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Highlights of DAWN

“His Government and Peace”

“For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”
—Isaiah 9:6,7

DESPITE the efforts of international statesmen, the close of 1978 finds the world no nearer to economic security and peace than it was at the beginning. Although the United States withdrew its armed forces from Vietnam many years ago, cruel warfare continues between the nations of that part of the world, fostered by Russia on the one hand and communist China on the other.

The so-called republic of Nicaragua in Central America is even now passing through a bloodbath; the power struggle between whites and blacks in Rhodesia is yet unresolved; turmoil exists in Iran; Lebanon is on fire. Although the two great superpowers continue to maintain a surface appearance of peace and cooperation, the underlying distrust between them is deep and is a constant threat to world peace. Israel and Egypt are presently endeavoring to patch things up between them, but the Mid-East situation is far from stable. Recurrent hunger still exists in many nations of the world, while stubborn, persistent inflation, even in the United States, raises specters of the terrible suffering that accompanied past experiences with unchecked deterioration in the value of money.

To a very large extent, the fear of another global war arises from the desire of great powers to extend their spheres of influence over other nations. The building of empires has always inflicted hardships upon the conquered, both by restraint of liberties and by exploitation. It is no different today, except that it is no longer called empire building. Now it is known as the spread of totalitarianism on the one hand or the extension of democracy and imperialism on the other. But regardless of how the spreading influence of powerful nations may be described, it poses a threat of war and is certain ultimately to lead to war. But, thank God, this is not true of the world dominion in which Jesus will be the sovereign Ruler, the "King of kings, and Lord of lords."

The blessed assurance of God's promises concerning Jesus, whose birth the world celebrates this month, is that the expanding influence of his kingdom will also mean a corresponding extension of peace and goodwill—"of the increase of his government and peace there shall be no end," is the way our text states the matter. Never in the history of man has the expanding influence of a government brought with it the assurance of lasting peace. Had the kings of Israel been obedient to the laws of God, that kingdom would have been an exception, but they were not obedient. Should we compare the better with the worse, there have been some noble rulers who have sought the best interests of the people over whom they have ruled. That is still true today, but even these are tainted with selfishness, and they lack the necessary wisdom to be entrusted safely with unlimited influence in world affairs.

Today a ruined and starving world bears stark testimony to the failure of all human efforts to govern the nations properly. The hopelessness of the people which has resulted from this failure haunts the human race and is as a plague which is robbing men and women everywhere of genuine peace and joy. In the face of this dire extremity, the people are turning in every direction to seek a way out of their dilemma, the vast

majority not realizing as yet that there is only one way out, which is God's way, the way of his kingdom, in which Jesus will be the King.

How meaningful, then, should be the Christmas message this year to those who can grasp its real significance and have faith in all that it implies! It should mean more—so very much more—than merely the singing of beautiful carols or the display of tawdry tinsel or the exchange of simple gifts. These, at the most, should be but reminders of the greater event which we commemorate by them; namely, God's gift to the world, the gift of a Savior, a Redeemer, and a King who is soon to rule all nations. At no time has this knowledge been so important or so vital as a basis for hope in the hearts and lives of the hopeless. At no time has there ever been a greater opportunity or a more binding responsibility on the part of those who understand the real meaning of Jesus' birth to herald wide the glorious message of his kingdom, that it is soon to be manifested for the blessing of all nations and the solution of all the problems of a dying world.

"For unto us a child is born, unto us a Son is given," wrote the prophet. (Isa. 9:6) This is one of the many prophecies concerning the birth of Jesus, that glorious One who was hailed by the angel in those unforgettable words, "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) Yes, the promised "child" was born, the foretold "Son" was given, and, as the promised Christ, or Messiah, he was to be the Savior of the world.

And then, to emphasize the importance of the event and to explain further its significance, "a multitude of the heavenly host" were heard "praising God, saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13, 14) No passage in the Scriptures is more familiar than this one. It will be repeated by millions again this year. But throughout the centuries, and more so now than ever, it has

seemed to the majority as merely the expression of their wishful thinking, serving as an inspiration for a few days but forgotten during the remainder of the year, while the nations have continued on their bloody course of war.

One of the principal reasons the professed Christian world has failed to understand the full significance of the angelic message of peace and goodwill is the fact that they have supposed that the realization of its implications depended upon human efforts. So, in order to “Christianize” the world and thus bring peace to the nations, they have, in the name of Christ, joined hands with civil governments, taken part in political action and intrigue, and frequently threatened those who resisted—with the punishment of eternal torture after death. In reading the prophecy concerning the birth of Jesus, the “Son” whom God would give, they evidently failed to notice the prophetic assurance that “the government shall be upon his shoulder.”—Isa. 9:6

In this statement is found one of the principal differences of viewpoint between nominal churchianity and the true Christianity of the Bible. Briefly, that difference is that the triumph of real Christianity in a worldwide kingdom of peace and life is guaranteed by divine power and will be a genuine and blessed reality at exactly the due time foreordained by God, while the view of nominal churchianity is that the world must wait for its kingdom of peace until it can be brought in by human efforts. Today only those who can see the matter as it is set forth in the Scriptures and exercise full confidence in the promises of God can be truly blessed by the Christmas message.

Yes, “the government shall be upon his shoulder,” and to make sure that we understand this thought, the prophet adds, “The zeal of the Lord of hosts will perform this.” (Isa. 9:7) And what is it that the prophet refers to by the word “this,” which will be performed by the zeal of the Lord? Let us note what the prophecy says: First there is the promise of the “child,” the “Son,” who would be born and upon whose

shoulder the responsibility of the new world government would rest.

Jesus was this child. His birth itself was not by the will of man, for even the fulfillment of this part of the prophecy was accomplished by divine direction and power. And when the angels sang "peace on earth and good will toward men" they meant that through this child and through the kingdom in which he would rule, God would bring peace to the nations. They meant, also, that his birth was an expression of God's goodwill toward men, not that men would suddenly and of their own volition begin to exercise goodwill toward one another.

"His name shall be called Wonderful," the prophet continues, "Counselor, The mighty God, The everlasting Father, The Prince of Peace." All these titles are ascribed to Jesus by God and are indicative of the various ways in which the "increase of his government" will be manifested for the blessing of the people. The title "Counselor," for example, describes his role as "mediator between God and men." One of the fundamental causes of all suffering and death in the earth is the fact that the human race is estranged from God through rebellion against his law. One of the functions of Christ's reign will be to bring about reconciliation between God and men. Peace between God and men is a necessary prerequisite to peace among men. As long as men are at enmity with God and defiant of his law, they will be enemies of one another.

The first step toward the reconciliation of the world by Jesus was the sacrifice of his life as man's Redeemer. This outstanding act of love for, and interest in, the subjects over which he was later to be Ruler is one of the things which entitles him to be called "Wonderful." The rulers of this world are considered wonderful if through their ability as leaders they can induce their subjects to die for them and for the cause they represent. But Jesus reversed this procedure. The foundation of his greatness, of his world rulership, was

laid by his own sacrifice, the sacrifice of his own life that his subjects might live.

Is it any wonder, then, that Jesus merits the title, "The mighty God"? This does not mean that he is the Almighty God, the Heavenly Father. It simply means that Jehovah has exalted him to such a high position in the carrying out of the divine plan for the reconciliation and salvation of the human race that he is to be recognized as a god, a mighty one, to whom honor is to be accorded and who is worthy of being worshiped. We, his followers of this Gospel age, are bidden to honor the Son even as we honor the Father; and the restored human race at the close of the thousand-year reign of Christ are prophetically represented as saying of this mighty One, this divinely provided Counselor, "Lo, this is our God; we have waited for him, and he will save us." (Isa. 25:9) This same text repeats the expression, "we have waited for him," but applies it to Jehovah, saying of him, "We will be glad and rejoice in his salvation." The thought seems to be that the people will recognize Jehovah as the great Author of the plan of salvation, and Jesus, as the "mighty God" through whose death and kingdom rule they have been reconciled to Jehovah and saved from sin and death.

The thought of salvation from death is further emphasized by the title "The everlasting Father." Verily, he is the One who will give everlasting life to the people. The word father means life-giver. No other ruler in the earth has even attempted to give life to the people; yet how essential this is to the lasting peace and joy of the people. We might visualize a world enjoying all the blessings of peace and security that human governments have ever promised; yet it would still be a sin-sick and dying world. But the "increase" of Christ's influence among the nations will be so widespread and all-comprehensive that even the great enemy Death will crumble before him in defeat and destruction. "For he must reign," Paul writes, "till he hath put all enemies under his

feet. The last enemy that shall be destroyed is death.”—1 Cor. 15:25,26

Think what this will mean to a dying race! The destruction of death, while it will first be manifested in the restoration to health of all the living, will not stop there; for all the victims of this great enemy—the billions of them who have been struck down throughout all the ages of the past—are to be restored to life in order that they too may take their places in the new world society.

Here again it is well to remember that the responsibility for the fulfillment of all the wonderful things promised through the kingdom of Christ will be “upon his shoulder,” and that “the zeal of the Lord of hosts will perform this.” If we were thinking of these wonderful promises of the Bible from the standpoint of what human beings might be able to do, our thoughts and our wishes would be but vain imaginations. But not so when we take God’s viewpoint. Jesus’ birth was a miracle. During his brief ministry he demonstrated over and over again what miracles of healing and of resurrection are possible when divine power is employed. He was raised from the dead by a miracle—“the zeal of the Lord of hosts” performed this—and we have the blessed assurance that divine power will also be used for the restoration of all the dead. In a world in which death is becoming ever more prevalent, how blessed is the promise that “there shall be no more death.”—Rev. 21:4

The prophet also describes Jesus as “The Prince of Peace.” We have already noted that in his role as Mediator, or Counselor, Jesus will establish peace between God and men. This peace will be based upon obedience to the divine laws of righteousness and justice. Automatically those who are obedient to God will be at peace with one another, for they will all be recognizing the one supreme authority. The Prophet Micah tells us that “people shall flow unto it,” and “many nations,” in recognizing the authority of Christ’s kingdom and being taught the Lord’s ways, “shall beat their

swords into plowshares, and their spears into pruninghooks,” and that they “shall not learn war any more.” (Mic. 4:1-3) When this prophecy is fulfilled there surely will be “peace on earth,” not because men have devised a way of living at peace with one another, but because of God’s goodwill toward men in providing a “Prince of Peace” to enforce obedience to the principles of justice and love embodied in his laws.

