

The Dawn

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

New Zealand: P.O. Box 1358, C.P.O. Auckland

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Highlights of Dawn

The Increase of Knowledge

“Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” “As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” — Daniel 12:4; Matthew 24:27

THE growth of information and knowledge in this country and throughout the world in the past thirty years has been nothing less than phenomenal, and is surely an important indication of the nearness of the kingdom of Christ. The processing and dissemination of this information has come to dominate and change the structure of our economy, leaving as an aftermath many social and political problems that will be solved only in the kingdom.

From about the middle of the 1800's until about the middle 1950's, the United States was the outstanding manufacturing and goods-producing country in the world. Manufacturing was also the economic base of the remainder of the so-called western bloc nations, which include England, France, West Germany, and Japan. For the most part, the third world countries had been relegated to function as the source of critical raw materials to supply the factories of the western world. This minor role in the world economy resulted, in many cases, in extremely low standards of living and social unrest. But in the 1950's, these roles began to change. The western powers began to lose their dominance in the manufacturing and processing of goods and things, and in its place they began to be involved in the creation and processing of information and knowledge.

Some of the statistics illustrating this change are interesting. (Much of the statistical information and other facts used

are taken from "Megatrends," a book written by John Naisbitt.) In 1950, only about 17 percent of the labor force was engaged in the creation and processing of information, while, as of this writing, more than 60 percent of the labor force is engaged in the information business. These occupations include programmers, teachers, clerks, secretaries, accountants, etc. According to David L. Birch of M.I.T., only about 13 percent of our labor force is engaged in manufacturing operations today. It is important to realize that in our transition from an industrial society to an information society, manufacturing will not cease to exist or become unimportant; for example, in early 1900, about 90 percent of the work force produced 100 percent of what we ate; now 3 percent of the work force produces 120 percent of the food that we need. This increased efficiency results, for the most part, from the application of information and knowledge. The same trends are being felt in most industries. The automobile industry, for example, no longer dominates the economy. Thousands of workers have lost their jobs, and many plants have been closed, but the total output of cars will remain about the same. A larger and larger segment of the work force is being replaced by automation—a part of the information business. It is true that the condition of the automobile business has been affected by the recession and stiff competition from foreign manufacturers, but, the fact remains, that it will never again dominate the economy. This is true of textiles, steel, farm machinery, etc.

On the other hand, let us consider the growth of the instruments used in this information age. Only now is this technology being introduced into old industrial tasks—the running of factories with information systems rather than with workers. Unions have been forced to fight automation in both industry and agriculture. For example, the use of robots in the work place has been expanded beyond the dangerous and unpleasant jobs, into both the unskilled and skilled labor market. At Ford Motor Company, robots test engines. General Motors uses robotic welders. There are ten

government agencies that use robots to pick up and deliver mail. In England, trade unions have demanded that no new technology be introduced unilaterally by management. A French government report predicted that the country would lose 30 percent of its banking and insurance workers within the next ten years.

Why are these trends causing such widespread concern? It is because of the almost universal application of the microprocessor. It can improve almost anything, anywhere. There is virtually no limit to the sector of the world economy where microprocessors can be put to work. Mr. Colin Norman, author of a worldwide institute paper on microelectronics, states, "No technology in history has had such a broad range of applications in the work place." **Newsweek** magazine estimates that "from 50 to 75 percent of all U.S. factory workers could be displaced by smart robots before the end of the century."

The amount of information this technology is generating and recording is staggering. For example, between 6,000 and 7,000 scientific articles are written each day. Scientific and technical information now increases 13 percent per year, which means it doubles every five-and-one-half years. But it is expected that the rate will jump to about 40 percent per year, because of new, and more powerful information systems, and the increasing population of scientists. This means that data will double every twenty months. By 1985, the volume of information will be somewhere between four and seven times what it was only a few years earlier.

For the first time we have an economy based on a key resource that is not only renewable, but is self-generating. Running out of it is not a problem, but drowning in it is. This level of information is impossible to handle with our present means. But improved methods of storing, sorting, and selecting this vast amount of data are becoming available, which will help to make the whole somewhat more manageable.

The certainty of impending trouble, however, is indicated because billions of dollars are being spent to develop the necessary hardware and software to facilitate the growth and application of new technologies. **But very little is being spent to study and develop social techniques to handle the aftermath of this massive change in our society.** Social leaders, for example, seem to be unaware of the need for more and better education. Technology will be manageable only to the extent that the people are skilled in utilizing it. The fact is, that our schools are producing an increasingly inferior product. The college entrance examination scores have been going down for more than a decade, which is an indication that the young high school—even college—graduates cannot write acceptable English, or even do simple arithmetic. Without basic skills, computer illiteracy is a certainty. By one estimate, 75 percent of all jobs by 1985 will involve computers in some way—and people who do not know how to use them will be at a disadvantage. The massive training of apt students now being conducted will bridge the gap temporarily. But what of the vast numbers of people, especially the young, who will never learn to operate a computer? These could be relegated to the rolls of the permanently unemployed. This and other displacements will cause permanent and massive social problems about which very little study or planning is being done.

This we believe, may be one of the key factors that will ultimately bring about the collapse of this present order. But intellectuals, ignoring the potential social problems, are forecasting the dawn of a new age with unlimited possibilities for leisure, improved living conditions, and great prosperity. It's as if Satan in his last great effort to deceive the nations is seemingly holding forth the prospect of a utopia that can be obtained by man's own efforts without reliance on the power of God. But man will never be able to reach that objective as long as his basic motivation is that of selfishness and greed. It will take the LORD'S kingdom to eradicate this evidence of the fall from man's character.

It is interesting to note that the prophecies of the Bible concerning God's kingdom here on earth emphasize the relief from the oppression of Satan's rule of sin and death, rather than that aspect of the new age involving scientific knowledge and human accomplishment. The release from Satan's rule will result in true happiness. This does not mean that knowledge will not be increased in the kingdom, but it does mean that mankind, for the first time, will be able to cope with and fully utilize knowledge for the benefit and well-being of all, because selfishness and greed will be eradicated.

One of the interesting prophecies concerning the kingdom is found in Isaiah 25:6-10, "In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD, we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest."

In the Bible, a mountain is symbolic of a kingdom, and in highly pictorial language the prophet is telling us that in this kingdom there will be a superabundance of every material thing that those in the kingdom could possibly want. He then implies that under Satan's rule the world has been covered with a veil of ignorance (as far as God and his purposes are concerned) and that associated with this they have been under a covering of superstition, greed and selfishness. The prophet states that in the kingdom, the LORD will remove this covering and the result will be that for the first time since the Garden of Eden man will be able to know God and come into harmony with his laws and earn life. The work of the kingdom

will be to eventually eliminate death, and all the associated ills and sorrows. The response of the people will be, “Lo this is our God; we have waited for him.”

Another beautiful prophecy found in Isaiah seems to teach that in the kingdom there will be an equal distribution of material things, and that all will have the same opportunity to participate in the kingdom arrangements—a fact that will bring blessings, joy, and personal satisfaction to all. The prophecy reads: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble.” (Isa. 65:22,23) We recognize that the language used in this prophecy is symbolic, but nevertheless it pictures in our minds a society under control where knowledge and all the elements of the society are used for the benefit of all.

In Micah 4:1-4 is recorded another prophecy that bears on the point of our lesson. “But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain 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 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.” Again we recognize that much of the language in the prophecy is symbolic, but it does teach us that God’s kingdom will have

preeminence in all the earth, and that because of the obvious blessings that are flowing to the nucleus of the kingdom, all nations will desire to become a part of it. The chief work of the LORD during the kingdom time will be to write his laws in the hearts of the people. We have learned that the essence of that law, as stated by Jesus (Matt. 22:37-39), is, "Thou shalt love the LORD thy God with all thy heart, and all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Because of their obedience to this law, the people will not learn war, but will convert the machinery of war to useful purposes, and all of this will result in a society where the great skill of mankind will be equitably beneficial to all. This is the LORD'S doing and will not be dependent upon the present works and knowledge of man. □



Weekly Prayer Meeting Texts

SEPTEMBER 1—But the LORD said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel.—Acts 9:15 (Z. '03-206 Hymn 225)

SEPTEMBER 8—Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.—James 4:4 (Z. '99-70 Hymn 134)

SEPTEMBER 15—Come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you.—II Corinthians 6:17 (Z. '99-203 Hymn 312)

SEPTEMBER 22—Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.—Psalm 23:6 (Z. '03-413 Hymn 288)

SEPTEMBER 29—Every one that is proud in heart is an abomination to the LORD.—Proverbs 16:5 (Z. '03-329 Hymn 103)

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. It is easy to trust God when one's path is in pleasant places, but what Old Testament character under very trying circumstances had faith to say, "Though he slay me, yet will I trust him"?

2. What book in the Bible records the following? "The LORD is gracious, full of compassion; slow to anger, and of great mercy. The LORD is good to all; and his tender mercies are over all his works."

3. Ephesians 3:17-19 reads: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." How can one comprehend and know that which passeth knowledge, or is beyond understanding?

4. What doctrine, still believed by many, is responsible for much blindness concerning the breadth, and length, and depth,

and height of God's abounding love?

5. "For unto us a child is born, unto us a Son is given: and the government shall be about his shoulder, and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." To whom does this Old Testament prophecy of Isaiah have its application?

6. What has been the greatest manifestation of God's love toward his intelligent creation of this earth?

7. Is the fact that the majority in Christendom believe the doctrine of eternal torment sufficient reason to accept the belief that most of earth's children will spend eternity in a hell of fire?

8. Does the Bible teach the doctrine of eternal torment?

9. As knowledge increases and superstitions fade, why has skepticism and infidelity—unbelief in God's Word—increased?

(Answers on page 45)

International Bible Study Lessons

LESSON FOR SEPTEMBER 4

God of Creation

KEY VERSE: "The heavens declare the glory of God; and the firmament showeth his handiwork."—Psalm 19:1

SELECTED SCRIPTURE: Genesis 1:1; Psalm 19:1-4; Acts 17:24-28; Romans 1:20

THE Bible's approach to the subject of creation starts with the reasonable assumption that a Creator, an intelligent first cause, already existed—"In the beginning God created the heaven and the earth." (Gen. 1:1) While many scientists lack faith in the existence of a personal Creator, attributing all the creative works to the operation of natural law, there are many others who admit their inability to explain the operation of natural law without an intelligent lawgiver.

