to be a "resurrection of the dead, both of the just and the unjust." (Acts 24:15) The Apostle Paul declares that it is the will of God that all shall be saved (that is, from death) and given a knowledge of the truth concerning the loving provision made for them through the redemptive work of Christ.—I Tim. 2:4-6

This will be accomplished during the thousand-year reign of Christ and his church, which is near. It will be then that humanity will be enlightened concerning the true and loving God. Thus the brightshining of the Master's presence will continue and increase throughout the Millennial Age, dispelling every vestige of superstition concerning the false gods of the creeds and of the heathen, and enlightening all concerning the true God of the Bible. Then will be fulfilled the statement that Christ is that "true Light, which lighteth every man that cometh into the world." (John 1:9) The enlightenment itself will not guarantee everlasting life; for only those who accept the light and order their lives in keeping therewith will live forever: "Whosoever believeth in him should not perish, but have everlasting life."—John 3:16

That life, for all except those who participate in the spiritual phase of the kingdom, will be on the earth; for since it was a human life that Adam forfeited, it will be human life that will be restored to him and to his children. This is why the Apostle Peter so appropriately referred to the blessings which will be given to the people during the Millennium as "restitution."—Acts 3:19-21

But Peter emphasized that the blessings of restitution will be for those only who hear and obey. "It shall come to pass," he says, "that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23) But the encouraging thing to know is that all will be enlightened with the truth concerning God's plan of salvation during this ultimate aspect of the brightshining of the Master's

presence, and thus they will be given an opportunity to obey intelligently and, through obedience, to live forever. In speaking of that glorious time when divine favor will thus be manifested to mankind, the Apostle Paul declares: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55 □

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**"Ye are bought with a price."—I Corinthians 6:20**

THOSE who are rightly exercised by the knowledge of divine grace in Christ not only accept the forgiveness of sins with thankfulness and joy, and with meekness and humility acknowledge that they were slaves of sin and that they were redeemed therefrom, but they also gladly acknowledge the new Ruler, the Purchaser, and that to him they owe all they have and all they ever hope to be. Personal responsibility to the Redeemer who purchased us, and to the Heavenly Father who provided the gracious arrangement, lies at the foundation of a true consecration to God in Christ. As soon as the believing, grateful, justified one hears of the blessing that has come to him, he properly inquires, "Lord, what wilt thou have me to do?" He learns that to be a servant of the new Master is a great privilege, a privilege that is enjoyed by all who have the proper spirit. Such hear the words of the apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." They see the apostle's own example, how, by laying aside not only the works of the flesh and the Devil, but also laying aside earthly ambitions, aims, prospects, and hopes, he gave himself, his time, talent, influence, and all he had to the service of the new Master, and thus to God. □

# Christian Life and Doctrine

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## The Promise of a Resurrection

**“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”—Acts 26:22,23**

THE assurance of a resurrection is one of the very prominent themes in the Bible, and thus it should be, else the promises of God would be of no effect. It is first necessary to fully discern the nature of death if one is to understand why there must be a resurrection of the dead. The Bible tells us that death is a condition of oblivion. When the perfect man Adam sinned, he incurred the penalty for sin—death. The condition of death was described by God thus: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”(Gen. 3:19) There was no mention of an after-life or of a “soul” not subject to death. Adam was destined to go out of existence except for the love and mercy of God which was expressed by the life, death, and resurrection of Jesus. His resurrection was a guarantee that this phase of God’s plan, involving a resurrection for all, would become a reality. The Apostle Paul in his sermon on Mar’s Hill said, “He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts 17:31

It was important, of course, in the plan of God that Jesus die as the ransom for Adam, but it was equally important that he be resurrected out from the condition of death; a dead Christ, or Messiah, would not be able to fulfill the wonderful promises of God's word, such as contained in Isaiah 9:6,7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." The disciples expected this promise to be fulfilled at our Lord's first advent, and that is why they were so discouraged and despondent when Jesus died on the cross. They did not understand that this was part of the Heavenly Father's plan.

On the third day after Jesus was crucified (the first day of the week, Luke 24:1,21) he appeared to two of his disheartened disciples who were on their way to Emmaus. They thought him to be a stranger. As they conversed he mildly rebuked them for not discerning this important part of the Lord's arrangement, saying: "Oh fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27) During the subsequent forty days the disciples came to accept and believe the fact that Jesus had been resurrected from the dead, but it was not until after Pentecost when the Holy Spirit came upon them that they fully understood the importance of the resurrection in God's plan of reconciliation. This was demonstrated by Peter's sermon in the second chapter of Acts.

