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Highlights of Dawn

“According to His Promise”

“Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

—II Peter 3:13

IN AN interview some months ago the highly respected former Secretary of State Dean Rusk made a statement closely paralleling in substance one made more than nineteen hundred years ago by Jesus. Mr. Rusk said: “The entire human race is faced now with problems which are different in kind than we ever faced before.”

He then proceeded to outline some of these unique problems, mentioning first the threat of a general war in a world wherein frail human beings possess the power virtually to destroy civilization by means of nuclear weapons. He spoke of the energy problem, which “must somehow be better managed” than present prospects suggest, or else there is “catastrophe ahead.”

Mr. Rusk also called attention to the environment, concerning which he voiced the fear that irreparable damage may be inflicted on the thin layer of biosphere in which the human race lives. He is also much disturbed by the population explosion, saying that within a hundred years there will be some 15 billion people inhabiting this planet, in contrast with the present 4 billions, of which we are told some one-half now go to bed hungry every night.

While voicing deep concern about the horrors of a nuclear war, he seemed to be no less worried over the energy

problem. He quoted Energy Secretary James Schlesinger as saying (as do many other reputable experts in this field) that oil and gas are going to be exhausted in 30 to 40 years, and suggested, ominously, that "long before that happens, nations of the world are going to be at each other's throats for energy supplies."

His anxiety seems to stem, chiefly, from lack of faith in the leadership of the country to initiate the necessary steps, and the will of the people to make the sacrifices which are required to bring the situation under control. Speaking of the need for action, he did not mince words. He said: "It's necessary. It's urgent. Otherwise, there'll be catastrophe."

As for the relationship between the two great superpowers, he has no illusions. He believes exaggerated hopes have been attached to the so-called "détente" agreement, pointing out that there are major and serious differences between the two countries, particularly as to the internal political and social structures of the two nations, and also their international objectives. Again using language similar to that of the Bible, he warned: "We shouldn't think that a new heaven has arrived on earth."

Mr. Rusk is not alone in his concern regarding Russian intentions. Richard E. Pipes, professor of history at Harvard University, believes the United States is being more directly confronted by Russia today than during the past decade and a half. The reason? American fear of further costly fiascos of the Vietnam kind, and Russia's sense of her own military might.

Stanley Hoffman, also a Harvard University professor, points to the Middle East as being one of the world's chief trouble spots. He, too, is troubled by the proliferation and acquisition of military weapons, not only by the two great powers, but also by many other nations. But he doesn't appear to entertain great hope that these and other problems will soon be solved. He calls attention to what is daily becoming more apparent to all—the utter helplessness even

of peoples of good intentions to meet these problems. He says: "There isn't a single issue in which we [the United States] can impose our will. . . . There's a fundamental clash between the domestic politics of each of the world's nations . . . and the need for some kind of world order."

Recognition of the fact that the world is figuratively shrinking and that the ultimate well-being of all peoples on the earth is mutually interdependent, requiring some kind of universal direction, finds expression in one form or another with increasing frequency. When asked recently if the United States could maintain its world leadership, Robert A. Calapino of the University of California at Berkeley replied: "It seems clear to me that we have to work in a new fashion for a kind of collective leadership."

Following the close of World War II, leaders in various nations of Western Europe saw the futility of endless confrontations on the battlefield and in the political, social, and economic arenas. A single, unified power to be known as Europe was proposed, to be governed by a European Parliament, the members of which would be appointed by the legislatures of the member countries of the European Economic Community. A Common Market Commission was formed, whose purpose was to facilitate trade between the various members of the Western European community.

Today, the high hopes with which this idealistic effort was initiated are greatly dimmed. Each of the nations involved is deeply immersed in its own specific and individual problems, of which there are many; there is little thought by the richer nations of the community of sharing their wealth and substance with the poorer members. Says one writer of the present status of this fading effort, "There is a sense that governments no longer have the wisdom or power to cope."

Passing on to the problems in other parts of the world (South Africa, Italy, and Lebanon), CBS correspondent Charles Collingwood recently remarked: "There are more things in this world that cannot be solved than those that can

be solved." As with dealings between individuals, so also with international relationships—selfishness and self-interest are major stumbling blocks in the road to peace, harmony, and happiness among men, and the solution to the world's problems of war, hunger, diminishing natural resources, pollution, and other difficulties.

Robert L. Heilbroner, economist, in discussing the topic "Is Democracy Dying?" has stated: "There's a mood of foreboding in this country, partly the result of the fact that **we are facing problems we never thought we would face**: new international tensions; the spread of the atomic bomb; depletion of resources; . . . the worry that capitalism won't work."

