

The Dawn

Volume LI, Number 7
(USPS 149-380), July 1983

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications, Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T.T. 602, Athens

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 World of Tomorrow

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”—I Corinthians 2:9

HOWEVER else it may be characterized, most would agree we are living in an exciting, changing world. So-called life-styles, rules and standards of conduct, the manner of earning one's living and spending one's leisure time, the varied expectations and fears of what the future holds for mankind—all are in a confusing, unpredictable state of flux. To some, the future promises to bring substantially increased material blessings and greater freedom to pursue the heart's desires; to others the morrow will continue to breed poverty, pollution and wars, or even sure nuclear disaster; while to still others the period ahead will more likely produce an unforeseeable mixture of both prosperity and problems.

But in the case of all, whether of hopes or of fears, the future will be greatly affected by developments stemming from the scripturally foretold increase of knowledge which the Bible states would mark the end of this present evil world. (Dan. 12:1-4) One extraordinary and influential product of that increase of knowledge is a tiny, almost invisible object called a silicon chip. This modern miracle has miniaturized electrical circuitry that where it is applied many things are done so efficiently that it is importantly changing the way in which we all live and work, and what we can hope or fear for the future. In a split second a computer containing chips can solve mathematical problems that literally would require weeks, months, or even years for the human mind to

accomplish. Computers have come to find their place in almost every phase of modern life—economic, scientific military, educational, industrial, medical, and governmental. They are an important factor in space-age accomplishments, guiding men to the moon and safely back, satellites to the farthest planets, and can direct nuclear warheads to distant devastation. The time seems not far off when most homes in advanced nations will possess a computer, whose heart and soul is the silicon chip—to assist in the family bookkeeping, in making household marketing and investment decisions, in education, or in providing entertainment.

But the silicon chip is just one of the wonders of the day in which we are living. There are many others, and the future bids fair to produce a countless variety of great and unforeseeable changes in the way we live resulting from the increase of knowledge still proceeding apace throughout the civilized world. It is but natural that the utterly fascinating possibilities thus opened up to the human mind should prompt men of imagination to try to discern what the future holds, however imperfect their forecasts of the world of tomorrow may in some respects prove to be.

One such comprehensive attempt to look into the future was recently undertaken by **U.S. News and World Report** (5/9/83). It was on the occasion of the fiftieth anniversary of their publication, when they devoted almost fifty pages to previewing the next half-century for their readers. “‘What the Next Fifty Years Will Bring’ offers a provocative view of the changes and challenges awaiting us over the horizon,” they write. The report continues, “‘You’ll get a glimpse of family life, education and science breakthroughs in the 1990’s and beyond. Of how we will live, travel, and communicate. Of how the world will change—politically, economically, culturally.’” They expected “‘strong reader interest in this blueprint for tomorrow.’”

The prologue to the study dismisses those gloomy predictions of the future that are sometimes encountered,

and presents a definitely hopeful view of the next fifty years. "A decade ago, doomsayers painted a chilling picture of a planet ticketed for disaster. At worst, the land would be scorched by nuclear war. Even escaping that fate, the earth's inhabitants would still be doomed by shortages of food and other natural resources as world population skyrocketed—or be poisoned slowly by foul air and water.

"These ominous predictions of apocalypse have not come true. Indeed, as this magazine looks into the future on its golden anniversary for a glimpse of what the next fifty years will bring, its editors come away from talks with hundreds of experts with a clearly optimistic vision. What lies ahead could well be a renaissance for the United States in political prestige and technological power. People will live to a healthy old age of one hundred or more, as superdrugs cure diseases such as cancer and senility."

Among the hopeful forecasts in the field of medicine was the expectation of greatly increased use in repairing the human body of what one can most readily describe as spare parts. Along with presently employed items such as false teeth, bifocal contact lenses, cornea transplants, cosmetic surgery, artificial joints, limbs, hearts, kidneys and pancreas would come depression lifters, memory enhancers, and pain controllers. Heart surgery, it is stated, will no longer be employed, for the cause of arteriosclerosis will be known, and drugs will be used to prevent clogging of the arteries. The development of superdrugs will revolutionize the treatment of depression, acute pain, schizophrenia, senility, "and perhaps even criminal behavior."

More potent drugs will make possible the use of smaller doses with fewer side effects. Also in view is a nonaddictive painkiller, a memory improver, and drugs for treating schizophrenia, depression, and Parkinson's disease. "The ultimate challenge will be to break the aging process itself and extend the normal life spans by programming cells not to

die.” The report predicts that man can soon expect to live considerably longer—to between 120 and 150 years.

The report goes on to suggest there will be greater interest in things spiritual; belief in a Supreme Being will probably increase, and religious institutions will play a greater role in the life of the community. It is stated, also, that the number of people dwelling on this planet will continue to increase, requiring adoption of extraordinary measures to meet the resulting problems, such as towing icebergs from Antarctica to provide fresh water to areas where needed; cities floating on the oceans for want of land area; underground continental trains to speed the populace across nations; the mining of the moon to replenish the supply of minerals, and other prodigious feats. Thus, it is believed, the earth will continue to supply its inhabitants with the basic needs of life.

There is much more to this interesting effort to look into the future, with suggestions of a vast array of other good things expected shortly to improve the quality of life for man worldwide. A few readers, however, expressed some skepticism concerning the conclusions reached by its compilers—perhaps not unreasonably. Wrote one such reader, “I am fascinated by your vision of the future—especially since it is to be brought about by a people who are growing more illiterate day by day!” Another wrote, “Your optimistic glimpse of the future fifty years is long on what folks will receive and short on what and how they are to contribute.” Still another said, “Of course, nuclear war could knock us out in a day.”

One reader was delighted with the substance of the report that basically held, as he expressed it, “that mankind may not be doomed after all.” And then he stated a simple but solid truth: “If man would just use his mind for the good of the world rather than its destruction, the world would be a better place [in which] to live for many generations to come.” But that, of course, is just the point! For the six thousand plus years of his existence on this planet Earth man has **not**

been using his mind, or his heart either for that matter, sufficiently for good—neither for his own good, nor for the good of the millions of others of his poor suffering fellows of the human race. Little thought has been given to the admonition of our Lord Jesus for man to do to others as he would have others do to him. And if left to continue to follow his own selfish inclinations there is little reason to suppose he would suddenly and completely change his course in the next fifty years—or even in the next six thousand years!

As noted earlier, the prologue stated that the ominous predictions of apocalypse have not come true. The Greek word **apocalypse** means 'revelation', and is closely associated in the minds of many with that dreaded event, Armageddon, and with the end of the world. But the Bible clearly tells us that the world, inescapably, is indeed coming to an end! The Apostle Peter tells us about this in one of the most remarkable and hope-inspiring prophecies of the entire Bible.

Indeed, Peter actually describes three different worlds, the first of which was destroyed in the Flood because it was evil (Gen. 6:5-7); this was followed by a second world, the one that "now is," but which, like the first world, will also be destroyed because of its iniquity in a great time of trouble; and then he tells of a third, grand new world to come "wherein dwelleth righteousness."

But these three worlds (Greek: **kosmos**, 'arrangement') are not three separate planets. They are the three different arrangements scripturally described as the heavens and earth which consecutively rule during three different periods of time over the one planet Earth. It should be noted in Peter's inspired account that after the first world was utterly destroyed in the Flood, the second world came into control on this very same planet Earth. Likewise, after the second world or ruling arrangement (the heavens and earth which are now) is destroyed, Peter says the third world or the new heavens

and a new earth will be established on this same, everlasting, glorious planet.—II Pet. 3:5-7, 10, 12, 13

The Prophet Zephaniah also speaks in figurative language of the coming destruction of this present evil world, and which will be followed by a glorious new world, or ruling arrangement, to be established on this same planet Earth. He writes, "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then [after the earth has been figuratively devoured] will I turn to the people [who are still on the literal planet Earth] a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:8, 9

We do not profess to know precisely what form the troubles of this terrible time may assume. There may, indeed, be shortages of food and other necessities; pollution of air, soil and water may also play a part; and none can say for certainty whether nuclear war might be involved. We do know the foretold time of trouble that will bring this world to an end is described many times in the Bible as one the like of which the world had never previously experienced, nor would ever again experience.—Dan. 12:1; Matt. 24:21; Rev. 16:16-18; Jer. 30:6

And Armageddon will come! It will be the climax of the prophetic time of trouble, or day of the LORD, which Jehovah God sends upon the earth to destroy this present evil world or ruling arrangement of which Satan is the prince. (Gal. 1:4; Matt. 12:24; John 12:31; 16:11; Rev. 16:15-21) But this old planet Earth is not to be destroyed; the LORD God himself assures us that it was created for man's habitation, and that it will endure forever as his everlasting home.—Ps. 78:69; 104:1, 5; 115:16

Closely following upon the cleansing work of the storm of the time of trouble, Christ's millennial kingdom will be established for the blessing of all the people. The first great work in that new order of things, made possible by the payment of the ransom price on behalf of the world, will be the raising of the dead from their graves. (John 5:28, 29) The countless blessings then to be poured out for all who have ever lived on this planet will be glorious beyond their fondest dreams, and will infinitely surpass anything ever desired or conceived by man. For "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9

Foremost among these blessings will be the prospect of life—not merely for 120, or even 150 years, but everlasting, perfect life for all who willingly and from the heart obey the righteous laws of that new world under the tender ministrations of Christ and his church, and who learn to love the LORD their God with all their heart, and their neighbor as themselves. And what a scene of unmatched, unmarred beauty is presented to the eyes of astonished, resurrected mankind! Peace, contentment and abundance in every valley, hillside and village, with kindness, love and neighborliness flowing from every heart. And perfect health! No blind, no deaf, no lame, "for the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." In that glorious kingdom time "the inhabitant shall not say, I am sick: [for] the people that dwell therein shall be forgiven their iniquity."—Isa. 35:5, 6; 33:24

Hunger, droughts and famines will not be remembered there, for "the desert shall . . . blossom as the rose, . . . and the parched ground shall become a pool, and the thirsty land springs of water." (Isa. 35:1, 7) There shall be shelter and food for all, for "they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them."