The word resurrection is not found in the Old Testament, but the doctrine is taught by many plain statements of scripture. In Job 14:13-15 we read: "Oh that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! . . . Thou shalt call

and I will answer thee: thou wilt have a desire to the work of thine hands." The Prophet Isaiah wrote: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19) The Prophet Hosea wrote: "I will ransom them from the power of the grave; I will redeem them from death. Oh death, I will be thy plagues; Oh grave, I will be thy destruction."—Hos. 13:14

The absolute certainty of a resurrection was illustrated for us in an incident that demanded a resurrection in order for the promise to be meaningful. We are speaking of God's promise to Abraham recorded in Genesis 22:5-18. It will be remembered that God had promised Abraham a son who was to be born of Sarah. Abraham had waited many years for this promise to be fulfilled for it was to be through this seed that all the promises God had made to him were to be brought to pass. Yet the account tells us that when Isaac was a young man God asked Abraham to offer his only son as a burnt offering. Abraham's faith in God's promises was such that he believed God would resurrect Isaac from the dead, if necessary, in order to fulfill them.

This confidence was demonstrated in Abraham's words to those left behind at the foot of the mount when he instructed the young men "abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." The Apostle Paul in Hebrews 11:17-19 confirms this thought: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." We note that in this picture God was represented in Abraham and Jesus was represented in Isaac. All of the promises of God to the world were centered in Jesus. It was necessary for Jesus to live if he were to carry out these promises, by resurrecting him from the dead.

The Sadducees did not believe in the resurrection and they endeavored to trap Jesus by inventing a preposterous situation that made one woman the wife of seven deceased husbands. The question to our Lord was, in the kingdom whose wife shall she be? Jesus answered, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:23-30) Jesus was simply pointing out that in the kingdom there would be no marriage and therefore the situation invented by the Sadducees had no meaning. But Jesus saw an opportunity to point out the error in the Sadducees' doctrine when he said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.**"—Matt. 22:31,32

The Sadducees knew that the patriarchs were dead and they also knew that Jesus knew this. They also were forced to acknowledge that, if God was true and dependable, Abraham, Isaac, and Jacob would have to be brought to life if they were to enjoy this promised relationship with God.

In Deuteronomy 18:18,19 Moses prophesied concerning the kingdom which will function under a new mediator and a new covenant. "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The Apostle Peter in Acts 3:21-26 applies this prophecy by Moses to the kingdom, calling it the "times of restitution of all things," and stating that this wonderful time was spoken of by God through the mouth of all his holy prophets since the world began. Then he quoted the original prophecy spoken by Moses. This wonderful sermon of Peter's was given on

one of the porches of the Temple and among those in the audience were the captain of the Temple and the Sadducees. When Peter concluded his sermon with this statement, "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities," the captain and the Sadducees were angry. They were angry because Peter claimed that Jesus had been raised from the dead and that through him all who were in their graves would be resurrected in order to benefit from "the times of restitution." The account continues: "And as they spake unto the people, the priests, and the captain of the Temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:1,2

We are told in the Scriptures that many features of the Law Covenant given to the nation of Israel were typical and prophetic and we find that this is especially true of Leviticus chapter twenty three which was a part of the Law. In this chapter the Lord gave Moses instructions concerning the feasts which the nation was to observe. On the fourteenth of Nisan at even (or sundown) they were to begin to commemorate the Passover, and twenty-four hours later, on the fifteenth of Nisan, they were to celebrate the feast of unleavened bread which was to last seven days. After they came into their land and had a grain harvest, the Lord instructed Moses that they were to perform an additional rite during the seven day feast. In verse ten we read: "When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you. On the morrow after the Sabbath the priest shall wave it." The Sabbath was the holy convocation that marked the first day of the feast of unleavened bread.

As part of the ritual, the priest would go out among the fields, select the grain that was ripe, gather a bundle and tie

it into a sheaf. He would return to the Temple and there before the altar would wave the sheaf before the Lord as an offering of the firstfruits of the harvest. This act marked the beginning of the harvest which was to last fifty days.