This “peace on earth” established by “The Prince of Peace” will be more than peace among nations. It will also be peace within nations—economic peace, symbolized by the expression that every man shall dwell under his vine and fig tree. (Mic. 4:4) It will also mean peace in every community and peace in every home. It will mean peace of heart and mind—a peace that will never be disturbed by the fear of war or the fear of poverty or the fear of sickness or the fear of death. Nothing will be permitted to hurt nor to destroy, says the prophet, in all that holy kingdom. (Isa. 11:9) In this promise the reason ascribed for the conditions of peace, tranquillity, and safety assured by the kingdom of Christ is that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

When the earth is filled with the knowledge of the Lord and the people live in harmony with that knowledge, they will enjoy peace among themselves and within themselves. And this peace will be the outgrowth, as it were, of their peace with God, a peace which they will have found through the acceptance of the redemptive work of Christ as the means by which they are saved from death and through obedience to the divine standards of righteousness which are the foundations of God’s throne. Surely it is true that Jesus will be “The Prince of Peace” and that “of the increase of his government and peace there shall be no end.”

Our text also states that the reign of The Prince of Peace will be upon the “throne of David, . . . to order it, and to establish it.” This is a reaffirmation of the promise that the

Messiah, the Christ, the "seed" of promise, would come through the lineage of David and that The Prince of Peace would reestablish the broken-down kingdom of David. God recognized the kings of Israel as representing him and that the kingdom of Israel was his kingdom. Of Solomon we read that he sat upon the throne of the Lord as King "instead of David his Father."—1 Chron. 29:23

But this arrangement ceased when King Zedekiah was overthrown and the nation was taken into captivity in Babylon. "Remove the diadem," the prophet said, "and take off the crown. . . . It shall be no more, until He come whose right it is; and I will give it Him." (Ezek.21:26,27) Jesus is the One referred to in this prophecy as having the right to reestablish the throne, or kingdom, which was there overthrown. From this standpoint, his rulership will be upon the "throne of David."

From the time the Lord's typical kingdom was overthrown until Christ takes unto himself his great power to reign, the world is without a government for which the Lord takes any responsibility. From this standpoint, the reestablishment of the throne of David by Jesus is the prophetic manner of assuring us of the divine authority to rule which is vested in him. While the kingdom of Christ will be vastly more powerful and more far-reaching than was the typical kingdom of Israel, it will in many respects be like it. God was Israel's Lawgiver, and if the people had obeyed those laws, and if their kings had administered them properly, they would have been blessed indeed.

The laws of the kingdom of Christ will also be divine laws administered by Jesus, the divine King, who will have associated with him those who will have proved their worthiness of that high position by suffering and dying as he suffered and died. These will come forth in the "first resurrection" to live and reign with Jesus. Thus we are assured that all the rulers in the new kingdom will be righteous administrators of the law. Their representatives on

the earth will be the “ancient worthies.” These, as “princes in all the earth,” (Ps. 45:16) will also have been pretrained and prepared for their positions of responsibility. Being raised from the dead as perfect human beings, they will be capable of administering the visible phase of the new kingdom wisely and in harmony with the righteous laws and instructions which will be given to the people through them.

Thus the “throne of David”—symbol of divine rulership—will be “ordered” and established, not temporarily, but “forever.” While the mediatorial reign of Christ will continue for only a thousand years—long enough to restore the human race to life and to at-one-ment with God—the will of God, his rulership, will thenceforth be without end. In the fullest sense of the word it will not be until the close of the reign of Christ that our prayer “Thy kingdom come; thy will be done in earth” shall be fully answered. Christ’s reign will be the means by which the prayer will be answered, and when he shall have completed the work of reconciling the world to God, and, as Paul explains, turns over the kingdom to the Father, then the supreme rulership of Jehovah himself shall have come, and his will shall be recognized and obeyed in earth even as it is in heaven.—I Cor. 15:24-28

Truly, then, the prophet was right when he wrote that “of the increase of his [Christ’s] government and peace there shall be no end.” It will have no end because it will not stop short of extirpating from earth every element of unrighteousness and every enemy of God and men. He will extend his sphere of influence until everything which has disturbed the peace of the people and robbed them of the blessings of God shall be destroyed. This is the blessed hope which may be ours now—this year—as we once more commemorate the birth of “The Prince of Peace.” □



Bible Study

LESSON FOR DECEMBER 3

God Reaches Out to You

MEMORY SELECTION: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17

SELECTED SCRIPTURE: Genesis 12:1-3; Hebrews 1:1, 2; Luke 15:4-10

JOHN 3:16, 17 has been a favorite text of scripture among Christian people for a long time. The text essentially shows the infinite capacity of love which our Heavenly Father possesses and the provisions he has made for the recovery of the human race from the condemnation of sin and death. God's plan for the restitution of man centers around the redemptive price which his only begotten Son—our Lord and Savior Jesus Christ—paid with his own life.

The root of promise and hope was first planted in the Garden of Eden when God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15

In this remote and obscure passage we find figurative language depicting the reversal of

the powers of evil, in due time. The seed of the woman had its fulfillment in the birth of Jesus many centuries after this passage was recorded. And the seed of promise will eventually consist of our glorified Lord together with the 144,000 members of his church who will share the blessings of the heavenly phase of his kingdom. They, in turn, will together bring righteousness and truth to all the families of the earth.

Throughout the present Gospel Age, during which time the call has gone out to those who would respond to the invitation to be members of the "seed class," Satan has been active in persecuting the followers of Jesus. That persecution is represented in the bruising of the heel, which, although it has been painful to those Christians who have suffered during the

long period of opposition, has not destroyed the body of Christ. On the other hand, we have the assurance that Satan will be destroyed in due time.

God's plan gradually matured in the promise to Abram (whose name was later changed to Abraham). He said (Gen. 12:2, 3): "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

This promise is known as the Abrahamic Covenant and assures us that God intends to bring blessings to all mankind in due time. The blessings of Christ's kingdom will not be limited merely to those who have endeavored to follow Jesus during the present age of sacrifice. There are two salvations—one which is heavenly for those who will be thus rewarded for their faithfulness, and the other, the earthly salvation for the whole world of mankind.

The world's blessing will include a resurrection for all who have fallen asleep in death throughout the history of man. This wonderful part of the provision of God's grace is recorded in the Gospel of John: "Marvel not at this: for the hour

cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life [the spiritual salvation for the faithful members of the body of Christ who have successfully passed their trial period during the present Gospel Age]; and they that have done evil, unto the resurrection of judgment [the earthly salvation for the world of mankind who will be assisted up the highway of holiness and judged on the progress of their own merit]."—John 5:28, 29 ASV (See Diaglott also.)

In connection with the seed of promise, Paul wrote (Gal. 3:16, 29): "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This is an illustration of the completed seed of promise that was so remote in the passage discussed in Genesis 3:15. Throughout the centuries between our Lord's first and second advents the call has gone out to those who would respond to the invitation to present their bodies a living sacrifice and eventually to participate in dispensing the blessings of the kingdom to the world. □

God Speaks to You

MEMORY SELECTION: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psalm 119:18

SELECTED SCRIPTURE: Psalm 119:33, 34; II Peter 1:16-18, 20, 21; II Timothy 3:14-17

THE humble and wise psalmist expresses a desire that the eyes of his understanding might be opened to appreciate and understand more deeply the lessons set forth in the blessed law of God. This is an expression of the proper heart condition that is necessary to come into harmony with God and his righteous principles. Indeed, there are blessings in store for all who thus seek to know and learn the ways of the Master Teacher.

The divine Law, as it is essentially known to men, was given by God to the children of Israel. It is represented in the Ten Commandments received by Moses at Mount Sinai. That Law, which was written on tablets of stone, was a provisional arrangement adapted to the specific circumstances of the separated Hebrew people. They enjoyed a relationship with God unknown to other nations at that time, a relationship known as "the house of servants." Because of inherited weaknesses,

the Israelites were not capable of keeping God's perfect law. Their position in the arrangement served to illustrate man's need for a redeemer. And, in due time, God did provide the world with a Redeemer.

Later, during the first advent of our Lord, the divine Law took on a deeper meaning and significance. Jesus and his disciples—called the "house of sons"—brought new life and understanding to the laws of God as expressed by the spirit of love. Throughout the Gospel Age the followers of Christ have endeavored to give their hearts to God in full consecration and dedication of their lives in this capacity of love.

The Lord's people must come to the Scriptures with humility and a desire to be taught of God. In no other way may they expect to receive the promised blessing. This is drawn to our attention by the psalmist, who wrote: "Teach me, O Lord, the way of thy statutes; and I shall keep it

unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Ps. 119:33, 34) What a blessed admonition for all to follow!