(Isa. 65:21) Implements of war will be seen no more, for the people "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

In that wonderful new world there will be no need for doctors, hospitals, or old age homes; and no cemeteries to sadden the hearts of bereaved mothers, fathers, sisters and brothers. The hearts of all mankind will be reverently and gratefully turned to their Creator. "For God . . . will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And what a completely joyous world that will be! For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:1-5

How glad we are, and how humble it makes us, to know it is our dear Heavenly Father himself who has undertaken to guarantee that these blessings which have been planned for a fallen, imperfect race from before the foundation of the world, will indeed come true! "And he that sat upon the throne said, Behold, I make all things new. And he said . . . Write; for these words are true and faithful."—Rev. 21:5 □

HEAVENLY TRUTH

Praise to Him, by whose kind favor
Heavenly truth has reached our ears.
May its sweet, reviving savor
Fill our hearts, and calm our fears.

Truth, how sacred is the treasure!
Teach us, Lord, its worth to know.
Vain the hope, and short the pleasure
Which from other sources flow.

International Bible Study Lessons

LESSON FOR JULY 3

Jephthah: Zeal without Wisdom

KEY VERSE: "There is a way that seemeth right unto a man, but the end thereof are the ways to death."—Proverbs 14:12

SELECTED SCRIPTURE: Judges 11:7-10, 29-35

JEPHTHAH was the son of a harlot. Because of this, his birth would have excluded him from the right to share in the inheritance of his family. However, he did not deserve to be turned out destitute as a malefactor, as was his fate at the hands of his brethren. Jephthah migrated to the land of Tob where he gathered a number of men to himself who were trained in the art of war. It does not appear they made war on their brethren, but rather reprisals on those nations that opposed them, and in the course of time they gained a reputation for hardness, boldness, and military skill. When the Israelites knew that the children of Ammon were going to make war upon them, the elders of Gilead went to Jephthah and asked him to join with them as the captain of their combined forces in meeting the threat of the Ammonites.

Jephthah's reaction was a natural response, "Did not ye hate

me, and expel me out of my father's house? And why are ye come unto me now when ye are in distress?" (Judg. 11:7) These elders were probably Jephthah's brethren for they did not deny the charge made against them. But now in their distress they felt the need of his talents and pleaded that they desired to make him their captain in order that amends might be made for their former injustice. After Jephthah received assurances from his brethren, he agreed to accept their offer and "went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before the LORD in Mizpeh."—Judg. 11:11

Jephthah evidently realized the terrible consequences of war and desired to settle the matter with the Ammonites without battle if possible. He therefore sent messengers to the Ammonites saying, "What hast thou to do with me, that thou art come

against me to fight in my land?" And the Ammonites replied, "Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan; now therefore restore those lands again peaceably." (vss. 12, 13) Then Jephthah responded with a rather long and detailed history of the difficulties of the Israelites in their migration from Egypt to their Promised Land, relating how the Israelites were not permitted to pass through the land of the Amorites by their king, Sihon. And "Sihon gathered all his people together . . . and fought against Israel. And the LORD God of Israel delivered Sihon and all his people into the hand of Israel; . . . so Israel possessed all the land of the Amorites. . . . Wherefore I have not sinned against thee, but thou doest me wrong to war against me. The LORD, the Judge, be judge this day between the children of Israel and the children of Ammon."—Judg. 11: 20-27

Before the battle, Jephthah made a vow unto the LORD. The King James translation of this vow from the original Hebrew leaves much to be desired, and seems to imply a human sacrifice was made. Professor Benjamin Wilson, the translator of the **Emphatic Diaglott**, offers the

following corrected translation, with which we concur. "And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." (Judg. 11:31) This vow contains two parts: one, that the person who met him on his return, should be Jehovah's, and be dedicated forever to his service, just as Hannah devoted Samuel before he was born; two, that Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices being prohibited by God (Deut. 21:31), the priests would have refused to offer his daughter, as the Common Version incorrectly suggests. It may be safely concluded that Jephthah's daughter was committed to perpetual virginity. This agrees with the statements that she went to bewail her virginity, and that the women went four times in every year to mourn or talk with her, and that Jephthah "did with her according with his vow, . . . and she knew no man." (Judg. 11:39) Jephthah demonstrated zeal for the LORD and was pleasing to God because he kept his vow even though, as a father, it was very painful to inflict its consequences upon his innocent daughter. □

Samson: Unfulfilled Destiny

KEY VERSE: "He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Proverbs 25:28

SELECTED SCRIPTURE: Judges 13:2-5, 24-25; 16:15-17, 28-30

AFTER Jephthah's death, a number of other judges served the nation of Israel, but they are merely mentioned in the record. Samson is the next judge who is given prominence in the Scriptures. He was the son of Manoah, and was raised up to be a judge because "the children of Israel did evil again in the sight of the LORD." As punishment, "The LORD delivered them into the hand of the Philistines forty years."—Judg. 13:1-5

It is notable that in many instances when the LORD raised up a servant for a special work, that servant came into being as the result of a miraculous birth. This was true of Samson; his mother had been barren and she was informed by an angel that she would have a son. The angel's announcement was that the child would be the one who would "begin to deliver Israel out of the hand of the Philistines."—Judg. 13:5

Samson was known for his great strength; and while, ac-

cording to present day Christian standards, his personal life is not to be commended, at heart he evidently was loyal to the LORD, so much so that in the eleventh chapter of Hebrews he is named as one of the ancient worthies. Because of this, we must conclude that Samson had great faith in God and that, in spite of his failures, in the end he was pleasing to the LORD.

In keeping with the LORD'S instructions, Samson's head was never shaved, because, according to God's command, he was to be under the Nazarite oath. The oath required that he was to be separated from the people and devoted exclusively to the service of the LORD. One of the outward evidences that one was under the Nazarite vow was the uncut hair. Samson's great strength was related to this vow. Apparently, as long as he was faithful to the LORD, he was supplied with supernatural strength which enabled him to accomplish the prodigious feats

recorded of him. The uncut hair was a symbol of his faithfulness to his vow, and when he was induced to disclose the secret of his strength and his hair was cut, it illustrated his unfaithfulness to that vow. With his hair gone, God withdrew his support, and the Philistines captured Samson, put out his eyes, and cast him into prison.

Since Samson, with the strength which the LORD supplied, had vexed the Philistines for so long, they gloried over the fact that they now had him under control. They made sure that he would not escape from them by also binding him with fetters of brass. To celebrate this victory over the mighty Samson, the lords of the Philistines gathered together to offer sacrifices to their god, Dagon. This gathering was in their temple, and it was a great assembly. "The house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport." (Judg. 16:27) What a humiliation to the mighty Samson!

The situation soon changed, however, because Samson's faith came to the rescue. His hair began to grow again, and he asked the LORD to assist him once more, that he might avenge

himself against the Philistines. The story of what followed is well known. Bracing himself between two of the pillars which supported the roof of the building, he pushed them apart, "and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (Judg. 16:30) This was a glorious moment for Samson, because the restoring of his strength, even for a moment, was proof to him that the LORD had forgiven his transgression, and he must have gone into the sleep of death with peace of mind.

The LORD'S method of delivering the nation of Israel with judges was typical of the much greater deliverance of the world of mankind from the thralldom of sin and death into the kingdom of God. In Isaiah 1:26, the LORD makes a promise concerning the coming time of this deliverance, saying, "I will restore thy judges as at the first." The judges in the kingdom will be Christ and his footstep followers of this present age who, together with the resurrected ancient worthies, their earthly representatives, such as Samson, will minister to and instruct the people in the ways of righteousness so that they might attain to everlasting life if faithful and obedient. □

Hannah: A Promise Kept

KEY VERSE: "For this child I prayed; and the LORD hath given me my petition which I ask of him. Therefore also I have lent him to the LORD."—I Samuel 1:27, 28

SELECTED SCRIPTURE: I Samuel 1:9-11, 19, 20, 24-28; 2:1, 2

HANNAH was the mother of Samuel, a judge of Israel. Hannah, who was the wife of Elkanah, had been childless. She was very distressed about this, and went with her husband to Shiloh, to the house of the LORD, and according to the account, "She wept, and did not eat." (I Sam. 1:4-7) Hannah's husband loved her very much and said, "Why weepest thou? Am I not better to thee than ten sons?" (vs. 8) But Hannah could not be comforted, and she went to the house of the God of Israel. Eli, who was the high priest, was seated by a post in the Temple and observed when Hannah came into the Temple "and prayed, . . . and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."—vss. 10, 11

Eli noticed from his vantage point the tenseness of Hannah while she was so earnestly praying, and he supposed that she was intoxicated. He said to her, "How long wilt thou be drunken? Put away thine wine from thee." (vs. 14) Hannah replied, "Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto." (vs. 16) Then Eli answered and told her to go in peace and asked that the God of Israel should grant her request.

The LORD remembered Hannah and a son was born to her, and she called his name Samuel. She refused to go up to the Temple and sacrifice until the boy was weaned. "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock and brought the child to Eli. And she said, O my lord, as my soul

liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he [they, margin] worshiped the LORD there.”—I Sam. 1:24-28

There is a real lesson for us in the experience of Hannah. When we think of Eli judging Hannah by her outward appearance—her intense and perhaps awkward motions, the contortions of her face, her lips moving without the sound of voice—all of these things to him were signs of drunkenness, where, as we know, the very opposite was the case. Hannah was laying bare her heart and very soul to the LORD. How true is the LORD’S statement that he uttered when Samuel anointed David as king, “For the LORD seeth not as man seeth, for man looketh on the outward appearance, but the LORD looketh on the heart.” (I Sam. 16:7) Since we are not capable of reading the heart, how careful we should be in judging others from the outward appearance.

After Hannah had given Samuel to the LORD, she offered a prayer that was beautiful and prophetic. In it she expressed

her great gratitude for the demonstration of the LORD’S mercy and power exercised on her behalf. And she exalted the name of the LORD. Then through the power of the Holy Spirit she spoke of the eventual establishment of the kingdom. “Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. . . . The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’S, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”—I Sam. 2:3, 4, 6-10



Naaman: Reluctant Follower

KEY VERSE: "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."—II Kings 5:14

SELECTED SCRIPTURE: II Kings 5:1-5, 9-14

THE kingdom of Syria bordered the land of Israel. Though often at war with one another, at the time of our lesson the two nations were at peace. Naaman was the general in chief of Syria, and the account states that he was a mighty man of valor, but he was a leper. Since leprosy is an incurable disease, Naaman and his family were despondent because of the certain ignominious demise of one so great and powerful. But a servant in their household, a little Jewish girl who was brought away captive in a previous war, remembered about the great prophet of God, Elisha. She suggested to Naaman's wife that he visit this prophet who possessed such great healing power.