This feature of the feast was marvelously prophetic in the case of Jesus. It was incumbent upon Jesus to keep the details of the Law perfectly, and therefore, on the fourteenth of Nisan at even (sunset) Jesus and the disciples prepared and ate the Passover feast. Sometime after midnight Jesus was arrested in the Garden of Gethsemene and delivered to Caiaphas and then to the Romans. (Matt. 26:47-75; 27:1-21) The account in Mark states that he was crucified the third hour, approximately 9:00 a.m., on the fourteenth of Nisan. Jesus was on the cross until the ninth hour, which was approximately 3:00 p.m., and he died. (Mark 15:25-37) He was placed in a sepulchre before sundown on the fourteenth of Nisan. (Luke 23:53-55) The body lay in the sepulchre the entire next day (from sunset to sunset) which was the Sabbath or the fifteenth of Nisan. (Luke 23:56) Then very early in the morning—the first day of the week, or the sixteenth of Nisan—the women came to the sepulchre and found that Jesus had been raised from the dead. (Luke 24:1-3; Mark 16:1-4) And thus Jesus became the firstfruits of the harvest and the firstfruits of them that slept. (I Cor. 15:20) We like to think of the Jewish priest fulfilling the rite of waving the sheaf before the Lord early in the morning of that sixteenth day of Nisan, at the same time Jesus was fulfilling the type by being resurrected from the dead.

In the Apostle Paul's day, as in ours, there was skepticism concerning the resurrection of the dead. To combat this he wrote the fifteenth chapter of I Corinthians to show that the promised resurrection was an essential and integral part of God's plan of salvation. In the opening verses of the chapter Paul reminds the brethren that the message he declared to them was the Gospel and that the first and foremost part of that message was the death and resurrection of Jesus. "For

I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.’—I Cor. 15:3,4

The apostle then presents the resurrection of Jesus as a fact because he was seen by the Twelve and then by more than five hundred brethren, the greater number of whom were still alive at the time of Paul’s writing. Last of all, the risen Lord was seen by Paul himself on the road to Damascus. (verses 5-11) The entire doctrine of the resurrection hinges on the resurrection of Jesus, and because he was raised there will be a resurrection for all who are in their graves. If he had not been raised then all—even the footstep followers of Jesus—would still be in their sins. For even though Jesus died to take Adam’s place in death, it was necessary for him to live in order that he might appear in the presence of God for the footstep followers of Jesus and then subsequently be the mediator of the New Covenant that will provide the means for life to the world of mankind.—verses 12-19

The apostle concludes this part of his argument saying: “But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (verses 20-22) But the resurrection will be according to a set plan—“every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming.” (verse 23) Christ means anointed, and the apostle is saying that the anointed footstep followers of Jesus will be resurrected first. This is logical and reasonable since they will be associated with Jesus in the kingdom as co-mediators of the New Covenant. (Matt. 19:28,29) Then the subjects of the kingdom, all who are in their graves, will be resurrected so that they might have an opportunity for life.—John 5:28,29

Then the apostle says: "But some man will say, How are the dead raised up, and with what body do they come? . . . That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." —verses 35-44

In this statement by the Apostle Paul several illustrations are used, all of them illustrating the fact that in the resurrection there will be more than one kind of body, specifically, those with bodies of flesh and those with spirit bodies. The kind of body that each individual will have depends on what is sown in death. The "it" that the apostle speaks of in verse thirty eight is the personality or character that the individual develops in this life. The vast majority of the human race will have a personality and character that will be best suited for a life here on the earth and they, therefore, will have a body of flesh. In the kingdom the earth will be a glorious place in which to live, and those who attain to everlasting life here on the earth will praise God eternally for his favor and blessing.

But during the Gospel Age some have learned of a higher provision for life made possible through the blood of Jesus, and responding to the call to walk in the footsteps of Jesus they are invited to transform their minds and affections from the things of the earth and set them on things of the spirit.

(Rom. 12:1,2; Col.3:1-3) These, during the course of their Christian walk, transform their minds by study of God's word and applying its principles in their lives to the point that they develop a spiritual mind, which is the "it" that they sow in death. These will receive a spiritual body in the resurrection.

The apostle continues his explanation of the resurrection by stating that those who are resurrected to a spirit nature are granted immortality: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The thought of the text is that when the work of the Gospel Age is completed and all of those who are to be of the divine nature have been resurrected, then the prophecy in Isaiah 25:6-10 which was quoted in part, will come to pass. This is a prophecy of the kingdom and the blessings that will flow to the human race when they are returned from the dust of the ground in the resurrection.