Again we note wise counsel from the admonitions of the Apostle Paul in his letter to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." —II Tim. 3:14-17

The apostle points out that all scripture has value in bringing the heart of the individual to the Lord. It represents the inspired testimony of God. Teaching implies the presentation of divinely revealed truth, especially as it pertains to our relationship to God. Reproof suggests the showing to others of the errors of their ways, in a loving manner, and pointing to them the proper course to follow. The Scriptures expose

false teachings and doctrines. Correction indicates a desire to rededicate oneself to the privileges of sonship through Christ Jesus. The training in righteousness is a lifetime work in which the child of God attempts to watch his conduct according to the standard established by our Lord and Savior Jesus Christ.

God speaks to us through his Word of truth, not only that we may know about him, but that we may be brought into a more personal relationship with him. Through the privilege of prayer we, as children of God, may approach our Heavenly Father in much the same manner that an earthly child approaches his earthly parent; for no good thing will our Father withhold from those who ask him for guidance and instruction in righteousness. Let us, then, come to God with a desire to know and to please him.

In his letter to the Philippian brethren, Paul said: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12,13) May he work in all our hearts! □

God Judges and Forgives You

MEMORY SELECTION: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Hebrews 8:12

SELECTED SCRIPTURE: Hosea 4:1-3; 11:1-4, 8, 9

THE children of Israel were the favored people of God. They were given the Law and religious ceremonies to illustrate the arrangements whereby they and the rest of the family of man would, in due time, come under the terms of a new and better covenant. The 8th chapter of Paul's letter to the Hebrews includes some of the promises in connection with that New Covenant arrangement.

Israel's high priest typified our Lord, who is even now seated at the right hand of God. (vs. 1) Jesus was that "Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (vs. 2) As the antitypical High Priest, Jesus offered his own life in sacrifice: "Wherefore it is of necessity that this man have somewhat also to offer."—vs. 3

It was of utmost importance that every detail of their religious order be kept. God gave explicit instructions to the

Israelites concerning those things which would serve as illustrations of the better sacrifices—for those arrangements "serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."—vs. 5

The Jews were unable to keep the Law Covenant. This was due to their inherited weaknesses from father Adam. Also, its mediator was Moses—who was unable to give them life under its terms. Paul explains, however, that the Christ (our Lord as Head, and the 144,000 members of his antitypical body) will mediate the New Covenant between God and men. This, he says (vs. 6), will consist of "the Mediator of a better covenant, which was established upon better promises." The Old Covenant had failed because Israel was unable

to keep it (vs. 7); but "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."—vs. 8

Never again will they be restricted to the terms of the Law which was given to them after they left Egypt. (vs. 9) The new agreement will be based on broader dimensions: "For 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." (vs. 10) With the glorified Christ as Mediator and with the promise from God to write the law in the hearts of man, it will be made easier to live in accordance with the terms of that covenant arrangement. Everyone will assist one another to make progress when that kingdom is established.

Past sins will be forgotten, and man will stand before his Creator on the merits of his own progress toward righteousness. God says (vs. 12), "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The old Law Covenant will never be revived, although the standards of righteousness

will remain in the hearts of man forever. "Now that which decayeth and waxeth old is ready to vanish away."—vs. 13

We should note that the New Covenant is compared to the Old Covenant and is better because it is established on better promises. It has a better Mediator—Christ, who has made full satisfaction for the sins of the world and stands prepared to bring mankind back into harmony with God. Moses was able to offer only imperfect sacrifices and was otherwise unable to provide the blessings associated with the agreement.

The New Covenant will be brought into operation at the beginning of the Millennial Age. Then Christ's kingdom will be established for a thousand years, and restitution blessings will be made available for the poor, groaning creation, who yet wait for the completion of the sacrifices of the consecrated members of the body. (Rom. 8:19) At the end of the Millennial Age the work of mediatorship will have been accomplished, and man will once again enjoy a relationship with God—even as Adam enjoyed before he transgressed the divine Law. At that time God will guarantee life to all who will continue to obey during the everlasting ages of eternity. □

God with Us

MEMORY SELECTION: "They shall call his name Emmanuel, which being interpreted is, God with us."—**Matthew 1:23**

SELECTED SCRIPTURE: **John 1:1-5, 14-18**

THE announcement that our Lord would come and that his name would be called Emmanuel was proclaimed by the Prophet Isaiah, who wrote (7:14): "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." The coming of a Savior had been anticipated for a long time. Jesus, as a perfect human being, most nearly portrayed the character and attributes of his Heavenly Father. Therefore, in that sense, God was with us. Later, when our Lord laid down his life on Calvary's cross, it was God who raised him from the dead.

In the opening words of John's Gospel, reference is made to "the beginning." This requires further study, because it is a different "beginning" than the one referred to in the opening passage of Genesis. At the time "the beginning" mentioned in the Book of Genesis took place, the "Word" (God's

only begotten Son, the Logos) was already there. Together, God and his Son planned the creation of the heavens and the earth and all life in it—including the angelic beings who sang for joy as they beheld the wondrous plan unfold.

The Apostle Paul adds his inspired testimony and tells us that our Lord in His prehuman existence was "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17

"The beginning" that John calls our attention to goes away back before the time when the heavens and earth were created. That beginning was the time when God—who inhabits eternity and is from everlasting to

everlasting—gave life to his only begotten Son. In that remote and far distant past the apostle says that God and his Son, the Word, were alone.

John's Gospel was written in the Greek language (the language in which all the New Testament was written). It is necessary, therefore, to consider the Greek from which our English versions have been taken. One of the better translations of the New Testament available to Bible students is the Emphatic Diaglott, which shows the original Greek text, together with the English rendering. From the Interlineary reading it is more clearly seen that the Greek articles meaning "the" and "a" are given to indicate when the reference is to God or when the reference is to God's Son, the "Word." Literally, the passage (John 1:1,2) should read thus: "In a beginning was the Word, and the Word was with [THE] God, and [A] God was the Word. This was in a beginning with [THE] God."

The close relationship between Father and Son in that far distant time is blessed to contemplate. Perfect harmony existed between the two heavenly beings as they planned the various orders of creation. The proper thought is that the Word of God and the only begotten

Son of God are one and the same being, i.e. the beginning of God's creative work. The Word was a very high spiritual being possessing characteristics that would indeed cause one to describe him as "A God." Great and grand as he was, however, he was not "The God" from whom all life has come. The Word was the Son of God. The Apostle Paul states the matter in proper perspective: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I Cor. 8:6

God was pleased to recognize and honor his Son in connection with the great work of creation. Although the power and life principle all came from the Father, it was activated through the Son as his representative. The position was one of great honor and dignity.

With these thoughts in mind we catch a glimpse of the glory of our Lord in his prehuman existence. We also learn of the manner in which he became poor for our sakes by leaving his heavenly condition—humbling himself by becoming a man and then enduring the suffering necessary to pay the penalty for sin. Truly it has been said, "What a Savior is ours!" □

God's Redeeming Love for Us

MEMORY SELECTION: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8

SELECTED SCRIPTURE: Ephesians 1:3-14

GOD'S existence is from everlasting to everlasting. He had no beginning, and he will have no end. From him has proceeded all life—first to his only begotten Son, then to other spiritual beings, and finally to man. His great capacity for love is manifested to us in the giving of his Son on behalf of the sin-sick and dying human family. Let us attempt to comprehend God's redeeming love for us, in that while we were yet sinners, Christ died for us.

In the Apostle Paul's letter to the Ephesian brethren, our attention is drawn to some of the wonderful blessings to be had from God's hand. God was pleased to prepare a special place for those who would respond to the invitation to the high and heavenly calling: "According as he hath chosen us in Him [Christ] before the foundation of the world, that we should

be holy and without blame before Him in love." (Eph. 1:4) Those who, during the present Gospel Age, have given their lives to God in consecration are promised a special blessing for their faithfulness—a place in that heavenly home as joint-heirs with Christ. Paul explains that God was preparing that heavenly home for his people from "before the foundation of the world."

Sometime in that remote and far distant past God made plans to arrange to have a family on his own plane of being—the divine plane. That arrangement provided that his Son (who would be tested for his faithfulness as man's Redeemer) would be the elder Brother in that divine family and that there would also be 144,000 others who would eventually share that glory. They too would need to demonstrate their heart loyalty

to the heavenly calling and devote themselves to God faithfully even unto death.

The apostle points out that the Heavenly Father "in love previously marked us out for sonship through Christ Jesus for himself, according for the good pleasure of his will, to the praise of his glorious beneficence with which he graciously favored us in the beloved." (vss. 5,6, Emphatic Diaglott) What a manifestation of loving-kindness on behalf of the followers of Christ! What an incentive to faithfulness!

The merit of our Lord's sacrifice has been made available for the consecrated members of his body during the present Gospel Age. The Apostle Paul explains (Heb. 9:24) that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

In the type, the high priest entered into the Most Holy of the tabernacle, which illustrated our Lord's entrance into the heavenlies. And when Jesus ascended to the Heavenly Father's throne, he presented the merit of his sacrifice on behalf of the members of his antitypical body. The apostle says he appeared "in the presence of

God for us." Throughout the Gospel Age that merit has been available as a robe of righteousness for the footstep followers of Christ. They are justified for the very purpose of presenting their own lives in sacrifice alongside the Lord's.

The world continues to wait for the completion of the sacrifices for sin. Later, after the work of the sin offering has been finished, the merit of Jesus' sacrifice will be applied on behalf of the world of mankind. The purchasing power of Jesus' blood will have passed to the church members and then on to the world. The church does not add anything to the ransom, but they do have the privilege of sharing in the offering for sin.