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that beyond all this display of intelligence and power must be the design of a great Being who is not only the Creator but one who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish say in their

hearts, "There is no God," (Ps. 14:1; 53:1) David wrote: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1, 2) Surely no truer statement of fact than this has ever been written! An appreciation of the infinite power of the Creator and of our littleness should make us teachable. How marvelously is the power of God manifested in his creative works! Think for a moment of our own solar system, which is but an infinitely small part of the universe. We stand appalled at the great power of the Creator, and yet the Scriptures tell us that he is as loving and kind as he is wise and powerful.

The six days of creation outlined in the first chapter of Genesis are descriptive, not of the creation of the earth, but of

its gradual preparation for vegetable and animal life. Genesis 1:2 explains that the earth as originally created was "without form and void;" that is, its ultimate contour, as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans; but the earth was. It is important for the student of God's Word to note that the six days of creation described in the first chapter of Genesis were not short periods of twenty-four-hour days, but were actually long epochs of time. In fact, the Bible in Genesis 2:4 refers to the entire creative period as one day. It is recommended that the reader who is interested in further information on this subject write to The Dawn, East Rutherford, NJ 07073, and ask for the booklet, "Creation." It will be mailed to you free.

As we have previously stated, the long period of creation was for the purpose of preparing the earth for the higher forms of animal life, of which man was the crowning creation. It was toward the close of the sixth creative day that man was brought into existence. In describing the creation of man, the Scriptures use a very different expression from that employed to explain the previous

creative processes. It is not, "Let the earth bring forth," as in the case of the lower animals, but, "Let us make man in our image, after our likeness." Also, in Genesis 2:7, we read, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [being]."

Man was created in the image, that is, the mental and moral likeness, of God, and he was fitted to rule over the beasts of the field. He was endowed with the gift of speech and was able to reason. He was given the ability to discern between right and wrong, and a conscience to guide him. The entire Bible is concerned with this man (Adam) and his offspring. Genesis not only tells us how he was made but also tells the story of his disobedience to divine law and the subsequent penalty of death pronounced upon him. The remainder of the Bible outlines the divine method whereby fallen man is to be recovered and the whole earth filled with the progeny of Adam, all of whom will enjoy everlasting life and happiness, conditional upon having learned to obey the Creator's laws willingly and joyfully. Those who are obedient will be rewarded with everlasting life. □

God of History

KEY VERSE: "Remember his marvellous works that he hath done." — Psalm 105:5

SELECTED SCRIPTURE: Psalm 105:4-11, 37-45

THE history of the LORD'S dealing with the nation of Israel was meant to be to them a rich source of strength and encouragement as they endeavored to be obedient to his laws. There were many incidents that demonstrated the LORD'S overruling providence in their behalf, but the most dramatic event is the subject of our lesson—namely, the deliverance of the nation from Egyptian bondage.

After Israel had suffered many years of slavery, Moses, by the LORD'S overruling providences, was raised up to deliver them. By a wonderful combination of circumstances, Moses was brought up in the household of Pharaoh and was taught in all the wisdom of Egypt. It was because of this circumstance and the fact that he was the meekest man in all the earth, that he could be used by God to deliver the Israelites from bondage and become a great leader of his people.

The LORD spoke to Moses at the burning bush, and commis-

sioned him to lead the Israelites out of Egypt to freedom. Some of the most outstanding miracles recorded in the Bible were performed under the direction of Moses in connection with this deliverance. There were ten plagues brought upon the Egyptians to obtain Pharaoh's consent for their release. The tenth plague was the death of Egypt's firstborn. The firstborn of the nation of Israel were spared because they were under the blood of the Passover lamb. To this day, the Israelites continue to commemorate this miraculous event in their national history.

There was also the miraculous crossing of the Red Sea, and the falling of the manna from heaven—the food which sustained the lives of the Israelites during their forty years' wandering in the wilderness of Sinai. There was also the sweetening of the bitter waters, and obtaining water from a rock. During that forty years' wandering, their shoes did not wear out. The God of Abraham, Isaac, and Jacob was

caring for them because they were his people.

Soon after Moses led the Israelites through the Red Sea and into the wilderness, he was used by God to give the nation his Law. The giving of the Law was a most significant experience in Israel's history. God promised that anyone who could keep his law perfectly would gain life. "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD." (Lev. 18:4, 5. See also Neh. 9:29; Ezek. 20:11) But the Scriptures tell us that no one was able—because of their fallen and imperfect condition—to keep the Law inviolate. Therefore, the Law served to prove the inability of the fallen race to obtain life by their own righteousness. "Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:19, 20

In spite of the miracles and all the other evidences of the

LORD'S overruling providences in their behalf, the nation of Israel was a disobedient, stiff-necked people and were displeasing to him. The Apostle Paul tells us that the experiences and history of the Israelites were for examples to the footstep followers of Jesus during the Gospel Age. We read in I Corinthians 10:1-12, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea . . . and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was [pictured] Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Neither be ye idolaters; . . . neither let us commit fornication; . . . neither let us tempt Christ; . . . neither murmur ye. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [age] are come."

By the examples God has given us of his faithfulness in dealing with his people in the past, we can have full confidence in his overruling power in our lives now. □

God of Inspired Prophets

KEY VERSE: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deuteronomy 18:18

SELECTED SCRIPTURE: Deuteronomy 18:15-22; Amos 5:21-24; Micah 6:8

THE golden thread of the Bible and the principal theme of all the prophets is the promise of a deliverer who will reconcile the people and establish a kingdom of peace and righteousness. Moses was one of these inspired prophets. The complete prophecy, a portion of which is quoted above, reads as follows, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19) In the context of this prophecy, the LORD, when he spoke to Moses, related it to the vow that the children of Israel had taken at Mount Sinai (Horeb) for it was here that the people pledged obedience to

God's law, saying, "All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD."—Exod. 19:8

The implication of the context of the prophecy is that the nation of Israel under Moses, the mediator of the Law Covenant, would not be able to obey God's law perfectly and that therefore the LORD, in due time, would send another mediator, who in a sense would be like Moses, but would have the power to better instruct the people and therefore bring about better performance. The prophecy goes on to state that those who do not obey under these more favorable circumstances will be cut off from among the people.

The Apostle Peter, who was also an inspired prophet and, in addition, an apostle, tells us that this prophecy by Moses was a forecast of God's kingdom here

on earth. We read the apostle's interpretation in Acts 3:19-26 which we quote in part, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

The expression, "restitution of all things," has to do with restoring to mankind the things lost because of Adam's transgression in the Garden of Eden. Before Adam sinned he was perfect. He had communion with God; he had dominion over all things on the earth; he had the promise of everlasting life if he continued to be obedient. (Gen. 1:26-31) Adam lost all of these things, including life, because of his transgression, and since he is the father of the race, all his

progeny inherited his condemnation, including the loss of life—death. Peter is telling us that during the times of restitution, or the kingdom, all of these things will be restored to man, including life itself, if man is obedient to God's laws under the very favorable conditions of the kingdom. This promise of the restoration of these things was so important to the LORD that he caused all his holy prophets to speak of them. Then the Apostle Peter adds, "Yea and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."—vs. 24

The Apostle Paul, in Hebrews the eighth chapter, also speaks of this wonderful time of restoration. In verse six he states, speaking of Jesus, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises." Then he continues and quotes from the wonderful prophecy in Jeremiah 31, saying, "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 . . . for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—vss. 10-12 □

Christ the Son of God

(GOD IN CHRIST)

KEY VERSE: "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son."—Hebrews 1:1, 2

SELECTED SCRIPTURE: John 14:8-11; Hebrews 1:1-4; I John 1:1-4

"THE first of all the commandments is, Hear, O Israel; The LORD our God is one LORD." (Mark 12:29) The true God of the Bible was not known in Paul's day, nor is he known in ours, except to the believers. God has permitted Satan, the god of this world, to blind the eyes of the people. (II Cor. 4:4) One of the ways Satan has employed to blind the eyes of the people is through the precepts of men. The concept of the trinity is one of these man-devised doctrines. Historically, the idea had its beginning about the start of the fourth century. It was at this time that this idea began to be elaborated and formulated into a doctrine, and an endeavor made to reconcile it with the belief of the church in one God. Out of the attempt to solve this problem sprang the doctrine of the trinity. It is a marked feature in Hinduism, Persian, Egyptian, Roman, Japanese, and most Grecian

mythologies. Please see **Cornant's Religious Dictionary**, page 944.

At the beginning of the fourth century, Constantine, who was emperor of Rome, promoted what he thought to be the reforms demanded by the times. His chief interest was to promote stability in the empire and this he concluded could best be done by uniting under one set of dogmas the various Christian factions and those who held pagan beliefs. Because the factions were unable to agree, Constantine called a council and presided over the deliberations. He rendered judgment on the questions at issue between the conflicting parties, and a standard of orthodoxy was established for the future government of the Christian world! Included was the doctrine of the trinity, although, at the time, very little was said of the Holy Spirit. It

became more clearly defined as part of a triune god in the years immediately following. Please see **Ridpath, History of the World**, Vol. 3, p. 33; **Moshiem's History of Christianity**, Vol. 2; **Encyclopedia Britannica**, Vol. 22, p.479. The doctrine does not come to us with good credentials, especially to the historian who is acquainted with the morals and life of Constantine, even though he professed to be a Christian.

The Bible does teach a oneness of the Father and the Son. One of these texts is John 14:8-11, which states in part, "He that hath seen me hath seen the Father." (vs. 9) In the context of this scripture Jesus explains what he means. Jesus had asked Philip the question, "Have I been so long time with you, and yet thou hast not known me, Philip?" The meaning of the question was that Philip should have become aware of the perfection of Jesus' life, his mercy, love and goodness. In other words, Jesus reflected in his life God's perfect character, and in this sense Philip had seen in Jesus all that he would ever be able to discern of the Father—his character.