Some years ago William Temple, archbishop of Canterbury (1942-1944), spoke of the futility of hoping that imperfect man can produce a truly righteous world order. He said: "There is no structural organization of society which can bring about the coming of the kingdom of God on earth, since all systems can be perverted by the selfishness of man." The worthy archbishop neatly put his finger on the cause of most of the world's problems. And being a churchman himself, he thus includes the church system itself among those human organizations which are powerless to bring peace and happiness to the suffering peoples of earth.

We noted earlier Dean Rusk's observation that, "The entire human race is faced now with **problems which are different in kind than we ever faced before.**" The truth of this statement must be obvious to every thoughtful person; and it is, indeed, a most significant truth, for when we place it alongside of a prophecy made by Jesus, it tells us where we are on the stream of time. When Jesus was asked by his disciples, "What shall be the sign of . . . the end of the world [age]?" he replied, in part: "**For then shall be great tribulation, such as was not since the beginning of the world to this same time.**" Jesus is here saying that the flood of unique troubles presently plaguing the world (and to which

Mr. Rusk directs our attention) indicates that this iniquitous world is soon to pass away.—Matt. 24:3, 21

The sense of despair and hopelessness that possesses many thoughtful observers of world events today, as they view man's inability to solve the growing problems that afflict mankind, is itself a sign that this present world is approaching its end. For our Lord further prophesied that at the end of the age there would be "distress of nations, with perplexity" upon the earth, with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The English word here translated **perplexity** is from a Greek word meaning "no way out."—Luke 21:25, 26

The Apostle Peter also speaks of this same troubled time in the experience of humankind. He calls it the passing away of this present evil world, even as an earlier world, or social order, was destroyed in the flood because of the like prevalence on the earth of iniquity and injustice.—II Pet. 3:5, 7, 10, 12; Gen. 6:5-7

In cautioning his hearers against expecting too much in the way of concrete results from "detente" between the two great superpowers, as noted earlier, Mr. Rusk said: "We shouldn't think that **a new heaven has arrived on earth.**" As far as human efforts to produce a new world of peace and happiness are concerned, Mr. Rusk is absolutely right, for the Lord and Peter both tell us that this unrighteous world is to be destroyed.

But Peter, we are glad, further tells us that just as surely as this present evil world, or social arrangement, is to be destroyed, just so surely will a new and better world be established in the earth. He says: "Nevertheless we, according to his [God's] promise, look for **new heavens and a new earth**, wherein dwelleth righteousness." This wonderful new world will not be the product of selfish man's efforts. It will be established by the power of God, even as he has promised by the mouth of his holy prophets since the world began.—II Pet. 3:13; Acts 3:19-21

The beauty and joy and peace of this coming kingdom are beyond the ability of imperfect man's mind to comprehend even partially. But through his Word the Heavenly Father has been pleased to reveal some of the wonderful aspects of this new world wherein dwelleth righteousness.

It will be a righteous kingdom ruled over for a thousand years by Jesus and his faithful, glorified followers of this present Gospel Age. Satan will then be bound "that he should deceive the nations no more."—Rev. 20:2,3,6

This thousand-year period of time is called times of restitution in the Scriptures. It is so called because all who have ever lived on this earth—even all who are in their graves—shall hear the voice of the son of Man and come forth, to be given an opportunity to be restored to the perfection of life that Adam once enjoyed in the Garden of Eden. All those who then love the Lord and obey the laws of the new kingdom will gain everlasting life right here on earth. In order that the perfection and peace of that glorious new world shall not be marred by sin, the disobedient will be destroyed from among the people.—John 5:25; Acts 3:19-21

There will be no hunger, and none will want for shelter. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65:21,22

In this new kingdom under Christ and his church there will be no more death, no more sadness. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And 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. 21:3,4

This is God's long-promised new heaven and new earth, which he planned, through Christ, should be man's ultimate destiny—planned, indeed, since before the world began. For this grand, approaching epoch in man's experience every honest heart has unconsciously yearned since man's creation. How beautiful a word picture the Prophet Isaiah paints of that glorious coming kingdom!

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

“It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . .

“Then 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; for in the wilderness shall waters break out, and streams in the desert.

“And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

“No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah 35:1-10

"Thy Kingdom Come"

THE most momentous event of earth's history is the establishment of God's kingdom among men, in the hands of our Lord Jesus and his selected joint-heirs, the overcomers of the Gospel church. This great event, toward which all of God's promises and types point, we now see to be just upon us. None of those awake to these facts, who properly or even partially realize them, and whose hearts are in full sympathy with God's great plan of the ages, and who see that God's panacea for the sin and misery and dying of the groaning creation is to be applied by this kingdom, can possibly feel other than an absorbing interest in the fact, the time, and the manner of its establishment.

All who trust implicitly for the fulfillment of the prayer our Lord himself taught us to offer—"Thy kingdom come, thy will be done in earth, as it is in heaven"—must feel the liveliest interest in the fulfillment of their request, if they pray from the heart—in spirit and in truth.