"He [God] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:8,9 □

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# **Christian Life and Doctrine**

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## **Jesus, Man of Prayer**

**“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”—Luke 11:9**

THERE is no single definition of prayer which embraces all that it means to the people of God. There are prayers of thanksgiving and praise to God for all his benefits. There are prayers of the penitent, asking God's forgiveness for sin. There are prayers that are requests for God's care, guidance, and protection in every time of need. Jesus did not need to pray for forgiveness, for he was holy, harmless, undefiled, and separate from sinners. Jesus did, however, often go to his Heavenly Father with thanksgiving upon his lips and in his heart; and he also sought his Father's guidance in doing the work that he had been sent into the world to accomplish.

There are also prayers of dedication, when one goes to God in full surrender, to do his will, offering to enter into his service. It was probably this sort of prayer that Jesus offered, as reported in Luke 3:21, 22, when the Holy Spirit came upon him. The account does not mention the nature of this prayer, but it could have been the one prophetically written for him in Psalm 40:7, 8: “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” It was when Jesus thus dedicated himself to do his Father's will that he received the Holy Spirit.

There were times when Jesus sought out deserted places, that he might be alone to commune with his Heavenly Father. There were times also when he simply desired to retreat from the milling crowds to rest. Luke 4:42 mentions his going into a “desert place” but makes no mention of his

praying. This may have been one of the occasions when he sought a quiet place to rest.

Luke 5:16 mentions another time when the Master withdrew from the multitude, and here the record tells us that he did pray. As his fame spread abroad and great multitudes came together to hear and to be healed, Jesus sensed his need of help from above. Too often his followers, when the Lord blesses their efforts, forget to pray. In fact, prayer is too often thought of as being necessary only when one is in trouble.

Luke 6:12 informs us of a time when Jesus "went out into a mountain to pray." It says also that "he continued all night in prayer to God." The Emphatic Diaglott translates the latter part of this text to read, "He remained through the night in the oratory of God." A footnote in the Emphatic Diaglott says that the Greek word here used denotes "a large uncovered building with seats, as in an amphitheatre, and used for worship where there was no synagogue." It may well be that Jesus actually prayed all night, but apparently the Greek text simply indicates that he spent the night in this place of prayer. Undoubtedly, however, he did commune much with his Father that night.

Luke 9:18 speaks of Jesus being "alone praying," yet apparently his disciples were with him. "Alone" in this instance would mean away from the multitude. Jesus did not pray to be seen and heard of men, as did the Pharisees in their display of an outward form of righteousness. In John 11:41 and 42 we have a record of a prayer that was purposely spoken by Jesus loudly enough for the people to hear. As Jesus said, however, the purpose was to let them know that the miracle he was about to perform was possible because God had sent him and because God had heard him and would help him.

After Jesus' prayer of dedication at the river Jordan, he heard his Father speak to him and say, "Thou art my beloved

son; in thee I am well pleased." (Luke 3:22) Likewise, following his prayer on the Mount of Transfiguration, the voice of his Father was again heard, saying, "This is my beloved Son: hear him." (Luke 9:28, 35) What a wonderful response to prayer!

In Luke 10:21 we have one of the Master's prayers of thanksgiving. He thanked God for the way he was carrying on his work, that he was not revealing the mysteries of the kingdom to the worldly-wise and prudent, but to the "babes," the meek and lowly, those who were poor in spirit and teachable.

It was only natural that the disciples, noting that Jesus was a man of prayer, should ask him to teach them to pray, and he did. As an outline, he gave them what is known as The Lord's Prayer. It is a recognition of the sacredness of God's name, a prayer for his promised kingdom, a simple request for daily needs, a plea for forgiveness and for deliverance from evil. All these blessings, including the kingdom to come, have been promised by God; so acceptable prayer on our part is simply claiming the promises of God. If we always ask in harmony with God's will, we will, as our text states, be sure of receiving a favorable answer.