Jesus, in his Sermon on the Mount, admonishes his footstep followers to endeavor to mani-

fest the same characteristics, that is, the Heavenly Father's character, in their lives; the objective being that they too might become children, sons, of the Heavenly Father: "That ye may be the children of your Father which is in heaven. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:45-48) The ultimate objective held out to the footstep followers of Jesus during the Gospel Age is expressed by Jesus in his prayer recorded in John, the seventeenth chapter: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. 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." (John 17:16-21) It should be obvious to all that the oneness between the Heavenly Father, the Son, and the footstep followers of Jesus is that of mind, purpose, and activity.

We invite you to write for the free booklet, "Father, Son, and Holy Spirit." Address your request to Dawn Publications, East Rutherford, NJ 07073. □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 11

The Church and Its Mission

THE first four books of the New Testament, the Gospels, present a portrait of Jesus, the one whom the Creator, our Heavenly Father, sent into the world in fulfillment of his promises to provide a redeemer and savior to rescue man from sin and death. From the teachings of Jesus contained in these books, we learned that it is the divine plan that a small company should be selected from the world of mankind to be associated with him in his kingdom, and that he personally began the selection of these.

It was to this called-out class that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The fifth book in the New Testament, called The Acts of the Apostles, reveals the manner in which the early members of this little flock of Jesus' faithful disciples became established, and how they went about fulfilling their commission to be ambassadors of Jesus. The apostles were the ones chosen by Jesus to be the inspired leaders of his witnesses.

While Jesus was still with his disciples in the flesh, he promised that after he went away he would send the Holy Spirit to comfort them, and to guide them "into all truth." (John 15:26,27; 16:6,7,13) After his resurrection, when Jesus appeared to his disciples the last time before he returned to heaven, he renewed this promise. (Acts 1:8) It is in the second chapter of the Book of Acts that Luke, the writer, records the fulfillment of these promises of Jesus to send the Holy Spirit.

The Holy Spirit—mistranslated Holy Ghost in the King James Version of the Bible—is the invisible power of God used by him to accomplish the good purposes of his will. In Genesis 1:2 we read that “the Spirit of God moved upon the face of the waters.” Here God’s Spirit is referred to as a creative power. In the lives of the disciples this Spirit, or power, was one of revelation, of comfort, of guidance, and of strength to do his will in the face of opposition. Frequently in the Bible, the pronouns he and his are used with reference to the Holy Spirit. But this also is an incorrect translation, for the Holy Spirit of God is not a person.

The Holy Spirit came upon the waiting disciples at Jerusalem in a miraculous manner, and in fulfillment of Jesus’ promise that when he returned to his Father he would send this Comforter, the Holy Spirit. They needed this experience to establish still more firmly their faith and confidence in Jesus as the Messiah. He had left them, and even though they had been convinced of his resurrection from the dead, they would have been in a difficult position to represent him in an unbelieving world without this definite evidence of his return to the heavenly courts.

This wonderful experience occurred, Luke tells us, “when the day of Pentecost was fully come.” (Acts 2:1) Pentecost was one of the special feast and assembly days of the Jews, many thousands of whom visited Jerusalem each year for the occasion. This meant that there were Israelites in the city at the time from many countries, all speaking the language of the country from which they had come.

One of the manifestations of the Holy Spirit at that time was the ability it gave the disciples to speak to their visiting countrymen in the language of their various homelands. This was called speaking with tongues. It was, at the time, a very practical demonstration of divine power, for it accomplished God’s design to give the natural descendants of Abraham, scattered throughout various parts of the then known world, a witness concerning the messiahship of Jesus.

Jesus forewarned his disciples that they would be hated and persecuted, even as he was, and this opposition to the Christian cause first began to manifest itself at Pentecost. The enemies of Jesus attacked his followers with bitter, untruthful words. Instead of recognizing that God's blessing was upon the disciples, these enemies charged that they had become intoxicated. The Apostle Peter quickly and energetically refuted this charge, and in one of the most masterful sermons ever preached, explained to his hearers the true significance of the amazing manifestation.

Previously Peter had been opposed to Jesus' giving himself up voluntarily to die. With the other disciples, he was frustrated and bewildered when the Master was crucified. They did not understand the reason for his death, and began to wonder whether or not he truly was the Messiah. But now the Holy Spirit had come, and in addition to enabling them to speak in tongues, it enlightened their minds to the significance of what had occurred. Jesus promised that the Holy Spirit would guide them into all truth, and that it would call to their remembrance the things which he had taught them.—John 14:26

These promises were now fulfilled, so the once confused Peter, addressing that pentecostal multitude, explained that Jesus had died in fulfillment of prophecy, and, in keeping with the promises of God, had been raised from the dead; and as he himself had promised, had shed forth that which they did now see and hear; that is the manifestation of the Holy Spirit. (Acts 2:14-33) The Holy Spirit also revealed to Peter the meaning of the Old Testament prophecies, and he now quoted from the Book of Joel to show that hundreds of years before, the LORD had promised to pour out his Spirit "upon his servants and handmaids."—Joel 2:28-32

Now Peter understood that Jesus could be confident in the face of death because he trusted in his Heavenly Father's promises to raise him from the dead. In order to prove to his hearers that it was in the divine plan that the Messiah should

die and be raised from the dead, Peter quoted Psalm 16:8-10, a prophecy depicting Jesus' great faith in his Heavenly Father. It reads: "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

In this Old Testament prophecy, it is the Hebrew word **sheol** which is translated 'hell'. As we have already seen, this is the only Hebrew word in the Old Testament which is translated hell. In quoting the prophecy, the Apostle Peter translates **sheol** by the Greek word **hades**. This proves that **hades**, so often translated hell in the New Testament, has the same meaning as **sheol** of the Old Testament, that meaning being death.

The fact, then, that Jesus was in hell from the time he died until his resurrection simply means that he was in the condition of death. This is in keeping with another prophecy concerning him which states that he would pour "out his soul unto death." (Isa. 53:12) The soul is the being, and Jesus, as a being, died that he might take the sinner's place in death. It was thus that he became the redeemer of the sin-cursed and dying world of mankind.

It was the Prophet David who wrote the prophecy containing the statement, "Thou wilt not leave my soul in hell," but Peter emphasized that it could not apply to David, because he had not been raised from the dead. Concerning David the apostle said, "He is both dead and buried, and his sepulchre is with us unto this day." (Acts 2:29) Many might claim that David had gone to heaven, but Peter states that in his day, David was still both "dead and buried."

It was a stirring sermon that Peter preached. In addition to calling attention to the fulfillment of prophecy, he emphasized the guilt of those who had been instrumental in crucifying the Lord of glory. The account says that "when

they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2:37

These were all Jews, therefore brethren of the apostles. But now these who were pricked in their heart were about to become brethren in Christ. They were instructed to "repent, and be baptized . . . in the name of Jesus Christ." (vs. 38) Three thousand Jews repented that day and were baptized. These "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (vss. 41, 42) In verse forty-seven we read that the LORD "added to the church daily such as should be saved." This is the first time the word church appears in the Book of Acts. It is a translation of the Greek word **ekklesia**, meaning a calling out. Jesus expressed this same thought when he said to his disciples, "I have chosen you out of the world."—John 15:19

It is important to recognize the truth which this word conveys, and it is doubtless by divine providence that it is used so early in the Book of Acts. The apostles and other disciples of Christ were not sent out to convert the world. God's purpose through them was to select from the world a little company who later, when exalted to glory with Jesus in his divine government, would become the channel of God's blessings for the remainder of the world of mankind.

So, through the Book of Acts, we find that the church is always a humble group, small in number, having no influence in the world and not desiring such influence. No other name than Christian is given to the disciples of that time; and this title is mentioned only three times—in Acts 11:26; 26:28; and I Peter 4:16. Believers were first called Christians at Antioch. (Acts 11:26) No denominational names were given to the first believers. They were simply the church, the called-out ones. There was the church at Jerusalem, the church at Ephesus, etc., and sometimes mention is made of the church which met in one or another of the homes of the brethren.

As we have already quoted, the record states that beginning with Pentecost, God daily added to the church such as should be saved. No one can become a member of the true church of Christ through his own volition, nor does the enrollment of one's name in a denominational church register constitute one a member of Christ's church. Jesus explained that no one could come to him unless his Heavenly Father drew him. It is God, through the power of the Gospel, who draws men and women to Christ, and upon the basis of their acceptance of and obedience to the Gospel, makes them members of his church—those whom he is calling out from the world and preparing for joint-heirship with Christ.

Nor does the expression, such as should be saved, imply that the only ones to be saved through the blood of Christ are those who during the present age are made members of the true church. The salvation referred to here is the salvation offered to believers during the present age upon the basis of faith. Through faith these are released from the condemnation which is upon the world, and if they are faithful to the terms of the Gospel they will attain to immortality in the resurrection.

These, however, as we have seen, are being prepared to live and reign with Christ, that together with him they might be the channel of salvation from death for the whole world of mankind during the kingdom age. Thus the calling and preparation of the church to be with Christ is merely the beginning of salvation opportunities. In God's own due time, as we learned from the promises of the Old Testament, the knowledge of God's glory will fill the earth, and all mankind will be given the opportunity to accept the divine provision of salvation from death through Christ, and in accepting and obeying the laws of the kingdom, will live forever.

Gentiles Invited

The Book of Acts records the circumstances under which the Gentiles were first given an opportunity of becoming a

part of the church of Christ. When Jesus first sent his disciples into the ministry of the Gospel he said to them, "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." (Matt. 10:5,6) There was a reason for this. In our study of the Old Testament we saw that the natural descendants of Abraham were then God's chosen people; not because he had no love for the Gentiles, or because he had no intention of blessing them, but because he had selected Abraham's seed to be his channel of blessing to the remainder of mankind.

But this was conditional upon their obedience to his law. Our study of the Old Testament revealed that the Jewish nation was almost continuously disobedient. The final test came when Jesus, their Messiah, presented himself to them. They rejected him, and just before he died he said to that nation, "Your house is left unto you desolate." (Matt. 23:38) This was merely, however, the rejection of the nation as the ruling house of God. As individuals, the Jews have continued to have the same opportunity of believing in Christ as have the Gentiles.

God foreknew the course the Jewish nation would take, and through the Prophet Daniel indicated that he would confirm the covenant with them for a period of seventy weeks. (Dan. 9:23-27) These proved to be symbolic weeks, in which each day represented a year. The total period was, therefore, four hundred and ninety years. Four hundred and eighty-three of these years, or sixty-nine weeks, had elapsed when Jesus began his ministry, a ministry which was terminated in three-and-one-half years by his crucifixion.