Naaman conferred with the king of Syria who wrote to the king of Israel and requested that he arrange to cure Naaman. This, of course, upset the king of Israel because for the moment he

had forgotten about the Prophet Elisha. When the prophet heard of the circumstances, he advised the king to send Naaman to him. In time Naaman arrived at the home of the prophet with a great entourage of servants and soldiers. It was obvious that the great man expected Elisha to come out and pay obeisance to him, but the prophet simply sent word to him to go down to the river Jordan, "and wash . . . seven times, and thy flesh shall come again to thee, and thou shalt be clean."—II Kings 5:10

Naaman felt that he was being slighted and not treated with the proper respect, and he was therefore angry. Furthermore, the instructions Elisha gave were not in accordance with the pomp and ceremony that Naaman expected. He thought, "He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his

hand over the place, and recover the leper." (II Kings 5:11) He could see no reason for the prophet's instructions. Were not the waters in Syria much better than those of the Jordan? But his servants came to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he said to thee, Wash and be clean." (vs. 13) With that, Naaman decided to follow the prophet's instructions, and after he had washed seven times in the waters of the Jordan, his flesh became whole and he was cured of the leprosy.

Naaman returned to the Prophet Elisha and offered to give him the gifts that he had brought, but Elisha refused them in order that Naaman might be impressed with the fact that the prophet was only the agency the LORD had used in the performance of the miracle. The general was converted to believe in God, and received instructions from the prophet on how he should conduct himself in the presence of heathen idols and those who worshipped them. And before leaving he took soil from Israel (because he considered it to be holy) upon which he intended to build an altar unto the LORD in his own land of Syria.

In the Bible, leprosy is a symbol of sin. Sin like leprosy is incurable, except by God's power and the arrangements he has specified. The first of these requirements is an attitude of humility and submissiveness on the part of the sinner if he would have his sins forgiven. The sinner must accept and have faith in the only arrangement God has provided for the remission of sins, and that is the blood of Christ. When the sinner is made clean by the application of the blood of Christ, the LORD expects that "they which live [or are made clean—justified] should not henceforth live unto themselves, but unto him which died for them, and rose again." —II Cor. 5:15

Those who are given the privilege and responsibility of being the instrumentality the LORD uses, are not to profit from their ministry, but, according to the Scriptures, they are entitled only to the necessities of life. The words of the Apostle Paul are appropriate. "What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from [the power of] all men, yet have I made myself servant to all."—I Cor. 9:18, 19 □

Joash: A King Led Astray

KEY VERSE: "Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, he hath also forsaken you."—II Chronicles 24:20

SELECTED SCRIPTURE: II Chronicles 24:1-7, 17-20

ONE of the important facets of today's lesson is to observe the LORD'S overruling providence in preserving the line of David's seed through Solomon, which produced Joseph, the husband of Mary. (Matt. 1:1-16) (The line of David's seed, through Nathan, that produced Mary, the mother of Jesus, is recorded in Luke 3:23-38) The LORD apparently saw the need to preserve the two genealogies to show that the prophecy concerning Solomon, contained in I Kings 9:1-8 and 11:1-12, was carried out.

Jehosaphat sought, through the marriage of his son to the daughter of Ahab and Jezebel, an alliance with Ahab, who was an evil and adulterous king. The son, Jehoram, who assumed the throne at the death of Jehosaphat, reigned for eight years, but his first act was to strengthen his position by slaying all of his brethren and the princes of Israel. He was very evil in the sight of the LORD who would

have put him to death but God would "not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever." —II Chron. 21:7

After the death of Jehoram, his youngest son, Ahaziah, was made king because his older brothers had been slain. Ahaziah reigned only one year and he was slain in battle. During his short reign, however, he was led to do wickedly in the sight of the LORD by his mother, Athaliah, who, after his death, usurped the throne of power over Israel. One of the first acts of Athaliah was to slay all of the royal sons of the house of Judah. (II Chron. 22:10) "But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of King Jehoram, the wife of

Jehoida the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not."—II Chron. 22:11

Joash, the single thread of the seed of David (Solomon's line), was kept hidden in the palace until he was seven years old. At that time Jehoida, the priest, decided that it was time to overthrow the wicked Athaliah, and he gathered support from the army and the priests and the people, and they slew Athaliah. Then all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the LORD, by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the Law of Moses, with rejoicing and with singing, as was ordained by David."—II Chron. 23:16-18

Under the rule of Joash, with Jehoiada as his adviser, the kingdom was in harmony with the LORD. "And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest." (II Chron. 24:2) For at least twenty-three years while the priest lived, the kingdom was very prosperous.

The Temple was rebuilt for which large contributions were made. The country was free from invasion and domestic disturbances, but after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroath. The LORD sent prophets to bring them again to the LORD; they testified against the idols, but the people would not hear.—vs. 19

The LORD finally sent Zechariah to them saying, "Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD he has forsaken you." (vs. 20) When the children of Israel heard this they stoned the prophet, who was the son of Jehoiada, thus the king failed to remember the kindness shown him by the prophet. It came to pass at the end of the year that the host of Syria came upon the Israelites and destroyed all the princes of the people and sent the spoil of them to the king of Damascus. "For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash."—vs. 24 □

Christian Life and Doctrine

BOOK OF BOOKS—PART 9

The Deliverer Comes—Part I

BEGINNING with the New Testament section of the Book of Books, the great plan of God for the redemption and restoration of mankind from sin and death is seen to move forward into a new phase. From the time our first parents were sentenced to death down to Malachi, the last of the Old Testament prophetic writers, God continued to remind his people of his purpose to send a Deliverer, one who would be both a redeemer and ultimately a ruler, a king, to govern the world in righteousness. However, in all this time there was no substantial evidence that these promises would ever be fulfilled.

It is the New Testament that unfolds the story of the coming of the seed of promise, the one concerning whom Isaiah wrote saying that the "government" would be upon his "shoulder." (Isa. 9:6) Speaking through Jesus and the New Testament writers, the LORD continued to make promises concerning the future blessing of the people, but now, in addition, many of the wonderful promises of the Old Testament were being fulfilled.

The first four books of the New Testament record the life and teachings of Jesus, presenting him as the great Messiah of promise. These books are known as the four Gospels, so named because they present the good news of Jesus' birth, and through the teachings of Jesus reveal further the divine design for redemption, the call of the church, and later the recovery of the lost race from death. The writers were Matthew, Mark, Luke, and John, each compiling one of these first four books of the New Testament.

In the great theme of the Bible, which began with God's forecast that the seed of the woman would bruise the head of the serpent (Gen. 3:15), the birth, life, death, and resurrection of Jesus are fundamentally important factors. In God's providence, the vital truths pertaining thereto have been clearly set forth by the godly men who wrote the four Gospels. To some extent these four historical books are repetitious, but there is much in each of them that does not appear in the others.

Since all four of the Gospels pertain to Jesus and his ministry, we will examine their united testimony, rather than consider each book separately. This, we believe, will help us to understand better the purpose of these books, and the important part they play in the unfolding of the divine plan. Their principal purpose is, of course, to identify Jesus as the one God had sent into the world, first to redeem mankind from the original penalty of death imposed upon our first parents because of their sin, and later to establish a kingdom on earth to be the agency through which the redeemed world might return to God and live forever.

The Forerunner of Jesus

We learned from the last book of the Old Testament that there would be a messenger, a forerunner of Jesus, who would announce his presence. The Prophet Isaiah also foretold the coming of this one who would be as a "voice crying in the wilderness, Prepare ye the way of the LORD." (Isa. 40:3) Matthew, in chapter three; Mark, in chapter one, verses 1-11; Luke, in chapter one, verses 5-80, identify John the Baptist as the one who fulfilled these prophecies concerning the one who would prepare the way of the LORD.

The Apostle John also reveals that John the Baptist was the foretold forerunner of Jesus. (John 1:15-34) In Isaiah's prophecy of the coming of Jesus to be the redeemer of the world, he likens him to a lamb who would be led to the slaughter. When introducing Jesus, John the Baptist said,

“Behold the Lamb of God which taketh away the sin of the world.”—vs. 29

The Logos Made Flesh

But Jesus could not take away the sin of the world if he himself were a sinner. The psalmist wrote that no one, that is, no member of the sin-cursed and dying race, could redeem his brother or give to God a ransom for him. (Ps. 49:7) It was necessary, therefore, that the promised redeemer, while partaking of human nature, be not a partaker of the sin of condemned humanity. So John, in the opening chapter of his Gospel, emphasizes that Jesus had a pre-human existence, that he was the Son of God before coming to earth, and that he was made flesh.

Unfortunately, the translators of the King James Version of the Bible have failed to present the correct thought concerning Jesus' pre-human existence. They have made it appear that the Father and the Son are the same person. But, a correct rendering of the Greek text in this first chapter of John's Gospel reveals that the “Word”—**Logos** in the Greek text—the Son of God who was made flesh, was “a” God, or mighty One, while the Heavenly Father was “the” God, the Almighty One. It was the Almighty God speaking to his Son, the Logos, in the statement, “Let us make man in our image.”—Gen. 1:26

While John simply furnishes this general information that Jesus did not have an earthly father, Luke records some of the details as to the manner in which he was made flesh. It is in the Book of Luke that we are told of his mother, Mary's miraculous conception of Jesus, and of the birth of Jesus in the manger at Bethlehem. (Luke 1:24-35; 2:1-20) Matthew also makes mention of the miraculous conception of Jesus.—Matt. 1:18-25

One of the best known passages in the Bible is Luke's record of the angelic announcement to the shepherds of the birth of Jesus. “Fear not,” the angel said, “for, behold, I

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

Birth of the Savior

“Unto you,” the angel said, “the Savior, the Christ, is born.” Until this time, the people of God had only his promises upon which to rest their faith. Now these promises were beginning to come true. The Promised One had appeared—born in Bethlehem, just as the Prophet Micah had foretold. Micah had explained concerning this one that “his goings forth have been from of old, from everlasting.” (Mic. 5:2) This language indicates the pre-human existence of Jesus, a fact as we have seen, which is emphasized by the three writers, Matthew, Luke, and John.

Matthew records an incident in the childhood life of Jesus which is significant; namely, an attempted attack on his life by King Herod, in which he endeavored to use the wise men who had come from the East to visit the newborn king. (Matt. 2:1-15) In the Garden of Eden, when God said that the serpent’s head would be bruised through the instrumentality of a seed, he also explained that he would place enmity between the seed of the serpent and the seed of the woman—the Christ. It seems obvious that since Jesus was born to be the seed God had promised, Herod’s attempt to destroy the child was instigated by the serpent, who in reality is Satan, the Devil. It was a manifestation of the foretold enmity.