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## Weekly Prayer Meeting Texts

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**OCTOBER 1**—I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.—Psalm 39:1 (Z. '97-156 Hymn 183)

**OCTOBER 8**—Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Galatians 6:7, 8 (Z. '04-57 Hymn 192)

**OCTOBER 15**—Have faith in God.—Mark 11:22 (Z. '04-59 Hymn 176)

**OCTOBER 22**—Are ye able to drink of the cup that I shall drink of?—Matthew 20:22 (Z. '04-138, 139 Hymn 322)

**OCTOBER 29**—We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus.—II Corinthians 4:8-10 (Z. '01-55 Hymn 208)

# Your Questions

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## Feet Washing

**In the "upper room" on the night before Jesus was crucified, he said to his disciples, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14,15) Does this mean that Christians should now practice the ancient custom of feet washing?**

NO, WE do not think so. In ancient times the custom of feet washing was almost a necessity. Sandals were worn on the feet, and in walking over the dusty roads of that time gravel would get into the sandals and irritate the feet. So, for the comfort of a guest upon entering a home, it was considered a part of good hospitality to wash his feet, and thus make him comfortable. In homes where servants were used, it was, ordinarily, their responsibility to see that this was done.

There were no "servants" in the "upper room" that night before the crucifixion, and the disciples had not seen their opportunity to make the Master comfortable by washing his feet.

Much less did they consider washing one another's feet. However, they were greatly concerned over who would be greatest among them, so Jesus washed their feet as an exhibition of what it means to be truly great from the Lord's standpoint. It was a lesson in humility.

Today there is no need for this custom, but the lesson of humility which Jesus taught by washing his disciples' feet at a time when this service meant so much should still be heeded. Every follower of the Master should consider it a privilege, and be ready and willing at all times to render any service whatever to his brethren in Christ, regardless of how menial it might be. Those who are willing to serve only when it brings them into the spotlight of popular acclaim do not have the real spirit of Christ, who was a true and humble servant of all.

## The First Man

**I have been told that Adam was not created in the image of God, but that this was true only of the man and woman whose creation is mentioned in the first chapter of Genesis. This person also said that the man and woman**

**mentioned in Genesis 1:27,28 were the first to be created; that Adam, whose creation is described in Genesis 2:7, was not the first. Is this true?**

NO, IT is not true! The man and woman mentioned in Genesis 1:27,28 are none other than Adam and Eve, whose creation is described in greater detail in the second chapter of Genesis. Therefore, it was Adam and Eve who were created in the image of God. We know this from Genesis 5:1,2, where we read: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; . . . and called their name Adam, in the day when they were created."

The Apostle Paul wrote, "The first man Adam was made a living soul." (I Cor. 15:45) Certainly this proves that Adam was the first man. No one should be confused by the fact that the creation of this first man is mentioned twice. The first chapter of Genesis is a summary of the entire six days of creation, setting forth briefly what was accomplished during that period. The Bible as a whole reveals God's design in the creation of man, so in the second chapter the details of his creation are presented; the third chapter his fall into sin and death; and

throughout the remainder of the Bible the divine plan for the recovery of the human race from death is revealed.

### **The Gates of Hell**

**Jesus said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) What are the "gates" of hell? Does this language imply that hell is a literal place where the wicked are tormented?**

JESUS' mention of the "gates" of hell does not imply that hell is a place of torment. The Greek word here translated "hell" is **hades**. In his pentecostal sermon the Apostle Peter used the word **hades** to translate the Hebrew word **sheol**, which appears in Psalm 16:10. This text reads, "Thou wilt not leave my soul in hell [**sheol**]; neither wilt thou suffer thine Holy One to see corruption." Peter applied this to Jesus, to confirm the fact that he had been raised from the dead.—Acts 2:25-32

The Hebrew word **sheol** which is translated "hell" in this prophecy of Jesus' resurrection is translated "grave" in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**], whither thou goest."

Here we are told distinctly that sheol, the Bible hell, is a state or condition of unconsciousness, not a place of torment.

Gates are used either to bar entrance or to prevent exit. Surely the church would not be storming the "gates" of hell to gain entrance. And if hell were a place of torment in fire and brimstone we could hardly imagine the church being in such a place and seeking release, or exit. It is time that we lay aside the tradition of the Dark Ages that hell is a place of torment, and accept the truth of the Bible that it is the state or condition of death. When we do this, there is no difficulty in understanding what Jesus meant by the "gates" of hell.