We can see that even the world, if it could but realize the true character of this kingdom, would hail it at once, as they finally will, as the long-sought blessing, bringing with it the precious favors of the golden Millennial Age, so long desired.

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL			
Londonderry	Sept. 15-17	Latchford	8
Fermanagh	18, 19	Newport	15
Dublin	20-24	R. E. ROBINSON	
Hull	Oct. 1	Dewsbury	Sept. 17
		Latchford	Oct. 22

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Bible Study

LESSON FOR SEPTEMBER 3

When Life Is Undisciplined

MEMORY SELECTION: "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—II Timothy 2:22

SELECTED SCRIPTURE: Romans 1:18-20, 24, 25

MAN was created perfect and with the ability to keep God's laws. Because of disobedience to the divine commandments, the human family has fallen from grace and favor. Mankind is presently out of harmony with his Creator and has suffered because of that alienation. In our present world few are aware of the great plan of redemption that has been in progress for the eventual recovery of all that was lost by our first parents in the Garden of Eden.

Many are so fallen as to completely disregard any attempt at discipline in their lives. An undisciplined life is a sad thing to behold, and it is, unfortunately, of little lasting value either to the person himself or to others. And, of course, there are the heathen and the false Christians who

have perverted the Word of God by their own misguided understanding of God's plans. Many lives have been turned aside from God in aimless distractions—by temptations in the world, by their own weaknesses of the flesh, and by the Adversary.

The true Christian, on the other hand, appreciates God's wonderful promises and strives to the best of his ability to understand them. He seeks to know in what ways he may be more pleasing to the Heavenly Father. He studies the Word of God and strives to bring his life into conformity with its teachings and is alert to apply himself in any way possible to the will of God. He will discipline himself in accordance with the standard of perfect righteousness as manifested by the Master Teacher.

One way that the child of God may discipline himself is first to heed and then to act upon the message contained in the memory selection for this week's lesson: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." The apostle's admonition to put away those things of the flesh that are corrupting and to put on instead those things that are uplifting to the Christian is indeed wise counsel. Each and every step of the disciplined child of God is a blessed one.

We note, too, that in the context of the memory selection Paul exhorts (vs. 21), "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." The thought is that of self-purging, or discipline, in the ways of the Lord. We should begin at once to examine ourselves and to observe in what ways we can put away those things of the flesh that defile the new creature. And, it is necessary not only to start a good fight against our fallen natures but also to continue so doing, ever keeping the perfect standard of righteousness before our mental vision. Thus will we prepare ourselves

for the glorious work of the future, when, if faithful even unto death, we may share in the work of dispensing blessings to all the families of the earth in the kingdom.

The importance of maintaining the standard of truth and righteousness is drawn to our attention by the apostle in our selected scriptural reading. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Rom. 1:18) The wrath of God will be especially directed against those who have perverted the truth, that is, the heathen and the false Christians. However, there is a lesson in holiness to be learned by all who are called of God. The world of mankind will be dealt with when the kingdom of Christ is established. But those who have made a covenant with the Lord during the present age will be dealt with during this age in accordance with the degree of progress they have made in the narrow way. Many who have professed to be the Lord's people will fail to meet the standards required of them and will be judged accordingly. Those who are faithful will receive the reward of glory, honor, and immortality. □

Incentives for Christian Living

MEMORY SELECTION: "Not slothful in business; fervent in spirit; serving the Lord."—Romans 12:11

SELECTED SCRIPTURE: Romans 12:1-5, 9-13; Philippians 4:8

ATTENTION is drawn to some very practical lessons in connection with our Christian walk and endeavor to faithfulness. We should strive to use the spirit of a sound mind in all that we do, not being slothful in our affairs, especially in matters concerning the business of the Lord. Fervency of spirit illustrates that mark of character that is eager to know the will of the Heavenly Father in all that we do. And let us serve the Lord in whatever manner he may open unto us.

The 12th chapter of Paul's letter to the Romans opens with a well-known and often quoted passage of scripture: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) This is an exhortation to those followers of Jesus who are justified by the Redeemer's blood and are, therefore, referred to by Paul as

"brethren." The brethren are members of the household of faith who have entered into a relationship with God on a higher plane of existence than that of the world. They have been called by the Heavenly Father to a new nature on the highest spiritual plane—the divine nature. These new creatures in Christ Jesus have entered into covenant relationship with the Father and will, if faithful unto death, share as joint-heirs with our Lord in the millennial kingdom.