Childhood Experiences

Due to King Herod’s animosity against any possible rival to his place of authority in the nation, God warned Joseph and

Mary to flee into Egypt and take the child with them for safety. This also had been foretold in the Old Testament. (Hos. 11:1) When Herod died, they returned to their home in Nazareth.

When Jesus was twelve years old, Joseph and Mary took him with them to Jerusalem where they went to participate in the feast of the Passover. When starting on the homeward journey, they discovered that the boy was not with them, and upon hunting they found him in the Temple, "sitting in the midst of the doctors, both hearing them, and asking them questions."—Luke 2:46

His mother chided him gently for not remaining with them, and he replied, "Wist ye not that I must be about my Father's business?" (Luke 2:49) He referred to his Heavenly Father. Probably his mother had related to him more than once the miraculous circumstances of his birth, and from this Jesus would know that he was in the world on a most important mission, so was concerned with learning what he could about it, and when he should enter upon his ministry.

The brief record given by Luke of necessity omits mention of the information received by Jesus from the doctors of the Law. Through Moses, the LORD had ruled that no one was eligible to serve as priest in the Tabernacle until he was at least thirty years of age. (Num. 4:3, 23, 30, 35, 39, 43, 47) Evidently Jesus was informed of this, for Luke tells us that he returned to Nazareth and became subject to Joseph and Mary. In chapter three, verses two to twenty-three, we learn that it was when Jesus "began to be about thirty" that he was immersed by John the Baptist and entered upon his ministry.

The ministry of John the Baptist was designed to lead people to repent of their sins, and his baptism in water was a symbol of this desire of the sinner. He was therefore puzzled when Jesus came to him and asked to be baptized. He said to Jesus, "I have need to be baptized of thee." (Matt. 3:14)

Jesus replied, "Suffer [permit] it to be so now: for thus it becometh us to fulfill all righteousness."—Matt. 3:15

Why Baptized?

Jesus was not a sinner. He did not need to be baptized as a symbol of being cleansed from sin. For him to be immersed in water represented the burial of his will and his complete dedication to do the will of his Heavenly Father. Matthew informs us that "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:16, 17; John 1:32

We are not to suppose from this that there was a parting in the literal heavens through which his Heavenly Father's voice was heard. Here is another of the Bible's beautiful symbols, the heavens, being used to indicate spiritual enlightenment, or discernment. Jesus had here presented himself to God to do his will, and it was essential that the divine will be revealed to him in order that he might conduct his ministry in harmony with his Heavenly Father's loving designs.

In Luke 3:21 we are given additional information concerning this, being informed that it was while Jesus was praying that the heavens were opened to him. Luke does not indicate the nature of this prayer, but in Psalm 40:7,8, we find a prophetic prayer which applies to Jesus, and is probably the one which was in his heart and upon his lips at this time. It reads, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."

This is a prayer of dedication in which Jesus expresses his desire to do all that had been written concerning him in the volume of the book. This is a reference to the Old Testament Scriptures, to those portions in which, through the prophets, the Heavenly Father had charted the course Jesus was to

take in laying down his life for the sins of the world. Jesus dedicated himself to the doing of the things which had been written, for he knew that in these prophecies his Heavenly Father's will had been expressed.

And it was when he thus surrendered himself to do God's will, that the heavens were opened to him. The thought is that the meaning of those Old Testament directives were now revealed to him. When in the Temple at the age of twelve he had endeavored to learn the nature of his mission, and no doubt he learned it was not God's due time then to begin his ministry. Now the time had come, and the heavens were opened to him.

This is shown to have been accomplished by the power of the Holy Spirit which then came upon Jesus. The prophets had written their messages under the inspiration of the Holy Spirit, but to them the Spirit did not serve to reveal the meaning of what they wrote; but it did come to Jesus as a revealing power. Thereby his mind was illuminated to understand God's will for him, and it gave him strength in the face of the severest difficulties to faithfully perform it.

The King Must First Die

In the Old Testament books, there are many prophecies which foretold the suffering and death of Jesus. The sacrifice of Israel's Passover lamb pointed forward to Jesus as the "Lamb of God" which would be led to the "slaughter." (Isa. 53:7) Many of the animal sacrifices offered in the Tabernacle services, the details of which are related in the Book of Leviticus, were also typical of the sacrificial phase of Jesus' ministry. When the heavens were opened to Jesus he understood all this, and he knew he was to sacrifice his humanity in death, or, as he stated it to his disciples, give his "flesh" for the "life of the world."—John 6:51

This important truth, which Jesus now so clearly understood from the Old Testament Scriptures, served as a guiding light throughout his entire earthly ministry. He knew, also,

that he was destined to be a great king, and that in God's due time his kingdom would hold sway throughout the whole earth. But first he must die to redeem the subjects of his coming kingdom from death so that he would not reign over a dying race, but a living one.

Immediately after his baptism, Jesus was "led up of the Spirit into the wilderness to be tempted of the Devil." (Matt. 4:1) Three major temptations were presented to Jesus, all of them designed to swerve him from his determination to do his Heavenly Father's will and to work in harmony with the divine plan for the redemption and recovery of the human race from sin and death.

First Satan suggested that Jesus use his miracle-working power to turn stones into bread in order to satisfy his hunger. This at the time was a severe temptation; for Jesus had been fasting for forty days. Jesus knew that the power of the Holy Spirit, which he had received, enabled him to perform miracles; but he knew also, that he was not to use this power for his own benefit, that it was given to him solely for the benefit of others, so he refused to yield to this temptation. He replied to Satan by quoting from the Old Testament Scriptures—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4

Matthew reports that "then the Devil taketh him [Jesus] up into the holy city, and setteth him upon a pinnacle of the Temple; and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4:5,6) When Jesus was baptized, he heard the voice of his Father saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) He had no need that this fact be demonstrated by his Heavenly Father's protection when exposing himself to needless danger. We could consider this a subtle effort by Satan to destroy the seed of promise. But Jesus did not yield to the temptation; instead, he again

answered the tempter with a quotation from the Old Testament, "Thou shalt not tempt the LORD thy God."—Matt. 4:7

Finally, "the Devil taketh him [Jesus] up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:8, 9) From the prophecies and promises of the Old Testament, Jesus knew that he was destined to be a king, that eventually his dominion would be "from sea to sea, and from the river unto the ends of the earth." (Ps. 2:6-12; 72:8) But Jesus also knew that before he could be the foretold King of kings, he must die as the redeemer of the world; and to make any move that would lead to his exaltation as king without the necessity of his sacrifice and death would be contrary to the divine plan. So again he replied to his tempter with a quotation from the Old Testament: "Thou shalt worship the LORD thy God, and him only shalt thou serve."—Matt. 4:10 □



Weekly Prayer Meeting Texts

JULY 7—Behold the Lamb of God!—John 1:36 (Z. '99-14, 15 Hymn 243)

JULY 14—Let all bitterness, and wrath, and anger, . . . and evil speaking be put away from you, with all malice.—Ephesians 4:31 (Z. '99-71 Hymn 183)

JULY 21—To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.—John 18:37 (Z. '99-123 Hymn 116)

JULY 28—If ye suffer for righteousness' sake, happy are ye.—1 Peter 3:14 (Z. '99-166, 167 Hymn 109)

Christian Life and Doctrine

Entering the Land of Canaan

THE narrative concerning the children of Israel entering the land of Canaan is recorded for us in the Book of Joshua. As we view this momentous episode in their history, we can sense an air of excitement in the camp of Israel. Anticipation was high because a portentous event was imminent. They were about to become a nation with a country! Their faith was to be realized in a promise Jehovah God had made to their father, Abraham, four hundred and seventy years earlier. God's promise to Abraham was that he would give the land of Canaan to him and to his posterity forever. Before Moses' death, as he stood at the top of Mount Pisgah looking over into Canaan, God outlined the extent of the land that was to be Israel. Moses was not allowed to enter Canaan. But now, under the leadership of Joshua, they were camped at the border of that very land.

Perhaps there was a shred of doubt in the minds of some when, in retrospect, they looked back forty years to the time they had stood in the same position—just at the borders of the land. At that time, only three months after they had escaped from Egypt “with a high hand” and with triumphant songs of praise to God upon their lips, they reached the border of Canaan. (Exod. 14:8; 15:1-21) And yet, when Moses had sent the twelve spies for reconnaissance into Canaan, only two came back with positive reports. Joshua and Caleb said, “Let us go up at once, and possess it; for we are well able to overcome it.” “Surely it floweth with milk and honey”! (Num. 13:30,27) But the other ten spies “brought up an evil report of the land. . . . [It] is a land that eateth up the inhabitants thereof . . . and there we saw the

giants . . . and the people wept that night.” (Num. 13:32, 33; 14:1) Because of these stories of dark and foreboding walled fortresses, and of giants, their anticipation turned to fear—a fear so great it drove them to consider stoning Caleb and Joshua! (I Cor. 10:5; Num. 14:10) Their faith in Jehovah God was not strong enough to follow his leadings.

But now, after forty terrible years of wandering in the wilderness, the Sinai desert had taken its toll of that entire generation. Even their staunch leader, Moses, was now dead. (Deut. 34:4, 5) Only the two faithful spies, Joshua and Caleb, remained of the generation that came out of Egypt. (Num. 32:11, 12) And they were still convinced that God was a mighty God who could give them Canaan, the land flowing with milk and honey.

Historians assure us that Palestine was not the arid, unproductive country we know today, demanding irrigation to make crops spring forth in abundance. No, at that time, “the records of Rameses II of Egypt show the conditions of Palestine and adjacent countries in the age of Moses prior to the Exodus. The Egyptian king brought back from there gold, glass, gum, cattle, ivory, ebony, boats, horses, chariots enwrought with gold and silver, iron, steel, dates, oil, wine, asses, cedar, suits of armor, war galleys, incense, gold dishes, precious stones, honey, lead, brass, paints, all plunder of a rich, civilized land. The meadows of Palestine, its fortresses, its roads and its orchards are mentioned showing that prosperity of every kind abounded.” (**Grecken’s History**) Surely, being citizens of such an abundant region was a wonderful prospect to contemplate.