In the Old Testament the state of death is likened to a prison, and the dead to prisoners. The resurrection of the dead is spoken of as the coming forth of the prisoners of death. (Job 3:18; Isa. 24:22; 42:7; 49:9) All prisons have gates, or doors, and it is the "gates" of the "prison" death that Jesus said would not prevail against the church. This, of course, is figurative or symbolic language.

After his own resurrection Jesus said to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am

alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) The "keys" here mentioned are also symbolic. They symbolize the authority and power of Jesus to open the "gates" of hell and set its captives free.

The first to be released from the prison of death are the followers of Jesus, who constitute the church spoken of by Jesus in our text. These are brought forth in the "first resurrection," to live and reign with Christ a thousand years. (Rev. 20:6) And then, with the kingdom of Christ fully established and operative in the earth, the "gates" of death's prison will again be opened and all its prisoners released. That is why we read in Revelation 20:13 that "death and hell delivered up the dead which were in them."

### **Predestination**

**The Apostle Paul wrote, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) Does this mean that the only ones saved are those who are predestinated for salvation? NO INDEED! Paul is here explaining that in his plan of**

salvation, God foreknew that he would select a class from among humanity who would be associated with Jesus in extending salvation to the whole world of mankind. These are the "first-born" over whom Jesus is Head. See Colossians 1:18, and Revelation 14:4.

This class is again referred to by Paul in Hebrews 2:10,11, which reads, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

In keeping with this, Paul explains that God predestinated that all who would compose this "firstborn" class, the "brethren" of Jesus, would have to be conformed to the image of Christ. Thus we see that it was the class that was foreknown, and the condition upon which one might be in this class that was predestinated.

### God's Care

**Matthew 6:34 reads, "Take therefore no thought for the morrow: for the morrow shall**

**take thought for the things of itself. Sufficient unto the day is the evil thereof." Does this mean that a Christian should not concern himself with providing the necessities of life for himself and for his family?**

WE DO not think that Jesus had any such thought in mind! The Revised Standard Version translation gives the correct thought. It reads, "Do not be anxious about tomorrow." The lesson being taught by Jesus is summed up in verse 33, where he says, "Seek first the kingdom of God, and his righteousness; and all these things [material needs] shall be added unto you."

The Lord expects a Christian to make reasonable provision for his own material needs, and also for any who may properly be dependent upon him. To do this, some thought must be taken for the morrow. Those who would reap must sow. Those who would collect wages must work. But as Jesus said, our "first" interest in life is seeking the "kingdom," laying up "treasures in heaven." Whatever thought we may need to give to our material needs should not be "anxious," or worried. We should learn to trust the Lord with respect to every detail of life.

# Encouraging Letters

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## **Long-time Friend**

Dear Ones: It is with much joy that I have the honor of being able to write you again, and ask that you send me fifty copies of "Why God Permits Evil." It is really a very important message, which explains why we should love God, and to understand why he permits us to suffer. I am looking forward to receiving these booklets, which I will distribute to my friends. Many thanks for all that you do for your brothers. Your long-time friend and reader.—Brazil

## **"Spiritually Rewarding"**

To Whom It May Concern: I was delighted to read a borrowed copy of your publication, "God and Reason." Could you possibly send me a list of your spiritually rewarding booklets? Thank you! Sincerely.—NY

## **Seeking for Truth**

Dear "Frank and Ernest": Greetings in the name of the Lord! I heard you on radio a few weeks ago talking about Christ's thousand-year kingdom. I have never before heard anybody explain this as you did. You made it so plain. I have been trying to get an understanding

of the second coming of Christ. You invited your listeners to send for a booklet called, "Christ's Thousand-year Kingdom," so that is what I am writing for. Thank you!—NJ

## **"Joy and Education"**

Sirs: I'm enclosing a check, for which please send me "The People of the Bible," and use the balance as you wish. Thank you! I can hardly put in words the joy and education I receive from all the literature I order from you. It helps me to better understand the Bible, and live it! Yours truly.—NB

## **Wonderful Work**

Dear "Frank and Ernest": We listen to your program on our local station and enjoy it so much. We would appreciate receiving a copy of your discussion on "Father, Son, and Holy Spirit." Asking God's blessing on your wonderful work, I am, sincerely.—MN

## **"Will Open My Mind"**

Dear Brethren: Greetings in Jesus' name! It is a pleasure to write to you, and to converse with you for the first time. I automatically had my hand on one of your booklets entitled,