The way of this exalted position is pointed out as a way of sacrifice: "Present your bodies a living sacrifice." To do this is to do as did our Lord Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) This points out the necessity of giving up our own will and instead doing the will of the Heavenly Father. It includes the

setting aside of the hopes, ambitions, and aims of the fallen flesh and its appetites, whether they may be respectable or not. Our energies and talents must be redirected to the doing of the Master's work. Such sacrifice is accepted by God as holy because of the merit of our Redeemer's blood, which has been imputed unto us. It is our reasonable service and indeed would be even if no such reward as our calling to the new creation were promised.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The consecrated are admonished not to conform their lives after the pattern of the world and its ambitions but to remodel their thinking by keeping the perfect standard of righteousness before them. We should endeavor to do and think as our Lord did.

Paul foresaw that one of the greatest temptations among the Lord's people would be along the lines of ambition. This suggests the desire among some to be highly esteemed, if not by the world, then by members of our own fellowship. The temptation could come along the lines of attracting attention by doing some particular service.

And for this reason Paul says (vs. 3), "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

All who are thus called of God should strive to keep unity in the body, remembering that each member of the body of Christ has a particular purpose and function. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." —vss. 4,5

Our selected scriptural reading passes over to verses 9 to 13, where the apostle urges us to be aware of the pure love of Christ which should fill our hearts, abhorring that spirit which is of the world. Being "kindly affectioned one to another with brotherly love" (vs. 10) points out the relationship that should be evident among the Lord's people. Undue familiarity, especially between brothers and sisters in the Lord, should give way to the purity of thought which would grant each his rightful position of dignity in the body of Christ. Let us mature as Christians. □

Resources for the Disciplined Life

MEMORY SELECTION: "If we live in the Spirit, let us also walk in the Spirit."—Galatians 5:25

SELECTED SCRIPTURE: Galatians 5:25; 6:1; Ephesians 6:10-18

IN THIS week's lesson the Apostle Paul urges the consecrated child of God to walk in the Spirit. The admonition is to arrange our daily affairs in such a manner that we will do those things that would be in accord with the call to the new creation.

There is a conflict of interests between the spirit of the world, and the Spirit of the Lord. Our interests as new creatures in Christ are along the lines of Christian growth and knowledge. With maturity we put aside those things that are out of harmony with the study of the truth. Worldly interests appeal to the depraved appetite of the fallen human nature and draw the child of God away from the study of the truth and the conforming of one's character to the standard of righteousness.

Care should be taken to assist the weaker ones, with a desire to help them grow in the paths of truth and righteousness.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1) All should be done in the spirit of love and helpfulness, avoiding any tendency toward pride.

Paul's letter to the Ephesian brethren (ch. 6:10) shows that emphasis is placed on the need to be strong in the power of the Lord. We do not fight with carnal weapons, but we must use the defensive armor that God has placed at our disposal. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."—vs. 11

The Christian's warfare is not confined to the things that can be seen with natural eyesight. Satan and his host of fallen demons stand ready to turn the consecrated away from the narrow way which leads to life in

Christ. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (vs. 12) Without the promised help from God to protect his people from wicked spirits, we would be unable to cope with them. It is essential that we draw near to our loving Heavenly Father, because the days are evil, and the time for the completion of the church is short.

Paul urges alertness in this matter and says (vs. 13), "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." The armor of our warfare is identified by the apostle, who says (vss. 14-17): "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

It will be necessary to bind the truth about us in full conse-

cration and service to the Heavenly Father, and to keep the standard of righteousness close to our hearts. We are admonished to walk in the ways of peace by putting on the Gospel of peace. We prepare ourselves by putting on the graces of the spirit—meekness, gentleness, long-suffering, and love. The shield of faith represents the victory that will overcome the world, even our faith in the promises of God that have been made available through the precious blood of Jesus. We must carry the shield of faith throughout our Christian warfare to ward off the darts of the oppressor.

The helmet of salvation is also needed by the Christian soldier. This represents the intellectual powers to grasp the deep things of God. Without the helmet, the child of God would be vulnerable to a vital blow to his faith. He must wear it at all times.

The only offensive weapon used by the soldier of Christ is the sword of the Spirit. The sword represents the word of truth—a "thus saith the Lord" as the only authority for the hope that sustains us. We must learn to use it wisely and with skill. Our weapons are not carnal, and the lesson must include a word of caution that all things be done with love. □

Expressions of the Disciplined Life

MEMORY SELECTION: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance."—II Peter 1:5, 6

SELECTED SCRIPTURE: I Thessalonians 1:2-7; II Peter 1:3-7

AS CHILDREN of God we should make it our business to grow in the knowledge and likeness of the Master. Although it will take time, and progress will be slow, yet with patience we will reap the benefits of a gradual lifetime work. Character development will require diligence in well-doing.