The calling and selection of the members of Jesus' body has gone along practically unnoticed by the world. Likewise the invitation and drawing power of God have gone unnoticed. But God has richly blessed his people, "having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9,10 □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXVII THE FOUR GOSPELS



Jesus and the Apostles

“Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.”—Matthew 10:1-4

WHILE in Part XXVI we dealt at considerable length with Jesus, the central personality of the entire Bible, our appreciation of him increases as we study him in association with his chosen representatives, the twelve apostles. We used the expression “his chosen representatives,” and it is true that Jesus did invite these twelve to the position of apostleship; however, he looked upon them as having been given to him by his Heavenly Father. In a prayer toward the close of his ministry, Jesus referred to his apostles as “the

men which thou gavest me out of the world: thine they were, and thou gavest them me.”—John 17:6

The word “apostle” means “one sent forth.” While every devoted, truth-enlightened follower of Jesus is commissioned by the Holy Spirit to go forth and proclaim the Gospel of the kingdom, to these twelve a special commission was given, and extraordinary powers were conferred upon them which were not given to the disciples as a whole.

The commission first given to the twelve is recorded in Matthew 10:5-8 and reads: “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

In this commission Jesus associates his apostles with the great theme message of the entire Bible, that is, the kingdom. The Old Testament prophets had foretold that Jehovah would send a King, the Messiah, who would set up a kingdom and through that kingdom would extend blessings of peace and health and life to all mankind. Jesus was that King. The apostles accepted him as such, and now they were commissioned to preach that the kingdom was “at hand.”

It was at hand in the sense that the King had made his first appearance. The holy prophets had said that the King would come and that “of the increase of his government and peace” there would be “no end.” Now the King had come. The Royal Majesty of the heavens was in the midst of Israel, and the responsibility was laid upon the apostles to make this known.

The foretold kingdom of the Messiah was to benefit the people of all nations, but when the apostles were first sent forth, their commission limited them to proclaim the message only to “the lost sheep . . . of Israel.” But this was only a temporary restriction, conforming to the divine arrangement to give the Israelites the first and, for a limited time, the

exclusive opportunity to share with Jesus in the rulership of the kingdom. This temporary limitation was in fulfillment of the prophecy recorded in Daniel 9:24-27. Later the commission to proclaim the Gospel was enlarged to include all nations.—Acts 1:8

Not only were the apostles sent forth to preach that the kingdom of heaven was at hand, but they were also commanded and empowered to perform works like those which the kingdom would do on behalf of humanity when it was established; that is, they were to “heal the sick, cleanse the lepers, raise the dead, cast out devils.” As opportunity afforded they performed all these miracles, much to the joy of those who benefited from them.

A Lesson in Faith

Jesus said to his apostles, “Freely ye have received, freely give.” (Matt. 10:8) These chosen apostles were to be ambassadors of Christ. They were to represent him both in word and in deed. It was essential, therefore, that they be filled and controlled by his Spirit, which was the spirit of unselfishness, of generosity, of giving. This Spirit of Jesus was the Spirit of the Heavenly Father, whose greatest exhibition of giving was in the gift of his beloved Son to be the Redeemer and Savior of the world.

So Jesus wanted his disciples to be generous in their giving of themselves and the message of the kingdom. In order that this spirit of giving all and gaining nothing might be inculcated in them, his instructions were that they were not to provide themselves “gold” and “silver” and apparel, that is, not beyond their barest needs. In giving these instructions he quoted from the Old Testament, “The workman is worthy of his hire,” indicating that if they were faithful in the discharge of their responsibilities their physical needs would be provided.—Deut. 24:15; Luke 10:7

When the apostles returned from their first missionary tour, Jesus asked them if they had lacked anything so far as their material needs were concerned, and they said,

“Nothing.” (Luke 22:35) This restriction pertaining to the taking of supplies of money, food, and clothing was later removed. Apparently Jesus wanted his disciples to learn the lesson of trust and, by actual experience, to sense his own position in the world, concerning which he said that while the birds of the air have nests and the foxes of the field have holes, “the Son of man hath not where to lay his head.” (Matt. 8:20) Jesus “freely gave” everything.

Future Probation

Hearing the Gospel of the kingdom as proclaimed by any of the Lord’s duly commissioned servants imposes a measure of responsibility upon those who hear. But Jesus did not want his apostles to feel that they were under obligation to convince and convert all to whom they witnessed, or to think that those who failed to respond would be given no further opportunity of salvation. They were faithfully to bear witness to the kingdom message but were not to coerce their hearers into accepting. When their message was not received they were to shake the dust off their feet and go elsewhere.

Jesus added to this that so far as those who rejected the message were concerned, it would be less “tolerable” for them in the day of judgment than it would be for “Sodom and Gomorrah.” (Matt. 10:14,15) An important point to be noticed in this statement is that it will be tolerable for Sodom and Gomorrah and for those who rejected the message presented by the apostles, but differing in degree by the amount of knowledge available to each.

The Unfriendly World

Jesus said to his disciples: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” (vs. 16) What a vivid illustration! It applied to the apostles and has applied since then to all the true followers of the Master. The divine qualifications for the ministry require all of the Lord’s people to have dispositions like sheep. They are forbidden to fight

for their rights. If smitten on one cheek, they are to turn the other. They are not to render evil for evil.

The only force in the life of the true Christian is the force of love. Their only message is one of love. In proclaiming this message they are to be meek and humble and nonaggressive. How like the defenseless sheep! Yet these sheeplike ambassadors of the Master perform their work surrounded by "wolves" howling, snapping, and biting, ever threatening to attack and kill.

Oh, the wolves do not mean to act like wolves. But, controlled by selfishness and supposing that the ambassadors of Christ are a menace, they resort to the only methods they know in order to rid the world of these so-called intruders; that is, by threats, persecution, false accusations, and, as it was in the case of Jesus and many others in the Early Church, by putting them to death.

Surrounded thus by wolves, the apostles were to be wise as serpents and harmless as doves. They were to use the best wisdom possible in order to avoid engendering unnecessary antagonism. They were not to compromise for the sake of peace but were to pursue a course of peace the best they could. They were to be as harmless as doves. If harm was to come to anyone as a result of their ministry, it was not to stem from them but would be due to the opposition of the wolves.

"But beware of men," Jesus said to his apostles, "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." (vss. 17, 18) This is an interesting statement. Obviously, the purpose of bringing the apostles before governors and kings would be to accuse and condemn them, but Jesus said that actually the testimony would be against the accusers. This is because their efforts to persecute and destroy the Lord's harmless "sheep" would reveal the deep degradation of their hearts and the blind prejudice which ruled their lives.

As for the apostles, they were not to be overly concerned about these experiences, unpleasant though they were sure to be. They were not to endeavor in advance to decide just what they would say under trying circumstances. The circumstances would help to indicate the appropriate words; and besides, Jesus promised that it would be given to them by the Holy Spirit what they were to say. —vss. 18-20

This promise, we believe, applied more particularly to the apostles and not to all the followers of the Master, except in a limited way. The apostles were to be the inspired representatives of the Lord. While the inspirational power of the Holy Spirit was not received by them in full until Pentecost, yet even in their pre-Pentecost ministry they occupied a more favored position in the Lord's arrangements than did the other disciples. However, many of the Lord's people have testified of the wonderful manner in which the Lord has helped them in their witnessing for him under difficult circumstances. All true Christians should be ardent students of the Scriptures. They should thus be ready at all times to give a reason for the hope that is within them. Those who do live up to their privileges as students of the Word will find that they do have an answer for their opponents when needed. No doubt the Lord helps them recall the points of truth they have learned. And, because they learned them from the Lord's Word, it is the Lord who gives them utterance.

But Jesus' promise to his apostles went beyond this. In the early days of their ministry especially, and prior to Pentecost, they did not have the opportunity of becoming fully acquainted with the divine plan, as revealed in the Word; and this lack was to be made up to them by special help from the Lord when needed. During this period they were in special training for their later ministry, when Jesus would no longer be with them in the flesh; and these special manifestations of divine grace and power were essential for them.

Master and Pupils

The association of Jesus and his apostles was as Master and pupils. This was not with the thought, however, that Jesus was a dictator over his apostles but more with the idea of his being their teacher, their schoolmaster. As in every other respect, Jesus was faithful to his apostles as their teacher. When relating his parables to a mixed group he was always ready, when asked, to explain them to his apostles.

When they reported to him that some thought he was the foretold Elijah, others that he was John the Baptist raised from the dead, and still others that he was the resurrected Jeremiah, or one of the other prophets, Jesus asked, "Whom say ye that I am?" (Matt. 16:13-20) When Peter replied, "Thou art the Christ, the Son of the living God," Jesus was pleased, and said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The apostles believed that Jesus had come as the great King and Messiah of the Old Testament prophecies, and they expected that he would establish his authority as king of the Jews very soon and that this governmental authority would spread until it embraced all nations. Jesus knew they would be greatly disappointed in this expectation, but he did all he could to prepare them for it. He related a parable of a certain nobleman who went into a far country to receive a kingdom and to return. (Luke 19:12) The introduction to this parable states that Jesus related it because his disciples thought the kingdom was to be established immediately. He wanted them to understand that he must first go away and that the kingdom would not become a reality until his return.—Luke 19:11

Learning from this parable that their Master was going away, they later asked him about it. They wanted to know what sign would indicate the time of his return. (Matt. 24:3) It was in his reply to this question that Jesus presented the many "signs" described in the 24th and 25th chapters of

Matthew. The final one of these signs mentions the time when the willing and obedient of mankind, as portrayed by the sheep in the Parable of the Sheep and the Goats, are said to inherit the kingdom prepared for them from the foundation of the world. This, of course, will be at the close of the "times of restitution of all things."—Matt. 25:34; Acts 3:19-21

Holy Spirit Promised

Jesus realized that without the aid of the Holy Spirit his apostles were not able to grasp his teachings clearly, and there were some points of truth that he did not even try to make plain to them. He said, "I have many things to say unto you, but ye cannot bear them now." But he added that he would send the Holy Spirit, referring to it as the "Spirit of truth," which would guide them into all truth. He promised also that the Holy Spirit would help them to recall the many things he had said to them. (John 14:26; 16:12, 13) This promise was fulfilled at Pentecost.