Daniel's prophecy reveals that in the midst, or middle, of this seventieth week the Messiah would be cut off, but not for himself—he would die for the sins of the whole world. After Jesus' death there would therefore remain three-and-one-half years of exclusive favor for the Jewish nation. Then the Gentiles would have an opportunity to become followers of

Jesus, and if faithful unto death, to live and reign with him in his kingdom.

It was in accordance with this divinely foretold timetable that Jesus, when he appeared to the disciples for the last time before returning to heaven, commissioned them to go into all the world and preach the Gospel. Previously he had restricted their activities to the one nation of Israel; but now, even though there were still more than three years of exclusive opportunity left for that nation, he knew that if they followed his instructions to begin their work at Jerusalem, then expand it throughout Judea, the time would expire before any Gentiles were reached.

But finally the time did come for the Gospel to go to the Gentiles. The LORD arranged the circumstances in connection with the first Gentile convert in such a way as to convince the disciples—all of whom thus far were Jews—that a new era had begun in which Gentiles were no longer to be barred from the church. The first Gentile convert was Cornelius, and the Apostle Peter was used to present the Gospel message to him.

This was in fulfillment of a prophecy made by Jesus in which he told Peter that he would give him the “keys of the kingdom of heaven.” (Matt. 16:19) Peter used one of these keys on the day of Pentecost when, through his preaching to the Jews there assembled, he opened up to them the privilege of becoming joint-heirs with Jesus in his kingdom. He used the other key when through the Gospel he presented the same opportunity to the Gentiles, Cornelius being the first.

The circumstances of Cornelius’ conversion were unusual. He was “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” (Acts 10:2) He had a vision “evidently about the ninth hour of the day.” An angel spoke to him, and Cornelius asked, “What is it, LORD? And he [the angel] said unto him, Thy prayers and thine alms are come up for a memorial

before God. And now send men to Joppa, and call for Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.”—vss. 3-6

Toward evening of the next day, when messengers from Cornelius were proceeding to visit him, Peter went on the roof of Simon, his host, to pray. He became hungry, but the evening meal was not ready, so he fell asleep, and into a trance. In this vision he saw a sheet, or a basket, let down from heaven “wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.”—vss. 9-12

Then “there came a voice to him, Rise, Peter; kill, and eat.” Peter replied, “Not so, LORD; for I have never eaten anything that is common or unclean.” Then the voice “spoke unto him again, the second time, What God hath cleansed, that call not thou common.” (vss. 13-15) This was done again the third time. The significance of this experience was not clear to Peter until he returned with the messengers sent by Cornelius, and in response to his preaching witnessed the repentance and conversion of this Gentile and his kinsmen and near friends, and saw the evidence of the outpouring of the Holy Spirit upon them. (vss. 17-38) It was now God’s will for the unclean Gentiles to come into the church.

It was somewhat difficult for the Jewish believers to become adjusted to this broadened aspect of the divine call to joint-heirship with Christ. A miraculous vision was essential to help Peter grasp the fact. However, the other disciples remained more or less hesitant, especially since there seemed a likelihood that these Gentiles, with their different customs and practices, might defile the church and disrupt the fellowship of the brethren.

An apostolic conference was called at Jerusalem to consider the issue, and Luke reports the proceedings of this conference in Acts 15:6-20. Peter attended, and related his experience in the conversion of Cornelius. This convinced the

brethren that the Gentiles were being received by God. James, apparently the chairman of the conference, summed up the matter, saying:

“Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first [or, for the first time] did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doeth all these things. Known unto God are all his works from the beginning of the world.”—vss. 13-18

This is a wonderful summary of the divine plan for the church—the called out ones—from among both Jews and Gentiles. James, quoting Peter to prove his statement, explains that God first visited the Gentiles, not to convert them all, but to take out of them a people for his name. This calling out work of God in the present age constitutes the rebuilding of the tabernacle of David, or the spiritual house of David. Then, through Christ's kingdom (the reestablished house of David), all the resurrected world of mankind will be given an opportunity to gain everlasting life on earth.

James concludes his summary of the divine plan for the salvation of mankind with the statement, “Known unto God are all his works from the beginning of the world.” From this we can be assured that there has been no miscarriage of any feature of the divine plan, no failures in the outworking of God's loving purpose to restore the human race to life in his own due time. In our review of the books of the Bible thus far, we have seen the plan of God unfold, and the marvelous manner in which many of its details have already been carried out.

The plan of God, those works which have been known to him from the foundation of the world, contain important time

divisions. One of these comprised the world before the Flood. After the Flood a new world began, which continues, the Scriptures reveal, until its destruction in the climax of the time of trouble, or day of the LORD. (II Pet. 3:10,12) Then there will be another new world, figuratively described by the Prophet Isaiah as a "new heavens and a new earth."—Isa. 65:17

The world which began after the Deluge is divided into ages insofar as the outworking of God's plan is concerned. From the Flood to the death of Jacob, God's dealings were exclusively with certain individuals such as Noah, Abraham, Isaac, and Jacob. Therefore this can be properly designated the Patriarchal Age. It was during that age that God made his wonderful promises to bless all the families of the earth through the seed of Abraham.

At the death of Jacob, God began to deal with Jacob's twelve sons as a group, which became a nation, the Jewish nation. Thus the period of time from the death of Jacob to the coming of Christ we may designate the Jewish Age, because it was during this time that God dealt with the Jewish nation. Through Moses he gave them his Law. He sent his prophets to them, and when they were obedient to the LORD he prospered them and protected them from their enemies.

Thus he held them together as a nation, and prepared them to receive their Messiah and become associated with him in his future kingdom through the promised blessings which would flow out to all the families of the earth. We have already learned of their failure to qualify for this high position, and now, through the Gospel, the invitation was being extended to individuals among the Gentiles who would accept it, and who would obey the terms of discipleship.

But this was not an emergency measure on God's part, as James declared to the conference in Jerusalem, known unto God are all his works from the foundation of the world. His plan for the world before the Flood was known and accomplished. What he designed for the Patriarchal Age

came to pass. God knew that despite all his mercies toward the Jewish nation, the majority would fail when the final test came. So from the foundation of the world he planned to “visit the Gentiles to take out of them a people for his name.”—Acts 15:14

God’s plan, however, does not provide for calling the Gentiles as nations, but as individuals, and upon the basis of individual acceptance of the Gospel. The work of God in the earth from then until now has been accomplished through the drawing power of the Gospel, so we may designate this the Gospel Age—the age in the plan of God during which individuals from among both Jews and Gentiles who respond to the Gospel are trained and tested in preparation to live and reign with Christ in that kingdom which later will bless all the families of the earth.

Persecution

Jesus had forewarned his disciples that as his witnesses they would encounter much opposition from the world. He said, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33) As the Book of Acts reveals the activities of the apostles and other believers in connection with the establishment of the Early Church, it relates a number of incidents in which unbelieving Jews and Gentiles alike were unfriendly to Christians. By intimidation and by imprisonment, they endeavored to hinder, and if possible, to destroy the work of the disciples.

The first disciple actually to give his life for the cause was Stephen. He was taken before the Jewish Sanhedrin for trial, where he presented a brilliant oration in which he outlined the messianic hopes of Israel. He showed that Jesus was the Messiah of promise, and traced God’s dealings with the fathers of Israel, from Abraham to Moses, their revered lawgiver. He declared that Moses had foretold the coming of the Just One whom they had murdered. But this testimony served only to make them more bitter against Stephen, and he was stoned to death.—Chapter 7

The LORD strengthened Stephen for this difficult experience by favoring him with a vision. Describing it, Stephen said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (vs. 56) This must have given Stephen additional assurance that Jesus was the Messiah of promise and that death in his cause would ultimately lead to joint-heirship in the messianic kingdom. But it did not mean that Stephen joined his Lord the moment he died, for verse sixty explains that "he fell asleep." Yes, he fell asleep in death to await the return of the Lord, when, through a resurrection from death, he would become associated with him in heavenly glory.

Saul of Tarsus

With the trial and stoning of Stephen, there is introduced one who is very prominent in the New Testament Scriptures. He was Saul of Tarsus. Saul was among those who tried and condemned Stephen to death. He was a bitter enemy of the disciples and "made havoc of the church, entering into every house, and hailing men and women committed them to prison." (Acts 8:3) Armed with letters of authority from the high priest, Saul was on his way to Damascus to continue his fight against the church, determined to stamp out the Christian heresy—as he supposed it to be—when "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts 9:3, 4

Saul asked, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (vs. 5) Saul was convinced, and in a spirit of true humility asked what the Lord would have him do. He was directed to go to a certain house in Damascus where he would receive his instructions. Saul was converted, and became a servant of the church instead of its enemy.

Ananias, a disciple of Damascus, was sent to Paul, the Lord having first said to him, "He [Saul] is a chosen vessel unto

me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—Acts 9:15, 16

Saul's name was changed to Paul, and he became the great Apostle Paul, commissioned by the Lord to be, in a special way, an apostle to the Gentiles. Immediately upon his conversion he began to preach Christ in Damascus. Some of the apostles remained in Jerusalem to serve, but Paul traveled extensively in the ministry of the Gospel—throughout Asia Minor, Greece, and Italy. He was instrumental in establishing many of the first congregations of Christians.

Like the other disciples, much of the time he was under the fire of persecution, either from Jews or from Gentiles. On one of his journeys to Jerusalem, to deliver funds he had collected for the famine-stricken brethren there, he was warned that "bonds and imprisonments" awaited him. (Acts 20:23) His friends advised him not to go, but his reply was, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Paul went to Jerusalem as he had planned. Visiting the Temple there he was mobbed by his countrymen, and then taken into protective custody by the Roman police. Although a Jew, Paul was by birth also a Roman citizen, and therefore had the right to appeal his case to Caesar, which he did. Although this meant remaining a prisoner for years, he nevertheless was taken to Rome under government protection against the assaults of his Jewish enemies. He was finally beheaded in a Roman prison.

On one of his missionary journeys, Paul visited Athens. While there, he sought out the Jews in their synagogues and in the marketplace, and daily discussed the Gospel with devout persons. The record says that "then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers

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OREGON

Oaks Park/
Portland KLIQ 1290 9:45 a.m.