The Apostle Peter brings to our attention the matter of cultivating Christian character and points out some of the main elements to think about. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly

kindness; and to brotherly kindness charity [love]."—II Pet. 1:4-7

Each must examine his own heart as these admonitions are considered. The basis of the apostle's remarks consists of faith in God and in the plan of redemption through Christ. It is also necessary to surround our lives with the blessed promises that are built on that sure foundation. Secondly, each one should endeavor to lead a virtuous life—not only to abstain from evil, but to be a living sacrifice.

Knowledge is important also. Care should be taken to study the doctrines of the truth and to bring our lives into conformity with their teachings. Temperance suggests moderation in all things, whether it be in eating or in dressing or in our general conduct. "Let your moderation be known unto all men." (Phil. 4:5) Others should see that we are not hasty or rash

but careful and considerate in everything we do.

The apostle next points out that patience is important to the Christian. We must be patient under trial and discipline, not allowing ourselves to become weary in respect to our probable slow growth in Christ. Also, the child of God should be alert to a careful observation of godliness as it is manifest in the divine character. Let us attempt to pattern our lives after the likeness of our Master.

Brotherly kindness should mark all our dealings with those who have been enlightened with present truth. Each one would do well to esteem his brother in a very special way, overlooking those weaknesses in the flesh that may, from time to time, be so obvious to us.

Love is the fulfilling of God's commandments and should prompt all our actions and words. It should manifest itself in helpfulness toward all—especially toward those who are also walking in newness of life. And if ye do these things, Peter acknowledges, ye shall never fall.

The Apostle Paul's remarks in his first letter to the Thessalonians are equally encouraging. "We give thanks to God always for you all, making mention of you in our prayers;

remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. (I Thess. 1:2-4) Paul encouraged the Lord's people to greater love and zeal in the service of the truth, and his letters to the brethren were always uplifting.

Paul loved the brethren at Thessalonica and reminded them of the many blessings they had all enjoyed in company with them. "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost [Holy Spirit], and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost [Holy Spirit]: so that ye were examples to all that believe in Macedonia and Achaia."—vss. 5-7

The apostle's remarks were in the form of praise and encouragement to the Thessalonian ecclesia. His edifying message, no doubt, had a great effect on them toward increasing faithfulness and zeal in the service of the Lord and the truth. □

Christian Life and Doctrine

THE PEOPLE OF THE
BIBLE—PART XXIV
OLD TESTAMENT
PROPHETIC BOOKS

God's Holy Prophets



“And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:20, 21

AMONG the very important people of the Bible are the holy prophets of the Old Testament. The majority of these servants inspired of God wrote books which bear their names, and these are often referred to as the “major” and “minor” prophets, this distinction being determined by the length of the books which they wrote. There are four major prophets: Isaiah, Jeremiah, Ezekiel, and Daniel. The minor prophets number twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

These, however, are not the only “holy prophets” of the Old Testament. There are five others: Moses, Samuel, Job, Solomon, and David. In the New Testament, Jude speaks also of Enoch, “the seventh from Adam,” as being a prophet. (Jude 14) We have already reviewed some of the experiences and characteristics of this latter group, so are now merely

identifying them as among those used by God as prophets, or seers, to foretell coming events in the outworking of his divine plan for the redemption and restoration of the sin-cursed and dying race. We have also previously become acquainted with Daniel, the fourth of the major prophets.

We know little of the major and minor prophets except what is revealed by their writings. Unlike Moses, Samuel, Solomon, and David, they were not used by the Lord as lawgivers or judges or kings, their niche in the divine arrangement being largely as writers of prophecies.

Isaiah

According to verse one of Isaiah's prophecy, he was the son of Amoz. The "vision" which enabled Isaiah to prophesy concerning "Judah and Jerusalem" came to him during the reign of four of Judah's kings: Uzziah, Jotham, Ahaz, and Hezekiah. The immediate service of Isaiah, and of the other prophets, was on behalf of God's people with whom they were contemporary. But more important than this was the fact that under the inspiration of the Holy Spirit they foretold important coming events relating to the plan of God.

The Apostle Peter refers to this larger ministry of the prophets, saying that they foretold "the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) In the 53rd chapter of Isaiah's prophecy we have a notable example of this. He describes the suffering and death of Jesus, saying that he would be "brought as a lamb to the slaughter." Then, in conclusion, he says of Jesus that he would be given "a portion with the Great." This is a prophecy of Jesus' high exaltation to the right hand of the throne of God.—vss. 7-12; Rev. 3:21; Heb. 8:1; 12:2

In our text, in which Peter refers to all God's holy prophets since the world began, he says that they also prophesied concerning "the times of restitution of all things" which would follow the second coming of Christ. The prophecies pertaining to Christ's suffering apply to his first advent, while those which describe the work of "restitution" refer to

his second presence. Thus the work of both advents was foretold by the "holy prophets" of God.