In the "Upper Room"

Jesus' great love for his disciples is clearly revealed by the record of his association with them in the "upper room" the night before he was crucified. It was here that he instituted the memorial of his death, asking his apostles to eat the bread and drink the cup containing the "fruit of the vine," which, he said, represented his broken body and shed blood.—Matt. 26:26-30

It was in the upper room that Jesus washed his disciples' feet, thus teaching them a lesson in humility. (John 13:4, 5) It was also in the upper room that Jesus revealed to the eleven that Judas would betray him. (John 13:21-30) By contrast, and very sincerely, Peter avowed his willingness to lay down his life for Jesus; but Jesus foretold that Peter would deny him.—John 13:36-38

One of the remarkable things Jesus said to his apostles in the upper room was that they would be able to do the same miraculous works as they had seen him do; yes, "and greater

works than these shall ye do," he added. (John 14:12) The apostles were given the power to perform miracles, but the larger fulfillment of this prophecy will be during the thousand-year reign of Christ when, in association with Jesus, all his true followers will participate in the great work of healing all the sick and raising all the dead.

Jesus made many wonderful promises to his apostles while with them in the upper room that night. One of them was, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." (John 14:13,14) The implication is that those who make requests in Jesus' name would be in full harmony with him and his teachings, hence their requests would be in harmony with God's will. But this was a wonderful assurance for Jesus to give to those who shortly were to go out into the world as his ambassadors.

Jesus said, "If ye love me, keep my commandments." Enlarging upon this he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:15,23) This is another reassuring promise, but again with a condition attached to it—"If ye love me, keep my commandments." We cannot doubt that many times in later years the apostles rejoiced in the fulfillment of this promise. What a blessing it must have been to them when in prison or otherwise suffering for Jesus' sake!

Jesus knew that the success of the apostles' ministry would require that they also love one another; so he said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12) Jesus' love for his disciples was so great that he gladly laid down his life for them, and he expected his disciples to be willing to lay down their lives for one another.

Jesus also realized that the world would not be friendly to his disciples even as it was not friendly to him. We quote Jesus on this point: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the

world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you.” (John 15:18,19) On this point Jesus explained further, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”—John 16:33

Surely Jesus was lavish in his assurances to his apostles that they could depend upon him and upon his Father to be with them in their every experience. The reality of these promises depended upon the degree of faith with which they were able to lay hold upon them. If they believed fully they would have complete rest of mind and heart. Indeed, Jesus said: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John 14:27

Finally, in the upper room that night Jesus prayed for his apostles and, indeed, for all who would believe on him through their word. (John 17:20) It was a wonderful prayer. He said to his Father: “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, . . . and thine are mine; and I am glorified in them.”—vss. 9,10

He continued: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world.”—vss. 15-18

Jesus further prayed, “that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me,” and further, “hast loved them, as thou hast loved me.” (vss. 21,23) Jesus not only desired that his Heavenly Father’s love be shared with his apostles and those who would believe on him through their word but he also wanted them to share his heavenly home and glory; so he prayed: “Father, I will

(Continued on page 38)

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Wilmington WTUX 1290 7:45 a.m.

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MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 7:45 a.m.

MINNESOTA

Bemidji KBUN 1450 10:45 a.m.
Minneapolis KTCR 9:45 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KSTL 690 7:30 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Kalispell KGEZ 600 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
Mineola (Sat.) WHLD 1270 12:00 noon
Rochester WTHE 1520 9:00 a.m.
Wheeler WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 10:45 a.m.

OHIO

Columbus WTVN 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WGOR 1520 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.
Pawhuska KOKN 1500 8:00 a.m.

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.
Pittsburgh WYJZ 8:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

Radio Broadcast Schedule

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.
Hemingway WKYB 10

TEXAS

Borger KQTY 1490 8:00 a.m.
Hamilton KCLW 900 10:00 a.m.
Pleasanton KBOP 1380 7:45 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:45 a.m.
Seattle KMPS 1300 10:00 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 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

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

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.
CFGB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.
CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFVC-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.
CHLO 1570 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.

AUSTRALIA

Geelong 3GL 10:00 a.m.

Wangaratta 3NE 8:15 p.m.

RADIO SCHEDULE

BRITISH WEST INDIES

Grand Cayman Radio Cayman
11:15 a.m.

CEYLON

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

ISLE OF MAN - GREAT BRITAIN

Manx Radio 1594 2030

MALDIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

NEW ZEALAND

Auckland 1XI 10:45 p.m.

Dunedin (Sat.) 4XD 6:45 p.m.

Whakatane 1XX 9:00 p.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.

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.

Los Angeles XEGM 7:45 a.m.

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago (Sat.) WOJO 6:45 p.m.

TEXAS

Lubbock KWGO 8:30 a.m.

San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

ALABAMA

Florence WOWL CATV 3
 Huntsville CATV 6:00 p.m.
 Mobile KATV
 Montgomery WKAB
 Selma WSLA
 Tuscaloosa WCFT

ALASKA

Anchorage KIMO KTVA

CALIFORNIA

Los Angeles KHOF
 KTTV 6:00 a.m. Channel 11
 San Jose (Mon.) KNTV 6:30 p.m.
 CATV

FLORIDA

Ft. Myers WBBH
 CATV 7:00 p.m.
 WKID
 Miami WKID
 St. Petersburg WLCY

GEORGIA

Savannah WJCL WTOC

ILLINOIS

Moline WQAD
 Quincy KHQA

INDIANA

Anderson Cablevision Corp.
 Ft. Wayne (Sat.) WFFT 8:30 a.m.
 Terre Haute WTHI WTWO

KANSAS

Copeland KUPK 7:30 a.m.
 Ensign KGLD
 Oberlin KOMC

KENTUCKY

Madisonville CATV 4:00 p.m.

LOUISIANA

Alexandria CATV
 Shreveport KTAL
 W. Monroe KLAA

MAINE

Portland WGAN WMTW

MARYLAND

Hagerstown WHAG

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MICHIGAN

Detroit WGPR

MISSISSIPPI

Greenwood WABG

NEBRASKA

Lincoln CATV

NEW JERSEY

Pt. Pleasant (Mon.) CATV 8:00 p.m.

NEW YORK

Binghamton WICZ
 Horsehead (Wed.) CATV 6:00 p.m.
 N. Syracuse CATV

NORTH CAROLINA

Hickory (Sun.) WHKY 8:00 p.m.
 New Bern WCTI-A

OHIO

Cincinnati WCPO-TV Channel 9
 (Thurs.) 2:00 a.m.

Dayton WHIO
 Lancaster (Fri.) CATV 12:30 p.m.

Marietta CATV
 Pataskala CATV
 Zanesville WHIZ

OKLAHOMA

Tulsa (Sat.) KTUL
 CATV 2:00 p.m.

PENNSYLVANIA

Ephrata (Wed.) KATV 6:00 p.m.
 Johnstown CATV
 Palmerton Blue Ridge CATV
 Philadelphia WPVI

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
 (Tues.) 5:30 p.m.

Columbia WRLK
 Mt. Pleasant WCIV-TV
 N. Charleston CATV

SOUTH DAKOTA

Rapid City KOTA

TENNESSEE

Chattanooga WTVC WDEF

TEXAS

Houston (Sun.) KTRK 7:30 a.m.
 Lufkin KTRK

Plainview (Thurs.) CATV
 Tyler KLTV

WEST VIRGINIA

Charleston WCHS CATV

Logan WVCC-TV
 Morgantown CATV
 Parkersburg WTAP

Television Schedule

WISCONSIN		Toronto, Ont.	CATV
Madisonville	CATV	WEST INDIES	
CANADA		St. Kitts	ZIZ-TV Channel 5
Sault Ste. Marie, Ont.	CATV		

MODERN CABLE NETWORK SCHEDULE

We regret that we are unable to furnish the date and time of the broadcasts for the cable stations listed below. Modern's contract with these stations does not require that the programs be played on a specified day or time. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

(Continued from page 31)

that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”—vs. 24

To Gethsemane and the Cross

Following this prayer Jesus and his disciples left the upper room, walking out of the city, across the brook Cedron, to the Garden of Gethsemane. As they walked Jesus said to them, “All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.” To this Peter replied, “Though all men shall be offended because of thee, yet will I never be offended.” (Matt. 26:31, 33) In the upper room Peter had said to Jesus, “Lord, I am ready to go with thee, both into prison, and to death.”—Luke 22:33

Reaching the Garden of Gethsemane, Jesus left his apostles behind to rest, while he went deeper into the garden to pray. They did not fully grasp the great strain that was upon their Master at this critical time; and it being late at night, they fell asleep. While they slept Jesus prayed, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”—Luke 22:42

During this period of communion with the Father, Jesus returned to the disciples and found them sleeping. The first time he addressed Peter, asking, “Couldst not thou watch one hour?” Perhaps Jesus singled out Peter because he had made such an outspoken avowal of loyalty. Jesus returned to the sleeping disciples twice more and the last time said: “Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.”—Mark 14:37, 41

But the apostles did not continue to sleep. They accompanied Jesus to the exit from the garden, and there they met the mob which had come out from Jerusalem to

arrest their Master. It was here that Peter drew his sword in defense of Jesus and was directed to desist from this attempt to prevent the arrest. Here was one of the most important lessons which Jesus wanted his apostles to learn; namely, that he was voluntarily surrendering to his enemies to be put to death. Later they were to understand why, for they were to learn that Jesus had come to be not only the Ruler of the world but its Redeemer and Savior as well.