And so here stood Israel, forty years later, poised again at the frontier of what was to become their homeland. All were new faces, all doubts dissolved, ready to follow Joshua. Although he was a man over eighty years old, he was still strong and agile. (Josh. 14:10, 11) After the death of Moses he was the logical choice of God to lead the children of Israel into the Promised Land. He had been Moses’ dedicated

right-hand man, apparently already demonstrating great leadership abilities. It was he who had led Israel in their fierce fray with the Amalekites, and, with the LORD'S help, won the battle. Since Moses was gone, the people turned to Joshua's authority, confidently placing their trust in him. But more than this, the LORD Jehovah especially appointed Joshua to take command. Joshua, we find, like Moses, was a meek man who did not grasp responsibility and authority as he could have done, even though Moses had already told him that this would be his mission. (Deut. 31:22,23) However, when God charged him with the function which had been Moses', he immediately accepted the privilege and took action. The LORD said, "There shall not any man be able to stand before thee, all the days of thy life. As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage. Be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."—Josh. 1:5,9

Joshua's first command was, "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it." (Josh. 1:11) And the people replied, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." (vs. 16) Times had changed, and the people with them! This generation was far more confident than their fathers had been; they longed for an end to their desert wanderings.

Joshua began to address himself to the essential preparations for entering Canaan. First, he chose two trusted men to secretly survey the city of Jericho. The spies were directed by God to seek out a woman named Rahab, who quickly took them into her home and hid them. But the alert guards at Jericho had already noticed the two men of Israel come into their city. From Rahab's words we know that the townspeople were frightened, and watching for Hebrew spies.

(Continued on Page 38)

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Death Itself Will Die	God and Reason
Israel Fulfilling Prophecy	Israel in History and Prophecy
Key to the Bible: The Divine Plan of the Ages	The Divine Plan of the Ages

DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073

LITERATURE

'FRANK and ERNEST'

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WUNI 6:45 a.m.
Sheffield WSHF 1290 1:30 p.m.

ALASKA

Ketchikan KTKN 7:30 a.m.

ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.
Nogales KFBR 1340 9:15 a.m.

ARKANSAS

Little Rock KAAY 1090 9:45 a.m.

CALIFORNIA

Bakersfield KUZZ 970 8:00 a.m.
El Centro KICO 1490 10:30 a.m.
Glendale KIEV 870 1:45 p.m.
Redding KSXO 600 7:45 a.m.
Sacramento KJAY 1430 10:00 a.m.
Tehachapi KTPI 10:15 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

CONNECTICUT

Groton WSUB 8:15 a.m.

FLORIDA

Jacksonville WBIX 1010 1:15 p.m.
Orlando WGTO 540 7:30 a.m.
Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.
Vidalia WVOP 1:00 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFXD 580 7:30 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WXTA 1330 6:15 a.m.
W. Frankford WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
La Porte WCOE

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.
Portland WDCS-FM 9:45 a.m.

MARYLAND

Baltimore WCBM 7:15 a.m.

MICHIGAN

Detroit CKLW 800 8:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLd 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 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 KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 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.

CEYLON

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

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

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

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

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

Wasco KWSO 1180 7:45 p.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

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.
Los Angeles KHOF
KTTV Channel 11

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

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBD

WASHINGTON

Cheney Channel 10
Spokane Channel 16

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.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg Channels 19, 24, 31, 33	
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach Channel 11	
Huntsville-Decatur-Florence Channel 9		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Mobile Channels 19, 29		Hartford Channel 33		Albany Channel 13	
Pensacola Channels 6, 22		New Haven Rollins Southern Connecticut Storer Valley		Atlanta Channels 6, 17, 21, 22, 25, 27, 28, 30, 36	
ARIZONA (6:30 a.m.)		DELAWARE (8:30 a.m.)		Cable TV Co. Fayette Telecom	
El Centro-Yuma U.A. Columbia		Philadelphia Channels 2, 22		Augusta Cablevision	
Phoenix Channels 2, 17, 30, 31		FLORIDA (8:30 a.m.)		Columbus Channel 18	
Tucson Channels 2, 17, 20		Ft. Lauderdale Channel 25		Tallahassee Channel 12	
ARKANSAS (7:30 a.m.)		Dade Hollywood		IDAHO (6:30 a.m.)	
Fort Smith Channel 10		FLORIDA (8:30 a.m.)		Boise Channel 18	
Joplin Channel 19		Ft. Lauderdale Channel 25		Idaho Falls Channel 10	
Pittsburg Jonesboro-Little Rock Channel 15		Broward Dade Hollywood		Spokane Channel 5	
CALIFORNIA (5:30 a.m.)		Ft. Myers-Channel 9		ILLINOIS (7:30 a.m.)	
Fresno Channel 13		Jacksonville Channels 20, 22		Chicago Channels 14, 19, 21, 33	
Los Angeles Theta Cable Channel 22		Orlando-Daytona Beach Sanlando		Davenport Channels 7, 19	
San Diego Channel 22		Miami Channels 5, 7, 18, 25		Evansville Channel 12	
San Francisco Channel 18		Panama City Channel 2		Peoria Channel 19	
San Luis Obispo Channel 25		Sarasota Channel 12		St. Louis Channel 23	
				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	Fort Wood		Dayton	Channel 4
Indianapolis	Channel 19	S.W. Missouri		Lima	Cable Communications
	American Sentinel Commun.	Channels 13A, 18, 23, 33		Youngstown	Channels 9, 10
IOWA (7:30 a.m.)					
Cedar Rapids		MONTANA (6:30 a.m.)		OKLAHOMA (7:30 a.m.)	
Waterloo	Waterloo	Missoula		Oklahoma City	Channels 8, 22
Des Moines	Channels 4, 5, 35	Butte	Channel 3	Tulsa	Channels 6, 10, 16, 18, 21
Lincoln		NEBRASKA (7:30 a.m.)		Green Country	
Hastings		Lincoln		Wichita Falls	
Kearney	Channels 4, 10	Hastings		Lawton	Channel 11
Sioux City	Channel 23	Kearney	Channel 36		
KANSAS 7:30 a.m.		Omaha	Channel 29	OREGON (6:30 a.m.)	
Joplin		NEVADA (5:30 a.m.)		Boise	Channel 12
Pittsburg	Channel 3	Las Vegas	Channel 20	Eugene	Channels 2, 5
Kansas City	Channel 5A	Salt Lake City	Channel 12	Teleprompter	Channels 13, 26, 30,
Wichita		NEW HAMPSHIRE (8:30 a.m.)		44, 63	
Hutchinson	Channel 5	Boston	Warner-Nashua	PENNSYLVANIA (8:30 a.m.)	
KENTUCKY (8:30 a.m.)		Hanover	Channel 10	Erie	Channels 8, 18
Bowling		NEW JERSEY (8:30 a.m.)		Erie Telecom.	
Green	Channel 20	New York	Telco	Johnston	
Charleston		Teleprompter		Altoona	Channels 5, 8
Huntington	Channels 4, 5	Vision		Philadelphia	Channels 7, 14, 15, 20, 23
Evansville	Channels 2	Philadelphia	Channel 20	Brandywine	
Lexington	Channels 3, 31	Comcast		Cablevision	
Louisville	Channels 21, 29P, 30	Storey		So. Eastern	
Nashville	Channel 10	U.A.-Columbia		Ultra Com	
LOUISIANA (7:30 a.m.)		NEW MEXICO (6:30 a.m.)		Pittsburgh-	
Baton Rouge	Channel 8	Albuquerque	Channels 9, 11, 12, 20	Wilkes Barre-	
Lafayette	Channel 7	El Paso	Channel 3	Scranton	Channels 5, 10
Monroe		Sun		Blue Ridge	
Eldorado	Channel 2	White Sands		SOUTH CAROLINA (8:30 a.m.)	
New Orleans	Teleprompter	Roswell		Charleston	Storer
Shreveport		Cablecom-Roswell		Columbia	Channels 4, 19F
Texarkana	Channel 2	Teleprompter-		Wilmington	Channel 12
MAINE (8:30 a.m.)		Lovington		SOUTH DAKOTA 6:30 a.m.)	
Portland-Po-		NEW YORK (8:30 a.m.)		Sioux City	Channel 30
land Springs	Cable TV-Kennebunk	Albany-		Sioux Falls	Yankton
MARYLAND (8:30 a.m.)		Schenectady-		TENNESSEE (7:30 a.m.)	
Baltimore	Channel 15	Troy	Channels 8, 13, 17, 29	Chattanooga	Channel 18
Washington	Channel B3	Buffalo	Channels 3, 11	Knoxville	Channels 14, 21
Boston		New York	Channels 10, 17, 29	TCI	
Worcester	Channels 16, 25, 36, 42	Rochester	Channels 32, 33	Nashville	Channel 26
Springfield	Channel 25	Syracuse	Auburn	TEXAS (7:30 a.m.)	
MICHIGAN (8:30 a.m.)		NORTH CAROLINA (8:30 a.m.)		Abilene-	
Detroit	Channels 2, 25B, 31, 38	Charlotte	Channel 22	Sweetwater	Channels 6, 10, 14, 17
Flint		Greenville-		Amarillo	Channel 15
Saginaw	Channel 18	New Bern-		Austin	Channel 17
Gerity		Washington	Channel 25	Corpus Christi	Channels 7, 36
Grand Rapids-		Greenville-		Dallas	Channel 21A
Kalamazoo-		Spartanburg-		Dallas-	
Battle Creek	Channels 6, 10	Asheville	Channel 12	Fort Worth	Channels 8, 19, 24,
Coldwater		Norfolk-		B30, 34, 35	
South Bend-		Portsmouth-		El Paso	Channel 13
Elkari	Channel 30	Newport News-		Houston	Channels 8, 12, 17, 21,
Traverse City-		Hampton	Channel 22	24, 25	
Cadillac	Great Lakes	Raleigh-		Teleprompter-Galv.	
MINNESOTA (7:30 a.m.)		Durham	Channels 9, 22, 24, 32	Channel 11	
Minneapolis-		Alert		Lubbock	Channel 10
St. Paul	Channel 7	NORTH DAKOTA (6:30 a.m.)		McAllen-	
MISSISSIPPI (7:30 a.m.)		Fargo	Channel 12	Brownsville	Channel 9
Jackson	Channel 7	OHIO (8:30 a.m.)		Odesse-	
Meridian	Channel 9	Akron-		Midland	Channels 3, 13
MISSOURI (7:30 a.m.)		Cleveland-		San Angelo	Channel 10
Columbia-Jef-		Canton	Channels 10, 18, Q21	San Antonio	Channels 3, 28, 34
erson City	Channel 11	Cincinnati	Channel 23, 33	Cable TV of Bexar	
Kansas City	Channel 8	Cleveland	Channel 18	Waco-	
Diamon Satellite		Cleveland-		Temple	Channel 19
Landmark		Canton	Channel 8	Community	
Springfield	Channel 4	Channel 8		Wausau-	
		Tele Media		Rhineland	Channels 6, 12, 23
		Channels 5, 12, 19		WYOMING (7:30 a.m.)	
		Warner Amex		Casper-	
		McDonald Group		Riverton	Channel 4

(Continued from Page 31)

(Josh. 2:9-11) Her expression of faith is shown in verse eleven: "For the LORD your God, he is God in heaven above, and in earth beneath." Although this woman did not have a good reputation, she was commended by the Apostle Paul for her conviction when he said, "By faith . . . she had received the spies with peace." Her assurance was so strong that she was willing to place herself in jeopardy by first hiding them, and then helping them to escape by a rope through the window of her home, which was built into the wall of the city. Because of this service, she and her whole family received protection and safety from the Israelites at the time of their invasion of Jericho.