Isaiah wrote eloquently concerning "the times of restitution." In chapter 33, verse 24, he says concerning that future time that the inhabitants "shall not say, I am sick." In chapter 25, verses 6-9, he describes the work of Christ's kingdom, which is the work of restitution, and says that then death will be swallowed up in victory and that the people will be glad and rejoice in the Lord's salvation.

Jeremiah

The name Jeremiah means "Jehovah has appointed." He began his service as a prophet during the reign of Josiah, king of Judah, and his ministry continued until the nation was overthrown in the reign of Zedekiah and the people taken captive to Babylon. Jeremiah was not taken to Babylon, however, but left with the few whose duty it was to be "vine-dressers" under the Babylonish government. Later, most of these fled to Egypt for their safety, taking Jeremiah with them; and it is believed that the prophet died in Egypt.

Jeremiah is known as the prophet of doom. This is because the Lord commissioned him to call attention to the sins of the nation and the calamities which would fall upon them because of their idolatries. This message was so condemnatory that Jeremiah for a time hesitated to declare it; but then, as he testified, the Word of the Lord was in him as a fire shut up in his bones, "and I was weary with forbearing, and I could not stay."—ch. 20:9

Serving as a prophet during the declining years of the kingdom of Judah, when there was corruption within the nation and enemies without, he brought much suffering upon himself because of his ministry. During the closing scenes of Zedekiah's reign, Jeremiah was charged by the princes with hindering their war efforts; the king gave them permission to do with the prophet what they desired, and they threw him into a miry prison pit to die. He was rescued from this

horrible place by an Ethiopian eunuch, Ebed-melech.
—ch. 38:6-13

When Jeremiah was first called by God to serve as a special prophet, he sensed the difficulties attached to such a mission and also realized his own weakness. He said, "Ah, Lord God, behold, I cannot speak; for I am a child." Then the Lord said unto him: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdom, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—ch. 1:6-10

Thus the Lord gave Jeremiah the loving assurance of help in every time of need; and in view of the commission given to him, the prophet was many times in need of divine protection. His commission over the nations and the kingdoms to "root out, and to pull down, and to destroy," and later to "build, and to plant," should not be construed to mean that he would literally destroy and rebuild nations. The thought is, rather, that he was commissioned to utter prophecies covering first a work of destruction and then a time of restoration.

Jeremiah fulfilled this commission both with respect to the nation of Israel and the world of mankind as a whole. He prophesied the calamities which, even in his own lifetime, came upon his own people when Zedekiah was overthrown and the nation taken captive to Babylon. He foretold that this captivity would last for seventy years and that then the Gentile nations responsible for it would be punished.—Jer. 25:8-14

In chapter 30, verses 18 and 19, Jeremiah prophesies that the city of Jerusalem, desolated by Israel's enemies when the nation was taken into captivity, would be rebuilt, and that out

from this place there would again "proceed thanksgiving and the voices of them that make merry." Thus we see that Jeremiah forecast the destruction of Judah and the regathering and rebuilding which would follow the captivity.

But Jeremiah's prophecy takes on a much wider scope than this when viewed in the light of the divine plan. In chapter 16, verse 13, he forecasts a much greater scattering of the people than was true in connection with the Babylonian captivity. He declares that they would be "cast . . . into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor."

From this later and greater captivity, Jeremiah foretold they were also to be delivered. Continuing in this same chapter, Jeremiah declares that the Lord would restore his people from all the lands whither he had driven them and would "bring them again into their land."—ch. 16:14-17

In chapter 31:31-34 Jeremiah, speaking again for the Lord, tells of a time when a New Covenant would be made "with the house of Israel, and with the house of Judah," a covenant in which the law of God would be written in the people's hearts and in their "inward parts." This describes a restoration of at-one-ment between God and man and is one of the promises of restitution which Peter declared had been spoken by the mouth of all God's holy prophets. "In those days" of restitution, declares Jeremiah, "they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (ch. 31:29,30) Father Adam ate the "sour grape" of sin, and all his progeny have suffered death as a result. But in the times of restitution mankind will be released from Adamic condemnation, and the only ones who will die then will be those who, individually, and willfully, disobey the divine law.

Ezekiel

The Prophet Ezekiel, according to his own testimony, was a

priest, and the son of Buzi. He was taken captive to Babylon prior to the full overthrow of the Jewish nation, and it was in Babylon that the Word of the Lord came to him and he wrote his prophecy. (ch. 1:1-3) Little more than this is known of the personal life of Ezekiel. Historians say that he was distinguished by his stern and inflexible energy of will and character.