PENNSYLVANIA

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

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

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

VIRGINIA

Richmond WGGM 7:45 a.m.

Radio Broadcast Schedule

WASHINGTON

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

WISCONSIN

Milwaukee	WZUU	7:00 a.m.
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WYOMING

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

PUERTO RICO

Aguadilla (Fri.)	WABA	8:00 p.m.
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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.
Fredericton, N.B.	CFNB	10:15 p.m.

Corner Brook, Nfld.

CFCB 570 12:15 p.m.

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

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

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

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

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

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

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

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

Prince Albert, Sask.

CKBI 900 7:30 a.m.

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

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

BRITISH WEST INDIES

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

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

Europa Radio Milano	FM 83.300	11:30 a.m.
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Euro Tele Radio Calabria	102 MHZ (Fri.)	5:30 p.m.
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Radio Corleone Centrale	FM 88-500 FM 92	11:00 a.m.
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NEW ZEALAND

Dunedin	4XD	11:45 a.m.
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Whakatane	IXX	6:45 a.m.
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NIGERIA

Ondo State (Wed.)	OSBC	2245
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PANAMA

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

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

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

SPAIN

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

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

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

ARIZONA

Nogales	KFBR 1340	9:00 a.m.
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CALIFORNIA

Wasco	KWSO 1180	7:45 p.m.
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FLORIDA

Coral Gables	WRHC	8:45 a.m.
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MEXICO

Mazatlan	XECQ	8:30 a.m.
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TEXAS

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

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.

FLORIDA

Miami WKID
Jacksonville Channel 17

GEORGIA

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

ILLINOIS

Champaign-Decatur-Springfield
WBHW

IOWA

Cedar Rapids KTS Channel 13
Mt. Vernon/Lisbon WMVI-Cable
Every weekday 7:00 a.m.

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBd

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City Channel/Cable Co.

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

ARKANSAS

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

CALIFORNIA

Fresno Channel 13
Los Angeles Channels 18, 19, 44
Theta Cable
San Diego Channel 22
San Francisco Channel 18
San Luis Obispo Channel 25

City Channel/Cable Co.

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

CONNECTICUT

Hartford-
New Haven Channel 33
Rollins
Southern Connecticut
Storer
Valley

DELAWARE

Philadelphia Channels 2, 22

FLORIDA

Ft. Lauderdale Channel 25
Broward
Dade
Hollywood

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

City Channel/Cable Co.

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

GEORGIA

Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
25, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom
Augusta Cablevision
Columbus Channel 18
Tallahassee Channel 12

IDAHO

(6:30 a.m.)
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 5

ILLINOIS

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

INDIANA

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

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

say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.”—Acts 17:17, 18

That there should be a resurrection of the dead does seem strange to heathen philosophers. Of all the religions of the world, the Christian religion alone holds out the hope of a resurrection of the dead. Heathen religions, on the other hand, do not accept the reality of death. Death, they claim, is but the gateway into another form of life. Many denominational churches have come under the spell of this delusion, claiming that there is no death.

The Athenian philosophers decided that they would like to hear more from Paul. The account states that “they took him, and brought him unto Areopagus [Mars’ Hill, the highest court in Athens], saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean.”—Acts 17:19, 20

Paul accepted this invitation, knowing it was a good opportunity to present the Gospel of Christ to these Gentile philosophers. As he stood on Mars’ Hill, below him to the left was a valley in which had been erected many idols, each of which was ascribed to a certain god, one being labeled, “To the Unknown God.” Towering above him to his right was a giant heathen temple (partially preserved ruins of this temple still exist) known as the Acropolis. His audience reclined on the slopes of the hill below him. In this setting, opening his discourse, Paul called his hearers’ attention to their idol, the Unknown God, and said, “Whom therefore ye ignorantly worship, him declare I unto you.”—Acts 17:23

Alluding to the massive and imposing heathen temple on the hilltop above him, Paul said, “God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men’s hands, as though he needed anything,

seeing that he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth.”—vss. 24-26

Among all the gods of which the Athenians were so proud, there was none that could give to all life, and breath, and all things. The God who could do this was unknown to them, and only a few who heard Paul’s explanation of the true God were prepared to believe on him. There have been a few in every age, as Paul explained, who “seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being.”—vss. 27, 28

Having explained that the true God is a living God, and one who gives life and breath to all, Paul added for the further benefit of his idol-worshipping hearers, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” (vs. 29) Then, referring to the Athenians’ lack of knowledge of the true God, Paul continued, “The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—vss. 30, 31

The times of this ignorance referred to by Paul was the entire period from Eden to the first advent of Christ. During all that time God winked at the superstitions and idolatrous worship of the Gentile nations—the heathen, as they are called in the Bible. And while Paul said that now “God commandeth all men everywhere to repent,” this call to repentance has not been intelligently heard as yet except by the few. It began to sound forth in Paul’s day, but not until the Millennial Age will its clarion tones of truth and conviction reach all mankind. So it is still true of those who have not been reached by the call that God winks at their lack of

knowledge of him, and holds them responsible for their wrongdoing only in proportion to the measure of their enlightenment.

What a wonderful message of hope Paul gave to the Athenians when he explained that God had appointed a day, a period of time, when he would judge the world in righteousness by that man whom he hath ordained, Jesus Christ the righteous! The word judgment includes the thought of a trial. According to Paul, therefore, all men are to have a future trial for life, a trial in which Jesus, who gave his life for the sin-cursed world and was raised from the dead by his loving Heavenly Father, will be the presiding Judge. This does, indeed, give assurance of the future happiness of mankind.

Nor did Paul present this reassuring message to the Athenians by his own authority. He spoke under the inspiration of the Holy Spirit, the same Holy Spirit of God which had inspired the Prophet Isaiah to write that when the LORD'S "judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) In our study of the Book of Ezekiel, we learned of God's design to awaken the Sodomites and other wicked people of the past from death. And Jesus said that it would be more "tolerable" for them in the "day of judgment" than for the Jewish cities who rejected him.—Ezek. 16:53, 60-62; Matt. 10:15

Paul would also know of Jesus' parable of the sheep and the goats, a parable designed to portray the work of the judgment day, when all would have an opportunity to manifest a sheep-like attitude before the Lord and receive his approval and blessing. To the sheep in this parable Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

This is the kingdom, or dominion, that was given to our first parents, but which they lost because of their disobedience to divine law. (Gen. 1:27, 28) It will be restored

to mankind at the close of that day which God has appointed, in which he will judge the world in righteousness. This is the great objective toward which the plan of God has been leading throughout the ages.

“Times of Restitution”

This great objective of the divine plan is further elaborated upon in the Book of Acts by the Apostle Peter. While the chief concern of the apostles was to establish believers in their hope of participating with their returned Lord in the work of his future kingdom, they also, and logically, continued to emphasize the great purpose of Christ's kingdom, which is the blessing of all the families of the earth, and explains that then there will be “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

This summary of one of the important teachings of the prophets is part of a sermon which Peter preached in explanation of a miracle he had just performed—the healing of a man who had been unable to walk from the time of his birth. (Acts 3:1-9) Peter explained that the miracle had been performed through the power of the resurrected Jesus—“through faith in his name.” (vs. 16) It was a miracle of restoration, and was used by Peter to illustrate the universal purpose of Christ to restore all mankind to life, following his return and the establishment of his kingdom.

It is this general work of healing and restoration which Peter describes as the restitution of all things. He reminds us that this glorious future work of Christ had been foretold by all God's prophets since the world began. In our study of the Old Testament books we noted many of these wonderful promises of God. As an example of this prophetic testimony concerning the times of restitution, Peter refers to the promise made to Abraham, “In thy seed shall all the kindreds of the earth be blessed.”—Gen. 22:18; Acts 3:25

Peter also cites a prophecy by Moses. "A prophet shall the LORD your God raise up unto you of your brethren, like unto me." (Deut. 18:15, 19; Acts 3:22, 23) Peter's reference to this prophecy indicates that it will have its fulfillment through Christ after he returns and his church is associated with him in his kingdom. It will be then that all mankind will be given an opportunity to hear "that prophet," and those who obey will live forever. Those who refuse to obey will be "destroyed from among the people."—Acts 3:23

In declaring that all the prophets had foretold the times of restitution, Peter speaks specifically of "Samuel and those that follow after." Samuel records the statement by Hannah in which she says, "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up." (1 Sam. 2:6) It was because of original sin that the LORD condemned Adam to death, and this resulted in the death of all mankind, because all were born in sin. It was thus that the LORD killeth. But the LORD also maketh alive. This will be in the resurrection.

The text describes this in another way, saying of the LORD, "He bringeth down to the grave, and bringeth up." Here the word grave is a translation of the Hebrew word *sheol*, which, as we have seen, is the only word in the Old Testament which is translated 'hell'. In this statement, we have the definite statement that those who go to the Bible hell do not necessarily remain there, for a provision has been made for their return to live on the earth. This provision, as we have seen, is through Christ, the redeemer, who himself went into hell, the death condition, to take the sinner's place, and thus provide for his release.

Job, another prophet of the LORD, expressed his confidence that the LORD would restore him to life, saying, "All the days of my appointed time will I wait [in death] till my change come; thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:14, 15

The Prophet David foretold many beautiful and wonderful things about the times of restitution, emphasizing that these blessings would reach the people through the administration of Messiah's kingdom. Speaking of the times of ignorance later referred to by Paul, and describing it as a time of darkness, David wrote, "Weeping may endure for a night, but joy cometh in the morning," the morning of the new day, the day of Christ's reign.—Ps. 30:5

David also foretold that in the times of restitution peace shall come to the people, and that the poor shall be delivered from their oppressors, the chief of which is Satan, the Devil. David wrote, "In his days [when Christ shall reign] shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72:7

The Prophet Isaiah had many wonderful things to say about the times of restitution. He prophesied that the LORD would "swallow up death in victory" (Isa. 25:8); that he will open blind eyes, unstop deaf ears, and cause the "lame man to leap as an hart;" also that "the ransomed of the LORD [all mankind] shall return [from death] with songs and everlasting joy upon their heads."—Isa. 35:5, 6, 10

The Prophet Jeremiah foretold the restitution of children. In a message of comfort to mothers, he said, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they [the children] shall come again from the land of the enemy." (Jer. 31:16) The land of the enemy is the condition of death. This is one of the Old Testament prophecies promising a resurrection of the dead.