Jesus had very little contact with his apostles subsequent to this time. Peter followed the mob into the judgment hall, where, as foretold, he denied his Lord. Apparently John was nearby during the crucifixion, for Jesus addressed him concerning his mother, saying to him, "Behold thy mother!" (John 19:27) Jesus thus indicated that he wished John to be responsible for the physical needs of his mother.

We have but briefly noted some of the main experiences in the association of Jesus and his chosen apostles. In all of them we have seen his loving interest in his disciples and his desire that they be properly trained to be his ambassadors and that they be imbued with the proper spirit of unselfish devotion to the cause which he had come into the world to promote, which was his Heavenly Father's great plan of salvation. We will endeavor to become better acquainted with the apostles themselves and note the manner in which the life and teachings of Jesus directed their lives of devotion to the divine cause.

Weekly Prayer Meeting Texts

DECEMBER 7—When He was reviled, He reviled not again.—I Peter 2:23 (Z. '01-298 Hymn App. E)

DECEMBER 14—Blessed are the merciful: for they shall obtain mercy.—Matthew 5:7 (Z. '01-332; '00-70 Hymn 312A)

DECEMBER 21—Who is worthy?—Revelation 5:2 (Z. '02-333 Hymn 266)

DECEMBER 28—He shall drink of the brook in the way: therefore shall He lift up the head.—Psalm 110:7 (Z. '02-14 Hymn 78)

Christian Life and Doctrine

The Spirit of a Sound Mind

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”—II Timothy 1:7

AT THE time of writing this second epistle to his beloved Timothy, the Apostle Paul was nearing the end of his ministry. He was not only in prison but had been abandoned by many of the brethren. He was, of course, under strict surveillance by the authorities. Anyone who visited and cared for Paul would himself be subjected to close scrutiny and possibly to arrest. Yet, in spite of the obvious risks, the Apostle did not hesitate to ask Timothy to visit him and give him much needed comfort and fellowship.

From the viewpoint of a worldly person this action by the Apostle Paul would seem to be unwise in exposing Timothy to almost certain arrest and persecution. It would seem that Paul was not showing the real spirit of love and sacrifice. But the Apostle associated his request with the enlightenment of mind that resulted from God's Holy Spirit being operative in Timothy's life. In verse 6 of II Timothy 1, we read, “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”

The laying on of hands was the means whereby the apostles were authorized by God to convey the Holy Spirit to those whom the Lord had called. (Acts 8:17; 19:6) And apparently Paul desired to remind Timothy of this great gift he had received and the responsibility associated with it. The responsibility stems from the enlightenment of the mind with respect to God's plans and purposes, especially as these

apply to the individual who has been blessed with the Holy Spirit. The Apostle Paul expresses the thought thus: "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—I Cor. 2:16

There is no greater example of the operation of the Holy Spirit upon the mind than the one we see in the experience of Jesus. We do not have much information concerning him as a young man. The only scripture we have is found in Luke 2:52, which reads, "And Jesus increased in wisdom and stature, and in favor with God and man." But this text speaks volumes if we read between the lines. It is evident that he was looked up to and was respected by his elders and his peers. To be in favor with God would seem to indicate also that Jesus was able to, and in fact did, keep the precepts of the Law. But he was a man and, even though perfect, was limited to human reasoning and understanding.

When Jesus came to John at the River Jordan to be baptized, John recognized Jesus as one set apart, for he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) And when Jesus was immersed by John in the waters of the Jordan, the scripture states that the heavens were opened unto him and that John saw the Spirit of God descending like a dove and lighting upon the Son of man. The thought implied in the heavens being opened to Jesus is that, because of the enlightenment of the Holy Spirit, the hidden things with respect to God's plans and purposes were revealed to him. Because of his perfection of mind as a man, we believe that he was thoroughly familiar with all that was written in God's Word. But he did not understand the true meaning of the types and shadows and the prophecies until it was revealed to him as the result of the enlightenment of the Holy Spirit.

Psalm 40:6 is a prophecy concerning Jesus at the time of his baptism and enlightenment by the Holy Spirit: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." The

Hebrew word for “opened” is **karah**, which Professor Strong states has the meaning “dug.” This is the only time this word is used in the Old Testament. Professor Rotherham elaborates on the meaning of the word, stating that it is: “With allusion to the cavity of the ear . . . thou hast given me the means of hearing and obeying thy will.” The thought is that the opening of the inner cavity of the ear pictures the revealment of truths which had previously been hidden.

This new discernment caused Jesus to understand that the sacrifices and burnt offerings performed under the ordinances of the Law were not really what God wanted and that they did not accomplish God’s ultimate purpose. It was also revealed to Jesus that he was the one pictured in the many sacrifices offered for sin under the Law and that, to fulfill the type, it would be necessary for him to die as the great and only efficacious sacrifice for sin. The reaction of Jesus to this revealment of God’s purpose for him is stated in Hebrews 10:9: “Then said he, Lo, I come to do thy will, O God. He taketh away the first [order of sacrifice], that he may establish the second [the better sacrifice].” And so Jesus immediately set about laying down his life in the prescribed way, day by day, which finally ended in death on the cross.

These are some of the thoughts the Apostle Paul wanted Timothy to call to mind. By the Lord’s grace he had been one whom the Lord had called to be part of the spiritual seed of Abraham and to follow in the footsteps of Jesus. The word of God had been opened to him so that he could discern the will of God for him and be enabled to extract the spirit of the words, which is God’s Spirit. This is the same spirit that motivated Jesus to obedience even unto death, and it is the same spirit that Paul urged Timothy to stir up within himself.

As the apostle states in our theme text, this spirit that the Lord has given to us through his Word is not the spirit of fear. What did Paul mean by the spirit of fear? The word fear in the Greek is **deilia**—it is used just this one time in the New Testament and it means “timidity.” Timidity carries the

thought of lacking courage, or boldness, or determination. The meaning we should derive from the text is that anyone who really has the Lord's Spirit does not lack a strong persuasion or belief in his purpose and that his determination to carry out the Lord's instructions will never falter, regardless of the consequences.

When Jesus sent his disciples out into the various towns and cities of the Jews to preach "the kingdom of heaven is at hand," he knew they would meet all kinds of opposition, even violence. Since the disciples had not yet received the Holy Spirit at Pentecost, Jesus felt it was necessary to instruct them how they were to act under stress.

In Matthew 10:23-28 we read: "But when they persecute you in this city, flee ye into another. . . . The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul [being] and body in hell [**Gehenna**, death]."

The instructions that Jesus gave manifest a mind controlled by the Holy Spirit. It is dominant over the natural fleshly inclination to escape from pain, suffering, and confrontations; for to avoid those things under the circumstances would manifest the spirit of fear. And what have the footstep followers of Jesus to fear as far as violence to their bodies is concerned? Their bodies of flesh are already reckoned dead!

The apostle states in our text that we have been given the Spirit of power. The word power is the Greek word **dunamis**, and it means "miraculous power (usually by implication a miracle itself)." (Strong) The power of the Holy Spirit and its

influence over the minds of the footstep followers of Jesus through enlightenment is truly a miracle. For one thing, it reveals to us our true relationship to the Heavenly Father. In Romans 8:15-17 the Apostle Paul expresses the thought in this way: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship] whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; . . . if so be that we suffer with Him [Christ], that we may be also glorified together."

The force of this text is that it is emphasizing the reality of our sonship and the necessity for suffering to realize our hope. An adopted child may partake in all the privileges of the family, and yet it is not begotten and born in the family. But we are begotten of the Spirit (John 3:6) and are therefore sons of God by spiritual generation. This in itself is a miracle. And thus it is the real Spirit of sonship that enables us to cry Abba, Father. Abba is the Aramaic word for Father, and we understand that slaves or adopted members of the household were never allowed to use the word Abba. Strictly, therefore, it can be applied only to those who have received the gift of begetting to the spirit nature by God. The word was also used by our Lord in the Garden of Gethsemane: "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36) The expression conveys a feeling of closeness, of love, and of confidence and trust.

The power of the Holy Spirit on our minds is evidenced in everything that we see or understand. God has revealed himself to us through his Word, and we see his character in qualities of justice, love, wisdom, and power demonstrated in the Divine Plan of the Ages. And everything—the handiwork of creation, or our experiences in the narrow way—we relate to this divine arrangement which has so graciously been revealed to us and of which we have been invited to partake.

The Apostle Paul, in Ephesians 1:8-10, 13, expresses the thought in a most eloquent way: "Wherein he hath abounded

toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. . . . In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise.’

This Holy Spirit of promise is God’s Holy Spirit—we have been sealed with it, or set apart, so that henceforth we are part of his family and privileged to share his thoughts. In sharing the thoughts of the Father we are expected to bring our own thoughts into full harmony with his.

In our theme text the apostle also states that we have received the Spirit of love. The Spirit of love, in its essence, is another way of identifying God’s Holy Spirit. As a result of being endowed with power—or having been spirit begotten—we were given the ability to recognize and appreciate true love. We saw it manifested in its highest form in the Heavenly Father’s plan of redemption for the world and our Lord’s selfless sacrifice of his own life on the cross in order to provide the means for that redemption. This was done that the beneficent purposes of God toward his creation, man, might be realized.—Rom. 5:8, 9

It follows that anyone who truly has the Lord’s Spirit will feel compassion and love toward the poor groaning world of mankind and will earnestly desire to be a part of the arrangement that God has designed to alleviate the world’s suffering. More than this, the desire to be an agent of blessing becomes a strong power which greatly assists us in our determination to conform our lives to the divine pattern. The Apostle John, in defining this highest form of love, states, “By this we have known love, because he laid down his life on our behalf; and we ought to lay down our lives for the brethren.” (I John 3:16, Diaglott) Jesus said: “This is my

commandment, That ye love one another, as I have loved you. greater love hath no man than this, that a man lay down his life for his friends.” (John 15:12, 13) It is by conforming our lives to this pattern that we are qualified to be an instrument of blessing in the Lord’s hand in the next age.