Since he was one of the holy prophets, we would expect to find in his prophecy some reference to the times of restitution of all things, and in this we are not disappointed. In chapters 37 through 39 of his book, we find a remarkable prophecy of the restoration of Israel, picturing the desolated and scattered condition of the nation as a "valley of dry bones," which, the Lord explains, "are the whole house of Israel."—ch. 37:11

These "bones" are seen to come together, flesh and skin are formed on them, and finally life is given. This latter, we learn, describes the result of the outpouring of the Holy Spirit upon the restored Israelites, the result of which will be the opening of their eyes to know the Lord. The final result of this will be that the Lord will not hide his face from them any more. One of the mighty acts of God which will contribute to removing Israel's blindness will be his intervention on their behalf when attacked by aggressor hordes from the "north" in the final phase of the great time of trouble.

In the 16th chapter of Ezekiel's prophecy, verses 44-63, there is another remarkable promise of restitution involving the resurrection of the dead—the Israelites and the heathen as well. Verses 60 to 63 reveal that after these are made free from the captivity of death they will be brought into covenant relationship with God.

Hosea

In the opening verse of his prophecy Hosea identifies himself as the son of Beerī and informs us that the Word of the Lord came to him during the "days of Uzziah, Jotham,

Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.”

Much of Hosea’s prophecy is in the nature of a warning against Israel and Judah because of the sinful, idolatrous tendencies of both these segments of the Jewish nation. Hosea calls upon the people to repent and return to Jehovah, their God, and be at peace with him. But they did not repent and, as we know, the kingdoms of both Israel and Judah were destroyed.

Like the other holy prophets, Hosea did not fail to speak of the times of restitution. In chapter 13, verse 14, he prophesies the destruction of death and of the grave, **sheol**, the hell of the Old Testament. This he explains will be brought about by the Lord through the provision of a “ransom.” This great truth is enlarged upon in the New Testament, the final version of it being in Revelation 21:4, where we are told that “there shall be no more death.”

Joel

Joel, the second of the twelve minor prophets, was the son of Pethuel. Beyond this nothing is known as to the personal history of Joel. (ch. 1:1) Nor does Joel himself indicate when he served as prophet, but it seems reasonably certain that it was during the period of the kings. Some have conjectured that it was probably during the reign of Joash, king of Judah.

Without being specific in detail, Joel prophesied that calamities would come upon the nation during “the day of the Lord.” While in some respects these predictions were fulfilled upon the nation in connection with its overthrow and Babylonian captivity, it seems clear that there is a larger fulfillment during the “day of the Lord” (Jehovah) at this end of the Gospel Age, when Christ is present prior to the establishment of his kingdom.

In Matthew 24:29 Jesus quotes from Joel 2:10, indicating the fulfillment to be still future from his day. From this and other quotations from the prophecy which are found in the

New Testament, we know that Joel wrote of events much more momentous than those which occurred when the nation was overthrown and taken captive to Babylon in 606 B.C.

Chapter 2, verses 28-30, is quoted by Apostle Peter in his pentecostal sermon. (Acts 2:16-19) Peter applies it to the outpouring of the Holy Spirit which occurred at the time. It was at Pentecost that the Lord poured out his Spirit upon his "servants and handmaids." But "after," that is, during the Millennial Age, he will pour out his Spirit upon "all flesh." Thus did Joel foretell another aspect of the glorious work of restitution.

Amos

Amos was a native of Tekoa, in Judah, which was about six miles south of Bethlehem. Seemingly he traveled north into the territory of the ten-tribe kingdom and there exercised his ministry. Amos also foretold the dire calamities that would come upon the nation because of its sin, and he suffered persecution because of his faithfulness.—ch. 7:10-17

Through Amos the Lord said to Israel, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Then the question is raised, "Can two walk together, except they be agreed?" (ch. 3:2,3) Here the reasoning is that, since the Lord had made himself exclusively the God of Israel, he expected undivided loyalty from his people. If they could not thus worship and serve him, they could not continue to walk with him.

In verses 11-15 of the last chapter, Amos forecasts the regathering of Israel, at the end of the present age, and the building again of the "tabernacle of David that is fallen." In Acts 15:13-18, this prophecy is quoted and its complete fulfillment indicated to be at the second presence of Christ and the establishment of his kingdom, when the "residue of men" will have an opportunity to call upon the Lord and be blessed.

Obadiah

We know nothing of Obadiah as a person and can only conjecture as to the time he wrote his prophecy. It is a one-chapter prophecy, and in the 11th verse reference is made to the time when the people were carried away captive, and foreigners cast lots "upon Jerusalem." This might indicate that Obadiah prophesied after the captivity in Babylon began and was himself one of the captives.

However, Obadiah, like all the other "holy prophets," failed not to mention the times of restitution. He does this in the last verse of his prophecy, where he speaks of "saviors" who were to "come up on mount Zion" at a time when the "kingdom shall be the Lord's." This is clearly a reference to the thousand-year kingdom of Christ, when Jesus, the Savior, and his faithful footstep followers, will be reigning for the blessing and salvation of "all the families of the earth."