Daniel wrote that the "God of heaven shall set up a kingdom." (Dan. 2:44) Speaking of the great time of trouble which is even now upon the nations, and of the phenomenal increase of knowledge that has come to the present generation of mankind, Daniel also wrote, "And many of them that sleep in the dust of the earth shall awake." (Dan. 12:2) The expression, dust of the earth, reminds us of the

original sentence of death passed upon our first parents, when God said to them, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) The promise that those who sleep in the dust of the earth shall awake is therefore a definite assurance that God proposes to restore the dead world to life.

Through the Prophet Hosea, the LORD foretold that he would "ransom" the people from the power of the grave, **sheol**; that he would redeem them from death. Then he added, "O death, I will be thy plagues; O grave [**sheol**, the Bible hell], I will be thy destruction." (Hos. 13:14) Jesus was the one whom God sent to ransom the people. He took the sinner's place in death.

So we might continue quoting the testimony of the prophets concerning the coming times of restitution. In our study of the Old Testament books we noted many of these promises. This coming time of blessing for all mankind is the great theme song of God, and he has guaranteed its accomplishment by sending Christ to die for the people. His shed blood ratifies all God's promises. The fulfillment of these wonderful promises of restoration for a lost race awaits only the completion of the church, the ones called out from mankind. It is the beginning of this calling-out work that is recorded in the Book of Acts. That work, we believe, is now nearly completed, and soon the promised blessings of restitution will, through the agencies of Christ's kingdom, begin to flow out to the people, all the people—all the families of the earth. ☐

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Barnsley	October 23	Ireland	October
Ipswich	November 13	Reigate	November 6

Answers to Test Your Knowledge Questions

(Questions on page 9)

1. Job, in chapter 13:15
2. Psalm 145:8, 9. The prophecy continues to read: "All thy works shall praise thee, O LORD: and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom, and thy dominion endureth throughout all generations." (vss. 10-12) This scripture portrays the goodness of God and the blessings which will come to earth through his kingdom. We therefore continue to pray with anticipation, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10
3. The great spiritual truths surpass all human knowledge. They are comprehended only by those who are consecrated to God, whose minds are illuminated by the Holy Spirit of God.—I Cor. 2:10, 14
4. The doctrine of eternal torment. It is not believed by analytical students of God's Word.
5. This is another strong link in the chain of evidence that Jesus

is the Christ. This prophecy of Isaiah 9:6 is also proof of man's futility in establishing peace without coming into harmony with Christ and the principles of his kingdom.

6. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4:9

7. No. See Isaiah 8:20, which reads, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Bible must be the foundation of our beliefs, "for therein is the righteousness of God revealed."—Rom. 1:17

8. No. A careful study of the pictorial language of the Bible shows that nothing is taught therein which is out of harmony with the manifestation of God's love.—Rom. 5:8; I John 4:9

9. Because many erroneously believe the Bible teaches what their reason is unable to accept—that a God of love can torment a majority of the race. For an explanation of this doctrine, send for the booklet, "**The Truth about Hell.**" ☐



Christian Life and Doctrine

Thirsting after God

“He leadeth me beside the still waters.” — Psalm 23:2

WATER is used in the Scriptures as a symbol of refreshing truth concerning God and his plan for us as Christians, and for all mankind. The green pastures of the shepherd psalm nourish and sustain, while the still waters refresh. Both are symbols of the truth, and both emphasize the vital necessity of knowing the truth in order to be spiritually healthy and vigorous as new creatures in Christ Jesus. The truth of the divine plan serves both as food and drink for the Christian, each representing the benefits of the truth in its own appropriate manner. The still waters of the psalm seem to portray more particularly the thought that by means of the truth we are refreshed by knowing and feeling an intimate and personal relationship with God, which produces a peace and tranquillity of soul implied in the revised text, “waters of quietness.”

In another psalm David wrote, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” (Ps. 42:1, 2) And again: “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is.” (Ps. 63:1) In these two beautifully phrased longings of the soul, David indicates his thirst after God, and in the shepherd psalm he exults in the fact that the Chief Shepherd does lead him beside the still waters of truth, and that he is thereby refreshed by the knowledge of God.

Water was not plentiful in that near-desert country where David tended his father's sheep. Therefore it was necessary

for the shepherd to know where water could be found, and to lead the sheep to these places of refreshment, else they would perish. It was, as the psalmist expressed it, a dry and thirsty land—or as the margin states, a “weary land without water.” This was true of much of the land of Palestine, and it is symbolically true of conditions throughout the world and in worldly churches—Babylon. God’s sheep, his true people, find no refreshing truth anywhere in the world. They must be led by the Good Shepherd to the fountains of still waters.

But first, like David, they must realize their need. They must discover the dryness of the land, and become truly thirsty for the living waters. Jesus said, “Blessed are they which . . . thirst after righteousness: for they shall be filled.” (Matt. 5:6) Once we realize the arid conditions of the world by which we are surrounded, we will listen carefully for the voice of the shepherd in order that we might be led to the refreshing waters.

More than Sentiment

There are millions of people throughout the earth who, in one degree or another, long to know God and to serve him. This is natural, for man was created in the image of God and endowed with a desire to worship his Creator. Through the centuries, this attitude of worship has been largely effaced in the majority of people, and in others, grossly distorted. To many, the experience of knowing and serving God is merely an emotional feeling. With these, the matter of understanding the doctrines of the divine plan as set forth in the Scriptures is of little importance. Whether they believe that the wages of sin is death or eternal torture seems to be of no special concern so long as emotionally they imagine that they feel near to God.

But this is not what the psalmist had in mind when he wrote concerning his thirsting after God. To him, drinking of the still waters to which the shepherd led him was more than an emotional ecstasy. After crying out, “My soul thirsteth for thee . . . in a dry and thirsty land,” David continued, “to see

thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee.”—Ps. 63:1-3

Here we have the sum of the matter—to see God’s power and glory as it is represented in the sanctuary; that is, in the Most Holy of the Tabernacle. How may one know of God’s power and glory, and be refreshed by that knowledge? It was David again who wrote, “The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge.” (Ps. 19:1,2) Truly we can see in the heavens a marvelous demonstration of the power and glory of God, but the heavens do not explain the relationship of the Creator to his people. The plan of God cannot be read from the stars.

David knew this, and while he delighted in this heavenly display of God’s glory, he rejoiced still more in the thought that “the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether.” (Ps. 19:7-9) The law, the testimony, the statutes, the commandments, and the judgments of the LORD are his expressed will for his people—his plan for them and through them for the blessing of all mankind. It is these that delighted David’s soul even more than the display of God’s glory which nightly was spread out before him in the heavens.

Truth Limited in David’s Time

The psalmist realized that his study of the heavens would not provide an intimate knowledge of God, and he knew also that there were great truths of the divine plan which the Creator at that time had not revealed to his servants. He rejoiced in the statutes and the commandments of the LORD as given through Moses. He was refreshed by the testimony

of the LORD as recorded by the prophets who went before him, but he knew there was a depth of meaning to that testimony which he had not been able to reach. The apostle tells us that the prophets did not understand the things which they wrote, for they were written for our admonition and enlightenment upon whom "the ends of the ages" have come.—I Pet. 1:12; I Cor. 10:11, **Diaglott**; Rom. 15:4

It was not until the beginning of the Gospel Age that the plans and purposes of God began to open up in a manner to reveal the fullness of his glory and power. Jesus brought "life and immortality to light through the Gospel," the apostle tells us; and Paul speaks of the mystery which had been hidden from ages and from generations, but is now made known to the saints. (II Tim. 1:12; Col. 1:26, 27) God's glory was revealed through Jesus, the living Word of truth, and the mighty power of God was displayed as never before in the resurrection of Jesus from the dead.—Eph. 1:17-20

The testimony of the LORD, spoken by the mouth of all the holy prophets, held out the hope of a coming Messiah, but not until the beginning of the Gospel Age did the people of God learn that the Christ was not one member, but many. (Acts 3:21, I Cor. 12:12) David knew and wrote that when God created man he crowned him with glory and honor, but this, as Paul informs us, was merely the terrestrial, or earthly glory. (Ps. 8:3-9; I Cor. 15:40) David did not know that the Christ, both Head and body, was to partake of the glory of God, the celestial glory. Not knowing this precious truth pertaining to the "high calling of God in Christ Jesus," David did not comprehend the power and glory of God as it is our privilege to do. (Phil. 3:14) He rejoiced in, and was refreshed by the still waters of truth to the extent that the plan of God was due to be understood at that time, but those still waters were not nearly so refreshing as they are today.

Knowing God through Present Truth

The opening of the Gospel Age marked a great advance in the unfolding of the divine plan for the refreshment of God's

people, but the LORD promised that the end of the age would witness a still further revealing of the mysteries of God in order that his people in this time of great need might be refreshed by an understanding of the wisdom, justice, love and power of God such as had never before been vouchsafed to his people. It was to be a time when the wise would understand; when brethren would not be in darkness; when meat in due season would be served to them; yes, a time when the words of the prophet would be fulfilled, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—I Thess. 5:14; Luke 12:42; Dan. 12:10, 12

How soul-satisfying indeed is the knowledge of God that has come to us through present truth! (II Pet. 1:12) The nominal church world today is more arid of the refreshing waters of truth than ever before; but the Good Shepherd has led us beside the still waters of truth which reveal God's glory in a manner and to a degree that truly satisfies. Now the whole plan of God as it centers in Christ Jesus can be understood. And how wonderfully it reveals God's glory! The glory of God is made up of the sum total of his attributes of wisdom, justice, love, and power, and never before have these attributes of God been so clearly understood as they are today through the aid of present truth.

The creative work of God shows forth his power. So do the resurrection of Jesus and the church, and the promised resurrection of all mankind. The sentence of death upon Adam and the race in Adam shows forth God's justice, as does also the ransom feature of his plan. God's love is revealed in the gift of his Son to be man's redeemer, and in all the gracious provisions he has made for both the church and the world. God's wisdom is displayed in every marvelous detail of his plan for the redemption and restoration of fallen man—in the permission of evil; in the arrangement whereby one man could redeem the entire race; in the foretold increase of knowledge at the end of this age by which the old

world is destroyed in preparation for the new; and in the exact timing of every feature of his plan.