After following Rahab's advice to hide in the nearby mountains for three days to avoid their pursuers, the spies crossed over Jordan and returned to Joshua. Their report was a word-for-word repetition of what Rahab had told them—they had not had much opportunity for an eye-witness evaluation of Jericho themselves. "Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." (Josh. 2:24) With this affirmative information, Joshua set in motion the plans to cross the Jordan River. The next day they were to enter Canaan. Joshua said to them, "Sanctify yourselves: for tomorrow the LORD will do wonders among you." It was a singularly significant day—the tenth day of the first month, Nisan.

From a military standpoint, it was a very unfavorable time of the year to cross the Jordan River, since it was at peak flood stage, swelled to overflowing, rising over its banks. Normally it was about one hundred feet across at this point, and an average of six or seven feet deep, but the spring rains increased its span many times that width, and the current had become dangerously swift and deep. But this fact did not deter the eagerness of the Israelites. As they made camp that night on the banks of the river and Joshua outlined the plan for the coming day, not one word of protest was made. Their faith in God's power and wisdom was strong.

Through Joshua, the LORD instructed the people that on the following day they were to watch the Levitical priests who would precede them, carrying the Ark of the Covenant from the Tabernacle. From a position approximately three-quarters of a mile behind, the whole company of Israel was to follow. God would perform a miracle! As soon as the soles of the priests' feet rested in the water, Jordan would stop flowing, and the waters would "stand upon an heap." (Josh. 3:13,16) The priests, carrying the Ark, were to stop and stand in the center of the river, until all Israel had passed safely over.

So it came to pass, just as God had described to Joshua, "and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Josh. 3:17) This included "about forty thousand prepared for war . . . before the LORD unto battle." (Josh. 4:13) Archeologists and historians offer the explanation that perhaps an earthquake, or a mudslide, dammed up the river near the city of Adam, which was about fifteen miles north of their point of crossing. But whatever method he used, we know that it was the mighty hand of the LORD that was exercised on behalf of his chosen people.

The LORD instructed Joshua to select one man from each of the twelve tribes and command each of them to carry out a rock from the middle of Jordan, where the priests stood holding the Ark. "These stones shall be for a memorial unto the children of Israel forever. . . . And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spoke unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the

hand of the LORD, that it is mighty: that ye might fear the LORD your God forever.” (Josh. 4:7, 20-24) Before the priests could leave their position in the river, Joshua placed another “twelve stones in the midst of Jordan, in the place where the feet of the priests . . . stood: and they are there unto this day.”—Josh. 4:9

“And it came to pass, when the priests that bare the Ark of the Covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests’ feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.” (Josh. 4:18) When the kings of the Amorites and Canaanites heard that the LORD had dried up the waters of Jordan from before the children of Israel, and that the flooded river was no longer a measure of safety to them, their hearts melted, “neither was there spirit in them anymore.”—Josh. 5:1

At Gilgal, where the memorial stones had been placed, Israel for the first time pitched camp in Canaan. During the forty years in the desert, none of the males born had been circumcised. And so this was the first order of business, “and this is the cause why Joshua did circumcise.” Four days later, they celebrated the Passover on the Plains of Jericho, “and they did eat the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan.” This was the fifteenth day of Nisan, the exact day, forty years earlier, when they had left Egypt!—Exod. 12:17; Num. 33:3

What pictures can we find in this thrilling account of entering the Land of Canaan? Much in the Old Testament has an illustrative meaning, and there are certainly valuable lessons to be found here. We learn how faith is rewarded, when we observe the case of Rahab; how the LORD championed Israel when they trusted in him; and how he gave them strength to

overcome the great obstacles which they encountered in entering and conquering the land. Paul, in the third and fourth chapters of Hebrews, draws striking, heedful lessons from the fact that the unfaithful Israelites who originally left Egypt were not permitted to enter the land. He states it in this context: "As I swore . . . they shall not enter into my rest. . . . Who was it who heard the Word of God and yet provoked his indignation? Was it not all who were rescued from slavery in Egypt under the leadership of Moses? And who was it with whom God was displeased for forty long years? Was it not those who . . . fell into sin, and left their bones in the desert? And to whom did God swear that they should never enter into his rest? Was it not these very men who refused to trust him? Yes, it is all too plain that it was refusal to trust God that prevented those men from entering his rest." (Heb. 3:11, 16-19, **Phillips**) These examples admonish us to place our reliance upon our strong and faithful God who will never desert those who put their trust in him.

The Apostle Paul has used this ancient experience of Israel in a pictorial way; he explains that God's rest began on the seventh day of creation—a day which was to see the final steps toward the completion of God's purpose for the earth, and for mankind. (Gen. 2:2) Man in his original perfection and original dominion was commissioned to complete this work. "Be fruitful, and multiply, and **fill the earth, and subdue it.**" But after Adam's fall, man lost his dominion—he was not able to subdue the earth—he was not able to fill it with a race that possessed life. The terrible wilderness experience of man began when he displayed his lack of faith in God, and instead believed Satan's lie.

The name, Joshua, has the same meaning as Jesus—'Savior, deliverer, or Jehovah-saved'. Can we see a picture here? Consider that the nation of Israel represents the world of mankind, lost and wandering aimlessly in the desert land of sin, sickness and death. The poor suffering human race is certainly on the far side of the river Jordan where there is no

rest. "We know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22) It is impossible for the people, waiting in pain and longing for six thousand years, to cross the Jordan River (condemnation) without God's mighty hand to help. What does the river Jordan represent? It is an apt picture of divine condemnation, the sentence of death pronounced upon Adam and passed through inheritance to his posterity. (I Cor. 15:21,22) Mankind can never enter the land of rest until this "river" has been passed over. We are reminded that the very name, Jordan, means 'judged down', and that it flowed into the Dead Sea—everlasting death.

As we consider the meaning of the various parts of this picture, we see how appropriate it was that the Ark of God, the Ark of the Covenant, which to Israel was a symbol of God's covenant favor with them, and in its fuller significance, a type of God's future covenant favor with the entire world through Christ, should stand in the midst of the river enabling them to cross safely. The waters of the Jordan, picturing the sentence of death, dried up when the Ark, carried on the shoulders of the priests, entered the river. It was the Ark, in which was represented both the death and the resurrection of Jesus, which effected a cancellation of this sentence of death in order that the blessings promised, the land of rest, could be reached. God's covenant was, "In thee and in thy seed [the Christ] shall all the families of the earth be blessed."

It is also significant that the Ark was carried by the priests, and that these first passed into the Jordan before any of the people could cross over. Standing there in the midst of the river illustrated the essential part played by the great high priest and his associate priests in freeing the people from this condemnation. Jesus, himself, died for the world's sins. He stopped in the midst of Jordan in order that the world might have the opportunity of passing over. The underpriests, too, his followers, also stop there. They lay down their lives to

share sacrificially in the work of offering the world an opportunity to completely pass out from under this terrible curse of death that is upon them, and has afflicted their minds and hearts for six thousand years.

It was not necessary that the priests should remain in the river Jordan in order to complete the picture. Twelve stones were taken, one for each of the twelve tribes of Israel (denoting the entire world of mankind), and were placed exactly where the priests stood, to represent the priests. These stones are an illustration of the 144,000 faithful ones who have been called "out of every kindred and tongue, and people, and nation" and will be made unto God kings and priests, and shall reign on earth, God's spiritual Israel, who will constitute the royal priesthood. (Rev. 5:9,10; 7:4) These footstep followers of the Master became "dead with Christ" according to the flesh. They didn't cross over the river Jordan, but remained in the midst, like the stones that "are there unto this day." (Josh. 4:9) They gave up their inheritance in Canaan, their earthly inheritance, to seek the high calling to the divine nature, in order that they might help in the blessing of all the families of the earth, lifting them out from under the curse, as the servants and priests of God. What a beautiful picture!

Here is still another lesson we can draw from this account: The first commandment given by God when all the Israelites had safely crossed over the Jordan and had entered Canaan was the circumcision of the people. When this had been accomplished, the LORD said to Joshua, "This day have I rolled away the reproach of Egypt from off you." (Josh. 5:2-9) The reproach of Egypt was that God's people were bound by enslavement which kept them separated from the land of Canaan promised to them. This separation continued with them throughout their entire wilderness experience—they were a people without a land. But once over Jordan, they were home; they were free.

Joshua went out in the evening and stood on the plains,

looking up at the great, high walls of the city of Jericho, a mighty fortress that still blocked their way to possession of the land. As Joshua contemplated the wall, he was, no doubt, trying to find some weakness in it which he could use to his advantage as a means of acquiring access into the city. Perhaps it would be possible to destroy a section of it large enough to get his army inside the city and conquer it. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place wherein thou standest is holy. And Joshua did so."—Josh. 5:13-15

This mighty angel then told Joshua that God was going to give him the victory over this city by an unusual and unorthodox method, not by an ordinary military procedure, but in a manner that would try the faith of every man in the camp of Israel. Instead of using their armies to destroy the wall, the angel told him that they would again use the Ark of the Covenant. Israel was to march around the city of Jericho once each day for six days, with seven priests carrying the Ark and blowing trumpets. This was the only sound to be heard. "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." (Josh. 6:10) The army was to pass in front of the priests, and after all the people had passed the Ark, it would proceed behind them, with the priests continuing to blow on their trumpets.