"God's Plan." It has been very challenging to me. On the back of the booklet I have seen your offer of "The Divine Plan of the Ages," and "God and Reason," and I would be grateful if you will send me these. I know it will open my mind to biblical understanding and precepts. Thank you, and may God bless you richly. Yours in Christ.—South America

### **"Preaching" to Friends**

Dear Brothers: I send you my best wishes, in Jesus' name! I am happy to enjoy your Christian program on the radio or watching on TV. I enjoyed your service last Sunday morning. God bless you always! I will be very thankful to have the booklet, "The Truth About Hell." I am a Christian, and I am anxious to study and preach the Word to my friends, even though I am a visitor to the U.S. from Egypt. God bless you! Your brother.—OH

### **To Study More**

Dear Sirs: I was reading my Old Farmer's Almanac when I saw your ad. I am a Christian, and I go to a Baptist church here. I want to study more about the Bible. Can you please send me your booklet, "Life After Death"? Thank you!—NY

### **A Good Program**

Dear Sirs: I have just watched your program for the first time, and enjoyed it very much. I wish there were more such good programs on TV. Please send me your booklet, "Jesus, the World's Savior." Sincerely yours.—WI

### **Great Blessings**

Dear Sirs: I listen to your radio broadcast most Sunday mornings, and indeed I receive great blessings from your discussions. You mentioned a booklet with the interesting title, "Hope Beyond the Grave." As I am a Christian, and a Bible teacher in my home church, I am very much interested in what you have to say on the subject. Will you kindly send me a copy of the booklet? By the way, I listen to your broadcast here via Radio Cayman. May the Lord continue to bless you in your fine ministry. Yours in Christ.—B.W.I.

### **More Enlightened Than Ever**

Dear Brothers and Sisters: I hope this is the proper greeting, for you all do make me feel like a brother whenever I visit, as I did last summer. And through reading The Dawn and your books and booklets I have become more enlightened than

ever concerning world events. As we come closer to the end of this age I can readily see the events prophesied in the Bible gradually happening. While I hear others proclaim, "There seems to be so much trouble in the world today," at least I know why, even when they do not accept my reasoning. I am enclosing my check for the attached Dawn subscriptions, and the book, "Songs in the Night," and request that the balance be accepted for your wonderful work in making the truth so plain. May God bless you all!—MD

#### **Studies Diligently**

Dear Dawn Publications: I want to thank you for your services, and your attempt to increase Bible knowledge to the people. I am only eighteen and I study the Bible diligently. I trust your materials will help me much. Please rush the enclosed list of booklets to me. The cost is enclosed. Thank you again!—WI

#### **"Very Excited"**

Hello, Brothers in Christ: Greetings in the precious name of Jesus! I have been listening to your program on Radio Cayman, and I find it most interesting. I am very excited about the booklets you have offered. I should have written you a long

time ago, but old Satan has been fighting against it. However, he will not, and cannot, conquer me, by the grace of God. I would like you to send me "The Truth About Hell" and "Father, Son, and Holy Spirit." May the good Lord keep you all, and keep spreading the Gospel! There is a crown waiting for you in glory. Yours in Christ.—B.W.I.

#### **"What a Joy!"**

Dear Brothers and Sisters in Christ: Please enter my subscription to your publication, The Dawn. I found your magazine on a "free magazines" table where I work. What a joy! I am getting closer to God every day. Enclosed is my check for \$1.00. Yours in faith.—MD

#### **An Appropriate Title**

Gentlemen: I listened to your broadcast today with great interest, because I have been studying that very topic. I am speaking about the second coming of Christ. Your program was appropriately titled "Freedom from Fear," because many do truly fear the events associated with the Lord's second coming. I was glad to hear of the free booklet offer, as I would like more information on this topic. Please send it to me at the above address as soon as possible. Thank you.—NY

## Consecration

Father, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace,  
Let this petition rise.

Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And make me live to thee.

Let the sweet thought that thou art mine  
My every hour attend;  
Thy presence through my journey shine,  
And crown my journey's end.

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### RADIO TOPICS FOR OCTOBER

- |                               |                            |
|-------------------------------|----------------------------|
| 4—The Thief in Paradise       | 18—Israel's Double Portion |
| 11—This Gospel of the Kingdom | 25—Divine Healing          |
- 

### "ISRAEL'S DOUBLE PORTION"

To be discussed by

### 'FRANK and ERNEST'

KUZZ—970—8:00 a.m.