In all of these truths is displayed the glory of God. It was David's longing to understand these things that constituted the great thirst of his soul. David wanted to know God as he believed him to be revealed in the sanctuary—the Most Holy of the Tabernacle. In the typical Most Holy there is a wonderful illustration of the four cardinal attributes of God's glory. The Mercy Seat, which covered the Ark of the Testimony, is where the blood of the typical sacrifices of the bullock and the goat was sprinkled. The sprinkling of the blood pictured the satisfaction of justice. The Mercy Seat therefore represented justice.

Overshadowing the Mercy Seat were the two cherubim with outstretched wings looking toward the Mercy Seat as though waiting until the blood was sprinkled before flying to take the glad tidings of justice satisfied to the people. These beautifully depict love and power as they operate for the blessing of the people when the work of atonement is complete and Christ appears in the presence of God, first for the church, and later for the world.

There was a miraculous light which constantly appeared over the Mercy Seat, and between the cherubim. Light symbolizes understanding or knowledge, and may, together with the Ark and its contents, represent the fourth attribute of God's character—his wisdom. Thus in the typical sanctuary is revealed the glory of God, the glory of his character of wisdom, justice, love, and power.

The Truth Satisfies

All of the glorious attributes of God's character are revealed to us through present truth. And how satisfying are these still waters of refreshing knowledge of God! Yes, they satisfy our longings as nothing else could do. Through the truth and the application of the truth in our lives, we know God. We see his glory, and rejoice in it. Knowing him gives

us confidence and strength, for we are assured that he is willing and abundantly able to do for us more than we can reasonably think or ask; and that no good thing will he withhold from us as long as we walk uprightly, following the voice of the Good Shepherd.—Ps. 84:11

And there is a special significance, we think, in the assurance that the symbolic waters of knowledge of which we are privileged to drink are still—not a fast-running stream which dashes headlong over rocks in uncertain spurts and whirls, as does the ordinary mountain stream. In such streams, especially as they reach the lowlands, there are still places to be found, deep pools or ponds, where the water scarcely seems to move. It is to these that the trained shepherd leads the sheep, because here they can safely drink and be satisfied.

The truth is just like these pools of still waters. If we can imagine a sheep trying to drink from a brook at a place where it is dashing over rocks in a whirl of foam, we can get the picture of the LORD'S people vainly trying to refresh their souls with the uncertain and everchanging theories of men. And yet, at times, false shepherds lead God's sheep to just such places to drink. They expect the sheep to drink and be refreshed by truth, or new light, which changes so rapidly that they are bewildered and confused. In such cases the sheep are restricted in their drinking to the foam of human speculation. It may appear bright and exciting, but it fails to satisfy.

In contrast, the Good Shepherd leads the sheep to the still waters where they can drink, and where their thirsting souls are quenched. The real truth is still, it is settled. It was the truth yesterday; it is the truth today, and it will be the truth tomorrow, and forever. We drink of this deep, refreshing fountain of knowledge over and over again. Having followed the Good Shepherd to this refreshing pool, we remain with him at the pool that we may continue to be refreshed.

But the still waters of present truth are not stagnant. The illustration gives us the proper thought, for the still waters of the stream are still merely in contrast with the rushing torrent which tumbles down over the mountainside. These still waters are deep, and they are continually renewed and kept fresh. So is the Word of God. It is new every morning, and fresh every night. Just so, there is progress in the truth—a wholesome, refreshing progress—but it is the same pool from which we drink; and the water from that pool ever remains the pure doctrines of the divine plan.

Jesus Gives Living Waters

Jesus is the Good Shepherd who leads the sheep of this Gospel Age to the still waters of truth which reveal the true knowledge of God. Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) Jesus knew that in his day, even as in the time of David, there were those who were thirsting after righteousness, after truth, after life, and after God, who is the fountain of all these. As the Good Shepherd, he invited all such to come to him, assuring them that only in this way could their thirst be assuaged and their souls satisfied.

Jesus said that those who believed would not only be given water to drink, but that out of their bellies would flow rivers of life-giving water. This would be the blessing of those who believe, Jesus said. Thus, in turning from metaphor to plain speech, we see that drinking of the still waters to which the Good Shepherd leads us is a matter of believing on him, and of course, believing the whole plan of God of which he is the center and foundation. And how understandable this is! Surely it would do no good to be led beside the still waters if we did not drink of those waters. By the same token, it is of little value to know about Jesus and about the divine plan of the ages unless we believe and act upon our belief by conforming our lives thereto.

And in this connection, Jesus takes the thought a step further by saying of those who do drink, or believe, that out of their bellies shall flow living waters. John states that this further explanation of the matter had reference to the effect of the Holy Spirit in the lives of Jesus' disciples. The Holy Spirit had not been given at that time, John reminds us, but later it did come upon the waiting disciples at Pentecost, and has blessed all true believers since.—John 7:38, 39

It is well to ponder these words of the Master carefully, and note what he actually says. He emphasizes not only the refreshment of those who come to him to drink, but shows that, in addition, they in turn become fountains of living water. It is not through carelessness of expression that he says these living waters of truth were to flow **out** of the bellies of believers, instead of into their bellies. True, there must first be the inward flow; but one who is truly refreshed himself by this life-giving water will automatically become a fountain of truth for the blessing of others.

As John explains, this is the real evidence of a Spirit-filled life. Some have erroneously imagined that they can live nearer to God, know him better, and be more spiritual when living measurably by themselves. But true spirituality is not found in a monastery, nor in isolation of any kind. The truly spiritual will not be thinking first of themselves, but of others. They will realize that the refreshing waters of truth will be most stimulating to them when flowing out of their lives to refresh the lives of others. We have a good illustration of this in the Pentecostal experience of those early disciples. When the Spirit of God was poured out upon them, they at once began to bear witness to the truth. It rejoiced their hearts and loosened their tongues, and as Jesus foretold would be the case, living waters of truth began to flow out from their lives to refresh and bless others.

The people of God have been the channels of this living water of truth throughout the entire age. Jehovah, the Chief

Shepherd, is the original fountain of truth. Jesus, the Good Shepherd, was the one through whom the Chief Shepherd spoke at the beginning of the age. Then he became the main fountain of truth and life. (Heb. 1:2) He passed the water of truth on to his apostles, and they in turn to the Early Church, and through their writings to the entire church. And every true believer, to the extent of opportunity and ability, has been a fountain of living water, having first drunk deeply from the original fountain.

“Wells of Salvation”

When Jesus explained that those who believed on him would become fountains of living water, he cited the Old Testament as authority for his statement. He was evidently alluding to Isaiah 12:3, which reads, “Therefore with joy shall ye draw water out of the wells of salvation.” This is a promise made to fleshly Israel. The context indicates that its fulfillment would take place following the return of God’s favor to them; that is, during the time of Christ’s kingdom. The promise does not state that they would become wells of salvation, but that they would obtain water from such wells.

Inasmuch as Jesus referred to this promise and said that those who believed on him would become fountains of living water, it is evident that in the divine arrangement they are to be the wells of salvation from which natural Israel and all the world will obtain life during the age to come. This agrees with Romans 11:26, which declares, “And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” In this arrangement also we see the glory of God reflected. Considering the great sin of Israel, and that he cast them off because of their unbelief, it is truly a wonderful manifestation of God’s love. Paul understood it this way, and wrote, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”—Rom. 11:33

Yes, the still waters of truth are indeed deep. We will never be able to drink from the full depth of this unlimited fountain of wisdom and knowledge. We drink as deeply as we can now, and are refreshed. Our souls rejoice because our thirst is quenched—we have found God—the while also, we pour out these living waters of truth that others may be blessed, even as our hearts have been made glad. But because of human limitations, our understanding and appreciation of the truth are far short of what we desire. For the same reason, our efforts to pass on a knowledge of the truth to others are puny, and generally speaking, ineffective.

But, if we continue faithful, it will not always be thus. We will, as David suggests, bless God as best we can while we live. We will now lift up our hands in his praise; but by-and-by, when we enter into his actual presence, we will know him, and will be able to serve him perfectly. What rejoicing that will be! Then, too, we will be actual wells of salvation from which Israel and all the world will draw their supplies of living water. Yes, through Christ and the church, the whole world will learn to know God; and those who respond to this knowledge in grateful and obedient service will be given everlasting life. Thus will the Good Shepherd also lead his other sheep, which are not of this Gospel Age fold, to the still waters of life and truth. □

ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your requests to: Mrs. P. Stracy
3 Hillgrove Avenue
Yeovil, Somerset
England BA202LP

Encouraging Letters

For Funeral Homes

Dear Sir: Our Board of Directors has approved the Association's endorsement of your booklet, "Hope." So that our board members may introduce the booklet to our membership in each of their districts, we would request twenty-five copies to be distributed throughout the state, thus affording each member funeral director the opportunity to order as many copies as he desires. In anticipation of your forwarding to me the copies requested, I offer my gratitude and appreciation. Very truly yours.—FL

These Troubled Times

Dear Sirs: Your program was enjoyed—very enlightening in these troubled times. Your "Peace" book will be very much appreciated. Sincerely.—CA

A Student of His Word

Dear Brethren: I was so happy to read all the letters in The Dawn this month. I have been a Bible student for many years, and my mother before me. I am so glad there are people trying to find the narrow way in these last days. The road ahead looks

very dark for those who have no hope, because they do not have the truth, and do not take time to try to find it. Pleasures of the world mean so much to them. I enjoy my Dawn. It gives me strength. Yes, the end is very near. Just read the news each day, then turn to the Scriptures and you have the answers. I am sending herewith my token of Christian love, and may our dear LORD bless you all at the Dawn. With Christian love.—PA

Wants to Know More

Dear Sirs: I have just finished watching your program, and it has inspired me to want to know more. Please send me a copy of your booklet, "Hope Beyond the Grave," that I may be further enlightened. Thank you!—CA

Wants to Be a Christian

Dear Sirs: I have been listening to your radio program and found it very interesting. It also helped me to be closer to God. I would like you to send me the booklet, "Father, Son, and Holy Spirit." I am not a Christian, and would like to become one. Please pray for me, as I pray for myself. May God bless you richly.—Jamaica, W.I.