The Spirit of love manifests itself by works devoid of self-interest. We do this by serving the brethren and doing good as far as possible to all men. Because of our love for the Heavenly Father and his plan of salvation, we are constrained to witness concerning his love and to tell others about the kingdom; and this could bring to us suffering and persecution.

We rarely think of love in this setting, and yet in the final analysis the activity that the highest form of love motivates in us will prove us as footstep followers of the Master. The Apostle Paul exemplifies this when he states in Colossians 1:24, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” Here the apostle surely had in mind some of the experiences such as are recorded in I Corinthians 4:11-13: “Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it.” And again in II Corinthians 11:24-28: “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

Is it any wonder that the apostle could properly admonish the Corinthians, "Be ye followers of me, even as I also am of Christ"? (I Cor. 11:1) All the experiences recounted came as a result of his ministering to the brethren and preaching the Gospel of the kingdom. And his zeal was fired by his love for the Heavenly Father, the brethren, and the Gospel. It was in this way that he was partaking of the afflictions of Christ, not that his suffering added anything to the efficacious merit of Christ's sacrifice, but rather that Paul and every other potential member of the body of Christ must suffer. It is through suffering that we learn to be submissive and to develop the fruits and graces of the Spirit. All will not have the same experiences, but all must suffer in, or because of, the service of the Lord. Jesus said in Mark 8:34,35: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

The Spirit of power and of love that has been given to us by the Lord enables us to overcome the spirit of fear and has prepared our spiritual minds to develop in a way that will enable us to make prudent judgments on matters that are spiritual. Professor Strong indicates that the Greek word translated "sound mind" has the meaning of discipline, or self-control. This implies a mind that has complete control over the selfish propensities of the flesh.

The process of attaining a disciplined mind is outlined for us in Romans, the 12th chapter. And when attained, it will result in far-reaching and sweeping changes of viewpoint. The Apostle Paul in Romans 12:2 states, "And be not conformed to his world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." From the context of this chapter, especially when the first verse is considered, it is obvious that the renovation of our minds is associated with a complete reversal of our previous way of thinking. For who

among our friends in the world would think of yielding himself as a living sacrifice, especially for the cause of Christ? And as we delve farther into the lessons of the chapter we find that those facets of character the apostle stresses we are to strive for are, in many instances, quite contrary to those which are approved by the world.

In I Corinthians 1:26-31 (RSV) the apostle stresses this very point. "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. **He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, 'Let him who boasts, boast of the Lord.'**"

The point that is so important to the lesson is that we as the footstep followers of Jesus have been figuratively beheaded, and we have accepted Jesus as our Head instead. His wisdom in matters concerning the things of the Spirit becomes our wisdom if we have been completely severed from the things of the world.

And so the Apostle Paul further admonishes Timothy in II Tim. 1:8, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." Paul's request gave Timothy the opportunity to manifest his love for the Heavenly Father, the truth, and his brother in Christ—the Apostle Paul. If the Spirit of power and of love were sufficiently in control of Timothy's heart and mind, he would exercise the Spirit of a sound mind—or a disciplined mind—and come to visit and minister to Paul. And this in spite of the consequences, considering that the experience was his "reasonable service."

May we who have named the name of Christ “stir up the gift of God” which is in us, putting aside the spirit of fear, and exercise the Spirit of power, and the Spirit of love and the Spirit of a sound mind, to the end that we might share in his glory in the kingdom.

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**“For unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:11**

There is a special force or meaning in the word “Savior”—it signifies life-giver. Man had lost earthly life and human perfection. And Jesus declared that he “came to seek [and to recover] that which was lost.” Hence he was provided with a perfect human life, that “he by the grace of God might taste death for every man” and that by his suffering, the Just for the unjust, he might become the Redeemer of Adam and his race. “Glory to God in the highest!”

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Encouraging Letters

A Light in Her Life

Dear Sirs: I cannot find words to express how much I enjoy *The Dawn*. It is an inspiration indeed to me—it really means so much. Do you have any new book coming out this year? Thank you for everything! It is really a light in my life. Sincerely.—MI

Wants to Spread Truth

Dear Brethren: Greetings in the name of our Lord and Savior Jesus Christ! I wish to thank you for the fine articles in *The Dawn*. They really have opened my eyes regarding the times in which we are living, as revealed in the Scriptures. Also one of the most important, at least for me, is the high calling still being open.

I notice that you have literature boxes, and I would like information regarding them and the literature which is used. I feel that most of the issues are excellent in explaining many things and would be very good for distribution wherever they might be placed. Recently I was at the library here and asked the librarian if they would accept a gift subscription of a religious magazine, and she said yes, so I am sending \$1.00 for *The Dawn* magazine to be sent to the

library address. Please remember me in prayer, that I may grow in wisdom and truth to be able to serve the Lord in faith and truth, that God may bless me as I live accordingly. Sincerely in Christ Jesus.—MS

Quite Unique

Dear Sirs: I have just finished reading your pamphlet "Life After Death" and was greatly relieved and comforted. Thank you for the fine work you are doing, as much is needed during these days of turmoil. I find your writings both scholarly and informative, quite unique in a time when many religious publications concern themselves with pronouncing judgment instead of relating truth and information. Here is a check for the enclosed list of books and booklets, eleven in all. Again, thank you! Sincerely yours.—MD

Dawn Answers His Questions

Dear Brethren: I have been receiving your *Dawn* magazine, for which I wish to express my gratitude to you. It is very informative and continually clears up many questions I have on the Bible. Please send me all the ten-cent booklets—a total of

18, all the five-cent booklets—a total of 18; also the ten books—all of this literature on the list enclosed. Please find my check herewith for the cost of these. Your brother in Christ.—GA

Satisfied with Message

Dear “Frank and Ernest”: I heard your radio program on SLBC yesterday evening and was very much satisfied. Please send me your free copy of the program, and I will be very happy to spread the Word of God. I am a young engineer, working in a chemical industry in Baroda. Awaiting your free copy! Yours truly.—India

A Truck Stop Owner Writes

Gentlemen: Would you please forward to me a copy of your “Archeology Proves the Bible,” as I have heard marvelous things about it. Thank you.—Canada

For Her Daughter

Gentlemen: I am again enjoying your informative programs. Thanks for being on TV in our area again. I have a college student daughter who has decided there is nothing to the Bible. Please send me the booklet “Science and Creation.” Thank you! Yours truly.—AR

Manna Book Helps

Dear Sirs: I have bought five Daily Heavenly Manna books and have given them to my family. These books have done wonders for them. It has changed their way of living considerably. Now my mother has seen the book and wants me to get her one. She was reading mine, and it just brought a beautiful glow to her face. This book is the most precious thing I have in my home. It has helped me through many of my most serious problems and illnesses. I could never write to you all that this book has done. It would take many pages! Thank you. And praise the Lord! Ever so grateful.—Canada

Clear Explanations

Dear Sirs: Enclosed find my money order for your use in proclaiming the Gospel of the kingdom of God and the prophecies of the Bible. Your clear explanations of God’s Word are a great help in my understanding of the Holy Scriptures. With love in Jesus’ name.—NJ

A Regular Listener

Dear Friends: Please send me the little book “Why God Permits Evil.” Thank you! I look forward to seeing you on TV

every Sunday Morning. May God continue to bless you and your wonderful work.—CA

Wonderful Program

Dear Sirs: Will you please send to us your booklet called "Why God Permits Evil." I've watched many of your early morning programs, and I think they are terrific. You answer a lot of questions that I am sure many of us wonder about a lot. Thank

you for such a wonderful program. With God's love.—OH

Hopes for Continuation

Dear Sirs: I've been watching your program for weeks now, and I really enjoy the way you explain the Bible. I would like you to send me "Three Keys to the Bible." I hope your program will continue and help others to understand the Bible better. Thank you.—NC



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RADIO TOPICS FOR DECEMBER

- | | |
|--------------------------|-----------------------------------|
| 3—The Gospel of Christ | 24—Goodwill Toward Men |
| 10—Jesus, the Son of God | 31—Peace Through Christ's Kingdom |
| 17—Peace on Earth | |

Talking Things Over

“The Son of the Highest”

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”— Luke 1:32, 33

THIS wonderful promise was made to Mary by the angel Gabriel when he announced to her that she had been chosen by Jehovah to be the mother of Jesus who, according to the Israelites' understanding of the prophecies, was to be a strong Savior and Deliverer, one who would, like David, deliver them by force, if necessary, from their enemies. And, of course, in connection with their deliverance, the promised Savior would establish his kingdom. Its righteous influence would eventually be extended to all nations.

This hope had its roots in the promise that God gave to Abraham. The Apostle Paul declares that the Gospel was preached before unto Abraham, saying, “In thee shall all nations be blessed.” (Gal. 3:8) Since the promise was made for all nations, it was also the basis of the hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all made a future life necessary.

The promise of a resurrection as a necessity for the complete fulfillment of the promised blessings of the kingdom is demonstrated to us in Acts 3:19-26 and Acts 4:1, 2. In this passage the Apostle Peter states that there is to be a future time of blessing, called “the times of restitution of

all things," and that during this time Jesus would be the Mediator of the New Covenant, as was illustrated, or pictured, by Moses when he was the mediator of the Law Covenant. Peter says in verse 25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Then in Acts 4:1,2 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." The priests, the captain of the temple, and the Sadducees recognized that the Abrahamic promise could not be fulfilled without a resurrection; and since they did not accept Jesus as the promised Savior and Deliverer, they were angry and grieved and came upon Peter.