SUNDAY, OCTOBER 18

Tune in this discussion, and send for a free copy of "The Future of Israel and the World." Write to:

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### For Your Newspaper

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

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

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

### P. HATGIS

Sayville, NY	Oct. 4	Corleone, Sicily	2
Detroit, MI	18	Naples, Italy	3
		Salerno, Italy	4

### E. HERRSCHER

Laramie, WY	Oct. 1, 2	Milano, Italy	6
Denver, CO	4	Torino, Italy	7
Pueblo, CO	5	Rome, Italy	8

Montrose, CO	7	<b>G. PASSIOS</b>	
		Berwick, PA	Oct. 25

### G. JEUCK

Philadelphia, PA	Oct. 11	<b>L. POST</b>	
		Buffalo, NY	Oct. 4

### E. F. LANKFORD

Cincinnati, OH	Oct. 24, 25	Agawam, MA	18
Rutherford, NJ	28	Allentown, PA	25

Portland, ME	31	<b>J. H. SNYDER</b>	
		New York, NY	Oct. 4

### K. NAIL

Middletown, NY	Oct. 18	Paterson, NJ	6
Cincinnati, OH	24, 25	Jersey City, NJ	7
		Portland, ME	10

### J. PANUCCI

Agrigento, Sicily	Oct. 1	<b>J. TATE</b>	
		New Haven, CT	Oct. 4

## Obituaries

- Sister Frieda Saphore, Netanya, Israel—1978. Age, 93.  
 Sister Mary Sawatske, Regina, Sask.—February 11. Age, 97.  
 Brother Archie Berdahl, Bismarck, ND—June 24. Age 70.  
 Sister Emma F. Perkins, Bakersfield, CA—August 5. Age, 73.  
 Sister Susanna Flinn, San Diego, CA—August 7. Age, 85.  
 Sister Ruth Driskell, New York, NY—August 16. Age, 66.  
 Sister Mildred Huston, Pomona, CA—August 28. Age, 89.  
 Sister Ruth Seklemian, San Francisco, CA—September 2. Age, 80.  
 Sister Ferol Fay, Los Angeles, CA—September 3. Age, 79.  
 Brother Samuel Baker, Toronto, Ont.—September 8. Age, 92.

# Conventions

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**CAPE COD CONVENTION, October 2-4**—Outrigger Inn, Hyannis, MA. Mrs. Anna May Suraci, 171 Johnson Rd., Hamden, CT 06518

**BUFFALO, NY, October 3, 4**—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Mr. E. Buczkowski, 85 Rogers Drive, Cheektowaga 14225

**MILWAUKEE, WI, October 3, 4**—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Apt. 3, 53221

**MINNEAPOLIS, MN, October 4**—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mrs. Wilma Newham, 1722 5th St. N.E. 55413  
Phone: (612) 789-3944

**RICHMOND, VA, October 9-11**—Roslyn Conference Center, 8727 River Rd., Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

**SAN LUIS OBISPO, CA, October 10, 11**—Cash McCall's Restaurant, 214 Madonna Rd. Mrs. J. E. Dunn, 3078 Johnson Ave. 93401  
Phone: (805) 543-3426

**AGAWAM, MA, October 18**—(New location) Ramada Inn, 161 Bridge Street, East Windsor, Ct. Mrs. Sophie Zielinski, 21 Silver St., Agawam, MA 01001  
(413) 786-1662

**CINCINNATI, OH, October 24, 25**—Masonic Temple, (Social Rm. 3), 317 East 5th St. Mrs. William Bertsche, 2850 Dunaway 45211  
Phone: (513) 661-2540

**ORLANDO, FL, October 24, 25**—Orlando Garden Club, 710 E. Rollins St. Mrs. William Vrooman, 2507 Shoreham Rd. 32803  
Phone: (305) 896-2094

**CHICAGO, IL, October 25**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park 60181

**DETROIT, MI, October 25**—Redford YWCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martinique, Troy 48084

**PHOENIXVILLE, PA, October 25**—Ursinus College, Rt. 422, Collegeville, PA. Mrs. David Hauke, 46 Heather Rd., Newark, DE 19702

**NEW HAVEN, CT, November 8**—(New location) West Haven Italian-American Civic Assoc., 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden 06518

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Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For only thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.—Revelation 15:3, 4