And this they did! How incredulous the effectiveness of this might seem to some! From a human point of view, how doubtful that this action would be successful. But who could

disbelieve the mighty power that had turned back the swift current of the Jordan? They were now ready to listen to God and to follow his instructions. At dawn on the seventh day, they were instructed to circle around the city as before, but on this seventh day they were to pass around it seven times. "At the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the LORD hath given you the city." And the walls fell down flat!—Josh. 6:15, 16, 20

The destruction of the city of Jericho is a remarkable illustration of the coming victory over the citadel of Satan during the Millennial Age. The entire world of mankind, by reason of their resurrection, will have been delivered out from under the legal sentence of death—they will have crossed the Jordan. They will have their feet actually planted in the land of promise. The first requirement will be circumcision, just as it was with the nation of Israel, but it will be "circumcision . . . of the heart." As the inhabitants of the world learn righteousness, the reproaches of the land of Egypt will be rolled off them. They will no longer be enslaved by sin and death, or by the cruel Pharaoh, Satan.

However, standing before them will be their Jericho, rising up like a mighty barrier to their full entrance and enjoyment of the land. It is a great stronghold of sin which must be overcome. It represents the imperfection of mankind still remaining to be warred against and vanquished. Just as the full power of Almighty Jehovah was available to his ancient people as they, in faith, battled against the foe, so, too, through faith, all the assistance needed will be at hand for each individual in the kingdom. It will be in God's strength that they also overcome.—Rev. 21:7; Ps. 103

The Apostle Paul says, "By **faith** the walls of Jericho fell down." How ready the world of mankind will be to follow the instructions of their deliverer, their Joshua, Christ and his church, surrounding their Jericho and destroying it with a glad shout, "Blessing, and honor, and glory, and power, be

unto him that sitteth upon the throne, and unto the Lamb forever and ever.” (Rev. 5:13) How wholeheartedly, enthusiastically, the Israelites entered into God’s plan, despite the fact that it seemed a strange, even foolish, method to conquer a city. So eagerly, too, when the mountain of the LORD’S house is established in the earth, “all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD . . . and he will teach us of his ways, and we will walk in his paths.”—Isa. 2:2-5

The people will recognize and follow the presence of God as represented in the Ark of the Covenant, in the Christ, which will be the law administration of the people. The trumpet of truth will be heralded forth by the priesthood of that age, and the people in their desire to fully enter into the land will shout for joy. No trace of sin will remain when the kingdom is ended, for the people of the earth will be required to destroy every vestige of it in themselves. (Rev. 21:24-27) The high fortress wall of sin and evil will simply crumble away under this onslaught. Having been kept secure by the adversary for over six thousand years, in a comparatively short time—just one thousand years—the LORD will cause it to disappear in utter destruction, never to rise again. The complete co-operation of mankind will make that kingdom a lasting success.

Now, by growing in faith and trust, keeping our hope bright, and continuing steadfastly on in our striving to learn righteousness and subdue sin in our circumcised hearts—in his strength we can be prepared to march around Jericho as the future priestly trumpeters. We will carry the Ark of the Covenant, and the walls of Jericho will tumble down. All mankind will render honor, praise, and glory to God. “Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”—Rev. 5:13 □

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character was consecrated for his work by having a live coal from the altar laid upon his mouth?
2. Name some visible proofs of the existence and wisdom of a supreme intelligent Creator.
3. "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD." "And all the people answered with one voice, and said, All the words which the LORD hath said will we do." (Lev. 18:5; Exod. 24:3) How many of the Jews kept this covenant? Why did they fail?
4. In order for a Hebrew to receive life by keeping the Law, was it necessary that he render entire obedience?
5. Galatians 3:24 reads as follows: "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In what way did the Law Covenant lead to Christ?
6. Complete this text: "Blessed are they which are persecuted for righteousness sake: . . ."
7. Should one be ashamed to be persecuted for righteousness' sake?
8. Psalm 2:7,8, says: "I will declare the decree: the LORD hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." To whom do the words, "Thou art my Son; this day have I begotten thee," apply?
9. What book in the Bible records the following prophecy? "Cease from anger, and forsake wrath: . . . For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

(Answers on page 62)

Encouraging Letters

Friends Interested

Dear Sirs: I would appreciate a copy of "Archeology Proves the Bible." I anticipate using it to help me reach out to some of my intensely interested friends. Thank you for this opportunity. In His love.—OH

Will Be of Help

Gentlemen: I have enjoyed your programs very much. I would appreciate your sending me "Your Adversary, the Devil." I work at a rehabilitation center. We have to know about our enemy, Satan, as well as our Savior. I believe this material will be of great help. I thank you, and may God continue to bless you in your ministry. Your brother in Christ Jesus.—CA

Enlightening Material

Dear "Frank and Ernest": I send greetings to you all in the name of Jesus. I want to say how thrilled I am about the books I sent for. I not only enjoyed your literature, but it is very educational, and some of the things I once questioned have been so well explained, that it is a real joy to read. My

daughter and I compliment all who are responsible for such enlightening material. May God continue to bless you all. Yours in Christ.—NY

Request by Minister

Dear Sirs: I thank you so much for your "Life after Death" booklet. I would now like you to send one to each of my two friends, as given below. They are both ministers. I thank you for all consideration shown. Respectfully yours.—CA

A Satisfied Reader

Dear Friends of The Dawn: Please send me one booklet each of "God and Reason" and "Christ's Thousand-year Reign." I thank the Lord that he has brought The Dawn into my life. I read many religious magazines in my search for the truth, but none satisfies me like the sound writings of The Dawn. Sincerely.—WI

Learned "Lots" of Things

Mr. "Frank" and Mr. "Ernest": I hear your program on Sunday mornings. I think it is so wonderful. I have learned lots of

things I did not know were in the Bible. I love the way you tell us about everything, and what it means. God bless you both, and I thank you.—NY

Found in Library

Dear Sirs: I have been reading your book, "The Creator's Grand Design," which I found at our local library. I have enjoyed it very much, as I am a Christian, and it has helped me a lot, since I am interested in all the information I can get about the Bible. I am writing to ask you how I can get a copy of this book, as I would like my loved ones and friends to read it, also the booklets and any other books you publish about the Bible. Hoping to hear from you in the near future, I remain, Very sincerely yours.—PA

Thankful for Blessings

Dear Friends in Christ: Just a few more dollars to help you spread the truth. Please send me five of each of the following booklets: "Coming Back from Hell Soon," "God Has a Plan," "God's Plan," "The Kingdom of God," and "When a Man Dies." May God continue to bless you and your work. I thank God for his many blessings; one of those many blessings is to have had the opportunity to read

and study your interpretation of the Scriptures, which seems to me to be ninety-nine and nine-tenths pure truth! In his name.—MO

Patient's Need Filled

Dear Sirs: From my hospital bed, I tuned in on your program quite by chance. Besides finding it interesting and informative, I was in need of this. Please send me a copy of "Why God Permits Evil." Thank you, and be assured of my prayers for your continued success in reaching hungry souls.—CA

"Wonderful Truths"

Dear Sirs: Greetings in the name of our dear Savior, Christ Jesus! Please send two copies of "The Holy Spirit." We study the wonderful words of truth, and will continue to do so. There is so much to read, and we appreciate every word. We have a dear friend who usually comes here twice a week and studies with us. So far as we can find out, we are the only ones here who have these wonderful truths. We pray always that God's will shall be done on earth as it is in heaven. Thank you so much for your good work, and the help you have given us. We listen to your program every Sunday and really enjoy it.—MO

Filling a Need

Gentlemen: Please send a subscription to The Dawn, plus a copy of each of the booklets I have listed to the addresses given, and please also send one each of the same booklets to me. You are filling such a need with your publications. It is a joy to have discovered you!—NY

God's Messages

Gentlemen: Please forward your booklets offered on your TV program, which, by the way is a wonderful program, and brings forth God's messages. I need all your recent booklets: "Hope Beyond the Grave," "God Has a Plan," and any other booklets you have to offer.—TX ☐

LISTEN TO THESE
INTERESTING TOPICS
TO BE DISCUSSED BY

'FRANK and ERNEST'

WKDC—1530
8:15 a.m. on SUNDAYS

July 3-The Voice of God
July 10-The Lord's Witness
July 17-A Preview of History
July 24-The Truth about Hell
July 31-The World's Judgment Day

Tune to these informative discussions, and send for the free booklet offered after each broadcast. Write to:

'FRANK and ERNEST'
Box 60, Dept. N, General Post Office
New York, N.Y. 10116

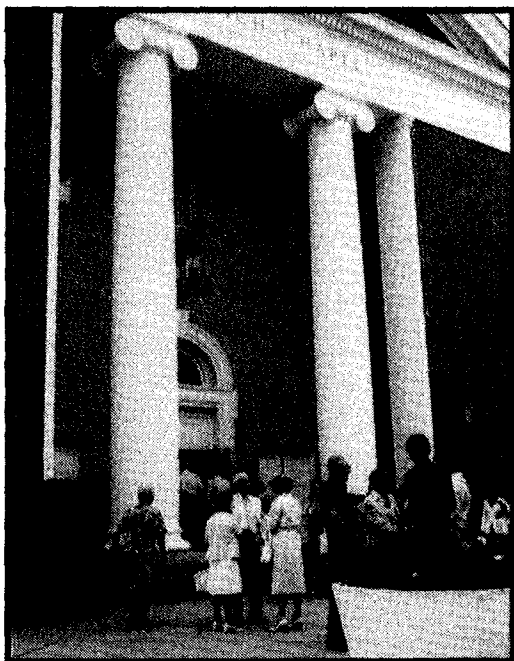
FOR YOUR NEWSPAPER

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

JULY SPECIAL:

On Sunday, July 17, "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

Talking Things Over



GENERAL CONVENTION BULLETIN

July 30—August 4

“I delight to do thy will, O my God: yea, thy law is within my heart.”—Psalm 40:8

THE time to begin making preparations for the General Convention is upon us; therefore, we are sure that you will welcome the necessary details to finalize your plans. The physical arrangements and the program for the convention have been completed and the purpose of this bulletin is to

provide the information that you will need to make your reservations.

The convention as a body voted to hold the convention again at Albion College, Albion, Michigan. There have been some changes in the arrangements and we urge you to read the following instructions carefully.

The cost this year will be as follows:

Meals: Breakfast-\$3.25; Lunch-\$3.95; Dinner-\$4.95

Rooms: \$8.50; Registration-\$2.00

The total cost for a person having seven nights lodging and eighteen meals comes to \$132.40, plus \$2.00 registration, totaling \$134.40. (THIS IS A CORRECTION.)

In addition to the above, for those brethren arriving on Friday, July 29th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$4.95. For those leaving the convention on Friday, August 5th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.25.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Bellemont Manor.