Needs Answer

"The Bible Answers": Will you please send me a copy of your booklet, "Life after Death." My wife passed away recently, and I have hope that your booklet will help me to understand some of the unanswered questions I have at this time. Thank you.—CA

Regular Listener

Dear "Frank and Ernest": I really enjoy listening to your program every Sunday on the radio. You offered a booklet called "Resurrection vs. Reincarnation," and I would like to have a copy. Your talk on Christianity versus heathenism was very interesting and informative. Thank you.—PA

Long-time Subscriber

Dear Friends in Christ: The enclosed check is to be used wherever it is needed most. I have been reading The Dawn for nearly thirty years, and words cannot express the understanding I have received of God's holy Word from this wonderful little magazine. May God continue to bless you, and those associated with The Dawn, in spreading the true Word of the Gospel. Your friend in Christ.—AL

"Makes My Day"

Dear Sirs: Would you please send me the booklet entitled, "Three Keys to the Bible." The Bible Family is a great program. I really enjoy getting up in the morning, because to hear the Word of God just makes my day. I thank God for this program, and I thank God for you!—GA

Sharing Her Blessings

Gentlemen: I am so glad to have had a complimentary subscription to The Dawn. It has meant so much to me in understanding the Bible. I enjoy the TV programs very much. Thanks for your wonderful messages! I would now like to have The Dawn sent to the following twelve friends. My check is enclosed. Sincerely.—GA

Dawn Used in Group Study

Dear Brethren. I subscribe to The Dawn magazine, and find it most enlightening, knowledgeable and inspirational, as it expresses Bible truths. Five of us gather together for Bible study each Sunday morning so we may learn more about God's truth. Every month when The Dawn magazine is received, we use it in our study, and especially the first article. With kindest Christian regards.—FL

"Beautiful Purpose"

Dear Friends in Christ: Please send me a copy of "Songs in the Night," which I want in order to learn more of God's gracious love for all people everywhere. Please accept the enclosed contribution to pay for the book, and let the remainder be used to help serve the beautiful purpose of spreading the joy of God's love and plan for mankind.

Throughout the years, the Dawn publications have brought me much joy and hope. To me it has been a source of strength to be able to read God's message in its many different aspects. As the year advances, may you continue to have the blessings from our Heavenly Father which help you in spreading the wonderful news of Christ's coming kingdom here on earth. Sincerely yours in Christ.—VA □

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SEPTEMBER SPECIAL:

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

Your Questions

Many Winners

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” (I Cor. 9:24) Does this text mean that we are competing with our brethren for the one prize, and that if we are successful we will deprive someone else of the blessing?

NO CHRISTIAN competes with his brother for the blessing of the Lord, nor for the prize of his calling. The Olympic games were prominent in apostolic days as they are today, and Paul used them to teach certain lessons. Here he referred to the foot race. Not all who start the race receive the prize. The one who receives the prize is the one who complies with certain recognized conditions and who runs “not as uncertainly,” but diligently; then he adds the admonition to each of us, “so run that ye may obtain.”

As with an athlete who seeks a prize, so with us. As consecrated Christians we have entered the race for the prize of eternal life and of joint-heirship with Christ in his everlasting kingdom. Some, after repenting of their sins, never devote themselves fully to God and his ways. These

run aimlessly, outside the track, never having complied fully with the conditions of discipleship. Some start the race with consecrated diligence, but somewhere along the way they become weary in well doing and thus fail to receive the full reward promised to the faithful.—Gal. 6:9; II Thess. 3:13; II John 8

The lesson the apostle would have us receive from the text is that those who receive the prize are those who deny themselves (Matt. 16:24) and in the spirit of sacrifice diligently carry out their consecration vows. (Ps. 50:5, 14; 116:14) According to the Scriptures it is not one prize for all who run, but rather one prize for each who has complied with the conditions and who runs faithfully until the course is completed. The prize at the end of the race for each of these is his “well done, thou good and faithful servant,” and the glory of joint-heirship with him.

We are not running against one another, nor are we running uncertainly, doubtfully. The winner of a foot race is the one who has striven from start to finish. Let us so run that we may obtain the prize. If the complete consecration to the Lord which

we had at the beginning of our course is maintained all along the way, we shall win the prize of eternal life. Paul ends his exhortation with these words: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:26,27

Beheaded

"And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God." —Rev. 20:4

This text is difficult for me to understand. I have never heard of anyone being beheaded for his loyalty to God during my lifetime. Is this an evidence that we are unfaithful, or does this text apply to another age than ours?

WHILE some have no doubt been killed in the past because of their loyalty to God and his Word, this text has a deeper significance than appears on the surface.

It is our opinion that we have all seen those who have been "beheaded" in the meaning of our text. I Corinthians 11:3 says, "But I would have you know, that the head of every man is

Christ; and the head of the woman is the man; and the head of Christ is God." Ephesians 5:23 adds, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body."

Here it is explained that the church is subject to Christ, and each consecrated Christian must accept Christ as his Head; thus each member of the true church comes into relationship with the Lord as a member of his body. Everyone who is consecrated to God has given up the right to direct his own life; he has been beheaded and has accepted Christ as his Head and the one who will teach him the way in which he shall go. This same thought is expressed again in Colossians 3:3 in this manner: "For ye are dead, and your life is hid with Christ in God."

God has been calling a little flock of faithful ones who recognize that Christ is their life, and are loyal to him. These have given up their wills (they have been beheaded), and as members of the body of Christ recognize him as their Lord and Head. Eventually, when faithful unto death, these will "live and reign" with Christ during the thousand years in which his kingdom will be fully established in the earth. □

Speakers' Appointments

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

P. HATGIS		E.K. PENROSE	
Sayville, NY	September 11	Allentown, PA	September 1
Buffalo, NY	24, 25	New York, NY	4
G.M. JEUCK		L.B. POST	
Philadelphia, PA	September 11	Seattle, WA	September 3-5
Pottstown, PA	11	Victoria, B.C.	6
		Vancouver, B.C.	7
		Vernon, B.C.	8
K.M. NAIL		Spokane, WA	9
Middletown, NY	September 11	Portland, OR	11
G. PASSIOS		F.S. WASSMANN	
New Haven, CT	September 18	Allentown, PA	September 18

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.

Sister Flora Reid, Huntington, IN—July 6. Age, 91.

Sister Lila Woznick, Detroit, MI—July 13. Age, 63.

Brother Peter Karavas, Portsmouth, NH—July 14. Age, 83.

Sister Ada Cooper, Boise, ID—June 30. Age, 91.

Sister Irma Nohta, Youngstown, OH—July 18. Age, 89.

Brother John DiCesare, Pawcatuck, CT—July. Age, 78.

Conventions

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

JACKSON, MI, September 3-5—
Coolidge Lodge, 355 Napoleon Rd.,
Michigan Center. Mrs. Ray Lumley,
2531 Ashton Rd., Jackson 49203
Phone: (517) 782-7252

SAN DIEGO, CA, September 3-5—
(CORRECTION) U.S. International
Univ., Zable Hall, 10455 Pomerado
Rd., San Diego. Mr. Dan Rice, 10360

Kerrigan St., Santee 92071
Phone: (619) 562-2167

SEATTLE, WA, September 3-5—
St. Thomas Center, Kenmore. Mrs.
David Bruce, 6222 102nd Pl., N.E.,
Kirkland 98033. (206) 822-4607

MINNEAPOLIS, MN, September 4—
Northeast YMCA. Mr. C. R.
Newham, 1722 N.E. 5th Street 55413
Phone: 789-3944

NEW YORK, NY, September 4—(CORRECTION) Woman's Club of Rutherford, Fairview and Montross Avenues, Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

EAST COAST BIBLE STUDENTS YOUTH SEMINAR [Young adults, 13 and older], **September 9-11—**Gloria and Art Luce's home, Star Route 203, Spencertown, NY. For information, contact Mrs. Rick Suraci, 171 Johnson Road, Hamden, CT 06518

PITTSBURGH, PA, September 17, 18—Sewickley Grange Hall, Route 136, West Newton. Mr. C. Martig, 730 Dunster St., Pittsburgh 15226
Phone: (412) 563-6110

GREATER NEW LONDON, CT, September 18—Mohegan Community College, Mahan Dr., Norwich. Mrs. Eva Cooper, 16 Bliven St., Groton 06340

KALISPELL/HAVRE/SALT LAKE CITY/CLARKSTON BIBLE STUDENTS, September 23-25—Flathead Lutheran Bible Camp, Route 93 South, Lakeside, MT. Mr. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912
Phone: (406) 892-4208

BUFFALO, NY, September 24, 25—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Bruce Clark, 905 Willardshire, East Aurora 14052
Phone: (716) 652-2619

CHICAGO, IL, September 25—Elmhurst Masonic Temple, York Rd., & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

DETROIT, MI, September 25—Redford YWCA, 25940 Grand River, Detroit. Ted Passios, 28260 Essex, Roseville 48066
Phone: (313) 445-2595

MILWAUKEE, WI, October 1, 2—Aurora Hall, 734 North 26th Street. Mrs. John Pazucha, 4454 So. 14th St. 53221. Phone: 282-4667

RICHMOND, VA, October 7-9—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

GRAND RAPIDS, MI, October 8, 9—Walker Jr. H.S., 4252 3 Mile Rd., N.W. Mrs. B. Fuerst, 804 Conger N.E., 49505. Phone: (616) 361-8150

NEW ENGLAND CONVENTION, October 14-16—South Deerfield, MA For information, contact Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

CINCINNATI, OH, October 22, 23—Masonic Temple (Social Room 3), 317 East 5th Street, Mr. Jerry Moore, 2609 Merrittview Lane 45231
Phone: (513) 825-0183

CONNELLSVILLE, PA, October 29, 30—Conley Inn (Best Western), New Stanton (at Exit 8, Pennsylvania Turnpike). Wesley Cramer, RD 1, Box 326C, Monongahela 15063
Phone: (412) 258-2585

ORLANDO, FL, October 29, 30—Orlando Garden Club, 710 East Rollins St., Orlando. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707

NEW HAVEN, CT, November 13—Italian American Club, 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, 06518