At the time of the birth of Jesus many devout Jews were in expectation, "waiting for the consolation [redemption] of Israel." (Luke 2:25) They based their expectations for the fulfillment of this hope on the prophecy in Daniel 9:24-27. In this prophecy, sixty-nine weeks of years were to be measured from the time of "the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince." (vs. 25) Many recognized that this time had been fulfilled. When John the Baptist came on the scene, for example, the account indicates that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not."—Luke 3:15

One of those who looked for the consolation of Israel was Simeon. He was just and devout, and the Holy Spirit was upon him. (Luke 2:25) "It was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, . . . For mine eyes have seen thy

salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. . . . Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”—vss. 26-35

It is thought by some that Simeon was a high priest. In the apocryphal Gospel of Nicodemus he is so called. His grandmother was said to be of the family of David, and Simeon succeeded his father, Hillel, as president of the Sanhedrin, about A.D. 13. His son was said to be Gamaliel, who was the tutor of the Apostle Paul. Regardless of the authenticity of this account, the Heavenly Father placed his stamp of approval upon Simeon through his Holy Spirit and by permitting him to fulfill the age-old Jewish hope, which he shared, of living until He who was to be the consolation of Israel appeared.

Simeon, under the influence of the Holy Spirit, stated that God had prepared this long-hoped-for salvation before the face of all the people. But the Scriptures tell us that behind the scenes and unknown to the children of men, God had started preparations for this wonderful moment thousands of years before. In Revelation 13:7,8 we read: “Power was given him [the beast] over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**” God in his foreknowledge knew what the results of the test in the Garden of Eden would be, and he included in his divine plan of the ages a salvation for the fallen children of Adam before they even came into being.—I Pet. 1:19,20

To properly appreciate this wonderful provision, we must first realize the condition of the fallen and condemned children of Adam, not forgetting that we are numbered among them. When God made his covenant with Adam in the

Garden, Adam was capable of perfect obedience, and in essence the terms were obey and live, disobey and die. Adam disobeyed, and the sentence of death was pronounced upon him. The Apostle Paul, in I Timothy 2:14, states, "And Adam was not deceived, but the woman being deceived was in the transgression." Death to Adam meant everlasting extinction. God stated the matter 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

But God in a veiled way began to demonstrate his intention to lift the curse of death from Adam and his offspring. First he promised that the seed of the woman would bruise Satan's head. (Gen. 3:15) Then he clothed Adam and Eve with the skins of slain animals, indicating that in some way the transgression of Adam and Eve would be covered by a sacrifice. Then down through the ages, by types and prophecies becoming ever clearer and more easily understood as the day approached, God proclaimed the advent of Messiah. The honor of proclaiming the imminence of the consolation of Israel was given to Zacharias, a priest and the father of John the Baptist. In Luke 1:68-75 we read: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

This wonderful provision by the Heavenly Father was a gift—a most costly gift, for it required the sacrifice of his only begotten Son. Adam was perfect when he sinned, and the

sentence pronounced upon him was just. The sentence could not be mitigated. Therefore, in order that Adam and his children might be released from death, it was necessary for a perfect man to take Adam's place in death. But there were no perfect men, for all were children of Adam and all had sinned. But Jesus, who in his pre-human existence was a great spirit being—the first creation of God, called the Logos—willingly consented to give up his glorious position at the right hand of the Heavenly Father and become a man—a perfect man, because God, and not Adam, was his father. Jesus as a perfect man did take Adam's place in death, and eventually, in God's due time, the curse of death, and the dying process, will be lifted from the human race.

The Apostle Paul, in Philippians 2:5-11, states the matter thus: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God [did not meditate a usurpation to be like God, Diaglott]: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The yielding of his only begotten Son to the reproaches of the ungodly and to the terrible ordeal of the cross cost the Heavenly Father something; but this was his gift of love. Our Lord's willingness to give up his place in the heavenlies and come to earth as a man, to suffer and die that we might live, was his share in this greatest of all gifts of love.

In Simeon's prophecy concerning the babe Jesus, he stated that "this child is destined for the fall and rising of many in Israel; and for a mark of contradiction." (Luke 2:34, Diaglott) This prophecy was fulfilled in a marked way in the life of

Jesus, for he was rejected and despised. And yet it was only those who accepted him who were given the opportunity to become a part of the seed of blessing that was to be the fruit of the Abrahamic promise. Jesus was a stone of stumbling to the Jews because at his first advent he did not fulfill their preconceived ideas as to the character and work of the Messiah. The remnant who did receive him were lifted up, and those who stumbled lost a glorious opportunity.—Isa. 8:14,15; Ps. 118:22; Matt. 21:42-44; Rom. 9:27-29; Rom. 11:5

Zacharias looked forward to the establishment of Christ's kingdom here on earth. He stated that all the prophets which have been since the world began spoke of the mercy promised to the Fathers. The prophet undoubtedly had reference to the promise that God made to David because of his love for and faithfulness to God. This promise is recorded in II Samuel 7:12-16. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. . . . My mercy shall not depart away from him, 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."

This wonderful promise is identified in the Scriptures as "the sure mercies of David," and it was because of this promise that those who looked for the consolation of Israel knew that the promised Messiah must come through the line of David. Zacharias recognized that the as yet unborn babe Jesus was of David's line and was indeed the long-promised Savior. He stated, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David."—Luke 1:68,69

The hope for the consolation of Israel was best expressed by the Prophet Isaiah: "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”—Isa. 9:6,7

This promise was made to the nation of Israel, but it extends to the whole human race. The Prophet Isaiah confirms this when he states: “Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” —Isa. 52:9, 10

The Prophet Micah, in his prophecy recorded in chapter 4, verses 1-4, states: “But in the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms], and it shall be exalted above the hills [smaller governments]; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”

Is it any wonder that, in view of these wonderful promises, the angels of the Lord in their announcement of the birth of Jesus to the shepherds were joyful? “Behold, I bring you

good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."— Luke 2:10-14

As Abraham and David, to whom the promise of the Messiah was first made, were shepherds, so was the completion of the promise first revealed to lowly shepherds. It is probable that they were herding their flocks over the same Judean hills where David once watched over his flocks. The announcement was not made to the rulers of the nation, the scribes, or the Pharisees, for they would not have received him, in view of the circumstances of his birth. These circumstances were extreme poverty and lowliness, but there was also dignity and majesty far surpassing the pomp and splendor of kings, and such as to cast shame on human grandeur.

No sooner had the angel concluded his announcement than he was joined by a multitude of the heavenly host, who were filled with admiration and love for God for this wonderful display of wisdom and love in that he had provided a Redeemer for man, making possible the rescue of both man and earth, which had for so long been subject to darkness, discord, and misery.

Truly, the announcement of our Savior's birth on that blessed night was one of good tidings of great joy, which will be made manifest to all people in his kingdom, in the Lord's due time!

1979 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 10.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. The 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.

G. JEUCK			
Philadelphia, PA	Dec. 17	St. Louis, MO	Dec. 3
		Kansas City, MO	4
A. KRUMPOLT			
Miami, FL	Dec. 9, 10	St. Joseph, MO	5
St. Petersburg, FL	13	Oklahoma City, OK	7
Orlando, FL	15	Dallas, TX	10
		Houston, TX	12
K. NAIL			
Allentown, PA	Dec. 17	Lake Charles, LA	13
		Shreveport, LA	17
G. PASSIOS			
New Haven, CT	Dec. 3	Nashville, TN	20
		Columbus, OH	24
E. K. PENROSE			
Indianapolis, IN	Nov. 30	J. TATE	
		Baltimore, MD	Dec. 3

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BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		R. E. ROBINSON	
Newport	Jan. 20	Reigate	Jan. 14
Dewsbury	Feb. 3		
Latchford	17		
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Conventions

MIAMI, FL, Dec. 9,10—Simpson Memorial Hall, 55 S.W. 15 Rd. Mrs. L. Wesol, 3590 S.W. 91 Ave., Miami, FL 33165

PHOENIX, AZ, Dec. 30-Jan. 1—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041 Phone: (602) 276-3267

CHICAGO, IL, Dec. 30-Jan. 1—Richards High School, 10601 S. Central Ave., Oaklawn, IL. Mr. Ted

Marten, 2033 Busse Hwy., Des Plaines, IL 60016

ST. PETERSBURG, FL, Jan. 14—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole. Mrs. Lloyd Hagensick, 518 - 81 Ave. N., St. Petersburg, FL 33702 Phone: (813) 577-7106

PALO ALTO, CA, Jan. 27,28—Masonic Lodge, 651 Roble Ave., Menlo Park. Mrs. M. S. Blicharz, 104 Vista Del Monte, Los Gatos, CA 95030

Obituaries

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

Brother Joseph Dziadosz, Detroit, MI (Polish Ecclesia)—August 31. Age, 92

Brother Jacob Rusin, Covert, MI (Polish Ecclesia)—September 25. Age, 85

Sister Mildred Musgrove, Los Angeles, CA, Ecclesia—October 4. Age, 83

Brother Thomas K. Morrow, Victoria, B.C., Ecclesia—October 13. Age, 90

Sister Ella V. Sanders, Gunthersville, AL (formerly New York, NY, Ecclesia)—October 19. Age, 93

Sister Ruth Boston, Garden Grove, CA (Los Angeles Ecclesia)—November 2. Age, 70

Sister Genevieve Van Horne, St. Petersburg, FL—November 5. Age, 87

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

"I Wish I Knew What To Do"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think, one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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