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 29th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.**, and a few minutes later at the **United Airline baggage area**. the **second pickup** will be at **8:00 p.m. at the**

American baggage area and a few minutes later at the **United baggage area**. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation, please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

The following suggestions will help the university to properly process your registration: (1) Designate on the form the first and last meal; (2) **A separate registration form must be returned by individuals not living at the same address.** Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's Classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

The Sunday School Committee has requested we make the following announcement:

All students in the 8-12 age group who will be attending the convention should write for their free notebook of Sunday School lessons. In your request you should **include your name, age, and mailing address**. Please do not request a notebook if you are not coming to the convention. Requests received after July 15 cannot be filled by mail, but notebooks will be available at the convention. Mail your request to:

Mr. Wade Austin
2107 Wilder Avenue
Lakewood, CA 90715

The young adults, ages 13 and up, should also send in for their study notebook so that they can get the most out of their week at General Convention. **Be sure to include your age and full name and address when you write to:**

Miss Ginger Bruce
1206 N.E. 96th
Seattle, WA 98115



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

Saturday, July 30

Chairman: Brother C. Martig
Pittsburgh, PA

9:30 Morning Devotions

9:45 Welcome by College

Mr. Morley Fraser
Director of
Continuing Education

10:00 Welcome Address

Brother C. Zubowsky
Lasalle, IL

10:30 Intermission

11:15 Discourse

Brother C. Chandler
Portland, OR

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Brother T. Franz
Washington, DC

2:45 Discourse

Brother S.R. Jeuck
Orlando, FL

3:15 Intermission

3:45 Discourse

Brother E. Herrscher
Phoenix, AZ

4:30 Discourse

Brother J. Webster
Boston, MA

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse: "The Holy Spirit in Past Ages"

Brother S. Roskiewicz
Grand Rapids, MI

7:45 Songs in the Night

8:00 Film Showing—"The Dream Is Certain"
The Science Building, Campus Grounds
200 South Hannah Street, Albion

Sunday, July 31

Chairman: Brother F. Nemesh
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother D. Bruce
Seattle, WA
- 9:45 Discourse Brother M. Nekora
Los Angeles, CA
- 10:30 Intermission
- 11:00 Convention Theme Discourse Brother W. Blicharz
Detroit, MI
- 12:00 Close of Morning Session

• • • • •

- 2:00 Discourse Brother E.F. Lankford
Sacramento, CA
- 2:45 Intermission
- 3:15 Testimony Meeting Brother S. Krystek
Los Angeles, CA
- 4:15 Discourse: "The Holy Spirit in the Gospel Age"
Brother K. Nail
The Dawn
- 5:00 Close of Afternoon Session

• • • • •

- 7:30 Praise Service
- 8:00 Film Showing—"The Dream Is Certain"
The Science Building, Campus Grounds
200 South Hannah Street
Albion

Monday, August 1

Chairman: Brother W. Vrooman
Orlando, FL

9:00 Morning Devotions

9:15 Discourse

Brother T. Krupa
Portland, OR

10:00 Intermission

10:30 Testimony Meeting

Brother J. Tate
The Dawn

11:15 Discourse: "Evidences of Spirit Begetting"

Brother R. Krupa
Portland, OR

12:00 Close of Morning Session

• • • • •

2:00 Discourse

Brother F. Wassmann
New York, NY

2:45 Discourse

Brother L. Hagensick
St. Petersburg, FL

3:15 Intermission

3:45 Panel Discussion: "Our Day in Prophecy"

Moderator: Brother S. Roskiewicz

Panel: Brothers K. Nail

E. Herrscher

G. Jeuck

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse

Brother S.W. Jeuck
Orlando, FL

7:45 Vesper Service

Brother E. Blicharz
Detroit, MI

8:15 Songs in the Night

Tuesday, August 2

Chairman: Brother J.H. Snyder
Sacramento, CA

9:00 Morning Devotions

9:15 Baptismal Discourse
(Goodrich Chapel)

Brother L. Post
The Dawn

10:15 Intermission

10:45 Immersion Service
(Church)

Brother N. Kasperowicz
Paterson, NJ

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Brother E. Thompson
Orlando, FL

2:45 Discourse

Brother L. Gaddy
Phoenix, AZ

3:15 Intermission

3:45 Discourse: "The Work of the Holy Spirit
in the Kingdom"

Brother E.K. Penrose
Dawn Pilgrim

4:30 Discourse

Brother J. Panucci
Groton, CT

5:00 Close of Afternoon Session

• • • • •

7:00 Elders' Meeting

Wednesday, August 3

Chairman: Brother C. Boughton
Pittsburgh, PA

9:00 Morning Devotions

9:15 Discourse

Brother B. Brown
Los Angeles, CA

10:00 Intermission

10:30 Convention Business Meeting

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Brother G. Balko
West Newton, PA

2:45 Discourse

Brother P. Hatgis
New York, NY

3:15 Intermission

3:45 Dialogue: "Heroes of Faith"—Hebrews 11

Brother B. Brown
Brother E. Lamel, Jr.
Los Angeles, CA

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse

Brother G. Jeuck
The Dawn

7:45 Vesper Service

Brother J. Trzeciak
Gary, IN

8:15 Songs in the Night

Thursday, August 4

Chairman: Brother S. Jones
Winnipeg, Canada

9:00 Morning Devotions

9:15 Testimony Meeting

Brother G. Baker
St. Louis, MO

10:00 Discourse

Brother K. Fernets
Vernon, B.C.

10:45 Intermission

11:15 Discourse

Brother S. Suraci
New Haven, CT

12:00 Close of Morning Session

• • • • •

2:00 Discourse

Brother R. Rawson
Detroit, MI

2:45 Discourse

Brother G. Ibasfalean
Bradenton, FL

3:15 Intermission

3:45 Discourse

Brother M. Balko, Sr.
West Newton, PA

4:30 Discourse

Brother E. Kuenzli
Orlando, FL

5:00 Close of Afternoon Session

• • • • •

7:00 Melodies of Praise

Brother T. Krupa
Portland, OR

7:30 Discourse

Brother R. Gorecki
Detroit, MI

8:15 Love Feast and Breaking Bread

Answers to Test Your Knowledge Questions

(Questions on page 47)

1. The Prophet Isaiah. See Isaiah 6:6-8.

2. The variety of vegetation, the laws of the universe, and the perfection of our solar system, all speak of the wisdom and majesty of an intelligent God. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Ps. 19:1-3

3. None. Romans 3:20 reads: "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." They failed because sinful, imperfect men cannot perfectly keep the law of God.

4. Yes. "For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." "Cursed be he that confirmeth not all the words of this Law to do them."—James 2:10; Deut. 27:26

5. The Law Covenant showed that it was impossible for an imperfect man to keep God's perfect law, and that man needed Christ as his Savior. The seventh chapter of Romans sets forth this fact very clearly.

6. ". . . for theirs is the kingdom of heaven."—Matt. 5:10

7. No. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:16

8. It applies to Christ and is another link in the chain of evidence that Christ is the Son of God. We rejoice that the time is near when his kingdom will destroy evil and establish good.

9. Psalm 37:8-11. This is a remarkable text of scripture. Now, trouble abounds in the earth, but this prophecy speaks of the time when peace shall be in abundance. It will come through The Prince of Peace, and through his kingdom, for which he taught us to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven."—Matt. 6:10 □

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 30-August 4, 1983

Put an X in each square
for which you will require accommodations:

JULY	JULY	JULY	AUG.	AUG.	AUG.	AUG.
29	30	31	1	2	3	4

Dinner will be served Friday, July 29, 1983, between 6:30 and 7:30 p.m., for \$4.95 (cash), and breakfast on Friday, August 5, 1983, between 6:30 and 7:30 a.m., for \$3.25 (cash).

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Names of all other persons included in this reservation:
(Give age if 6 through 17 years of age.)

Total number of persons for which reservations are being made _____.

Checks should be made to: ALBION COLLEGE
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Michigan 49224

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G.M. JEUCK		Stenen & Canora, Sask.	21
Los Angeles, CA	July 2-4	Winnipeg, Man.	24
Middletown, NY	17	K.M. NAIL	
N. KASPEROWICZ		New Haven, CT	July 10
Pottstown, PA	July 24	E.K. PENROSE	
Philadelphia, PA	24	Los Angeles, CA	July 2-4
E. LAMEL, JR.		Phoenix, AZ	7
Vernon, B.C.	July 9, 10	San Antonio, TX	11
Pincher Creek, Alta.	14	Dallas, TX	12
Luseland, Sask.	15	Wichita Falls, TX	13
Yellow Creek, Sask.	16	Oklahoma City, OK	14
Prince Albert, Sask.	17	J. TATE	
Porcupine Plain, Sask.	20	Allentown, PA	July 17



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 Belle Pardue, St. Louis, MO—April 11. Age, 96.
 Sister Stella Tabaczynski, Mishawaka, IN—April 16. Age, 87.
 Sister Mary Baracos, Pittsburgh, PA—May 12. Age, 89.
 Brother John Snoes, Detroit Polish Class—May 18. Age, 89.
 Sister Bessie Ensley, Colfax, WA—May 26. Age, 98.
 Sister Frances Smith, Los Angeles, CA—June 5. Age, 88.

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

Conventions

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

NORTH SASKATCHEWAN BIBLE STUDENTS, July 1-3—Calvary United Church, 114 25th St. E., Prince Albert, Sask. Mrs. Ann Michalyca, P.O. Box 1371, Melfort, Sask., Canada S0E 1A0

LOS ANGELES, CA, July 2-4—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Steve Mengos, 8355 Santa Ynez St., San Gabriel 91775
Phone: (213) 286-0766

MINNEAPOLIS, MN, July 3—Northeast YMCA. Information: Mr. C. R. Newham, 1722 N.E. 5th St. 55413
Phone: 789-3944

OKANAGEN, B.C., CANADA, July 9, 10—Home of Ken Fernets, Pearson Rd., Vernon, B.C. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

ROCKY MOUNTAIN AREA, July 22-24—Loretto Heights College, 3001 So. Federal Blvd., Denver, CO. Mrs. D. Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80229
Phone: (303) 450-0582

CHICAGO, IL, July 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

BIBLE STUDENTS GENERAL CONVENTION, July 30-August 4—Albion College, Albion, MI

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

NEW YORK, NY, September 4, 5—Woman's Club of Rutherford, Fairview and Montross Aves., Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

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

SAN DIEGO, CA, September 3-5—Details in August Dawn.

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Yeovil and Paignton	August 6
German Convention	September 4

R. ROBINSON

Warrington	August 6
German Convention	September 4
Ipswich	24