Jonah

The Book of Jonah reveals that the ministry of this prophet was more particularly directed toward the people of Nineveh rather than to the Israelites. The Lord directed him to go to this great city and to "cry against it," for, as the Lord said, "their wickedness is come up before me."—ch. 1:2

But Jonah was not disposed to obey the Lord. Instead, he decided he would flee away from the Lord and go to Tarshish. He undertook to make this journey by ship, but a storm arose which threatened the safety of the ship. Those in charge of the vessel concluded that their difficulty was caused by the presence of Jonah, for he had told them that he was fleeing from his God. Upon his own recommendation he was cast into the sea, the "mariners" hoping that this would save their ship from further danger.

But Jonah was not drowned. Instead, he was swallowed by a "great fish," and three days later he was cast up on the shore near the city of Nineveh, where the Lord had directed him to go. Now he was ready to fulfill his commission to "cry

against the city," and he did so. His message included a prophecy that the city would be destroyed. As a result of this warning the Ninevites repented, and the Lord changed his arrangement for the destruction of their city.

Concerning this we read, "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (ch. 3:10) This was fully in keeping with God's methods of dealing in matters of this kind. For the Lord's own explanation of the principle involved, see Jeremiah 18:1-10.

"But it displeased Jonah exceedingly, and he was very angry." (ch. 4:1) Jonah then told the Lord that he had feared this change would be made and that this was the reason he attempted to flee to Tarshish rather than deliver the message of condemnation against Nineveh. He said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness."—vs. 2

Then Jonah went outside of the city, where he "made him a booth, and sat under it in the shadow." The Lord then caused a gourd to grow up over the booth to shade it from the heat of the sun. Jonah was pleased with this. But "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." Again Jonah was displeased with the Lord and said, "It is better for me to die than to live."—vss. 4-8

The Lord then drew a lesson for Jonah. He said: "Thou hast had pity on the gourd, . . . which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"—vss. 10, 11

Jonah himself makes no direct reference to the restitution blessings during the Kingdom Age, but through his observance of the exercise of God's mercy he witnessed the operation of a divine principle by which all mankind will be given an opportunity to repent, turn to the Lord, and be saved

from death. Thus the book which bears his name proclaims the prospect of salvation for a lost world.

Micah

Micah is the sixth in order of the minor prophets. Little is known of the circumstances of Micah's life. He gives the time of his service in the opening verse of his book as being "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah." His prophecy, he states, is what "he saw concerning Samaria and Jerusalem."

He calls upon the people to "hearken" and to let the Lord be witness against them "from his holy temple." "For," continues Micah, "the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth." (vss. 2,3) The "high places" referred to were centers of idolatry, a sin from which the nation of Israel was seldom entirely free. While Micah's prophecy had a limited fulfillment in the destruction of the nation, it will have a wider fulfillment during the kingdom of Christ, when all mankind will learn to know and to serve the true God.

Micah's contribution to the great kingdom theme of restitution is principally in chapter 4, verses 1 to 4, where he assures us of the ultimate establishment of the Lord's kingdom—symbolized by a mountain—and that the people will flow unto it and obey its laws. This, he reveals, will result in the end of war and in economic security for all mankind, symbolized as dwelling under one's own vine and fig tree.

Nahum

Nothing is known for a certainty concerning Nahum, as a man. He speaks of himself as an Elkoshite, an evident reference to his birthplace; but there is much uncertainty among scholars as to just where this was, whether in Palestine or Assyria. Nahum describes his prophecy as "the burden of Nineveh," meaning the doom of that great city which was spared when Jonah testified against it. Verses 5-9 of the first chapter, while having a local setting in the destruction of Nineveh, are evidently designed by the Lord to

be descriptive of a more far-reaching “time of trouble” which results in the overthrow of this “present evil world.” This is the time of trouble foretold by Daniel, which results from the standing up of Michael. (Dan. 12:1) Its purpose is to destroy Satan’s empire and thus prepare the way for the establishment of Messiah’s kingdom. That kingdom will bring about the answer to every Christian’s prayer, “Thy kingdom come, Thy will be done in earth as it is in heaven.” This will mean the complete restoration of all that was lost through original sin. And Nahum assures us that “affliction shall not rise up the second time.”—vs. 9

Habakkuk

Habakkuk is another of God’s “holy prophets” of whom we know almost nothing. He does not even give his father’s name or the place of his birth. The burden of his message is the sin and iniquity of his nation and how long the Lord would permit this evil situation to continue. Sensing that the Lord would use the Chaldeans to punish Israel, Habakkuk found this difficult to understand; for, after all, they were more wicked than his own people. He prays earnestly to the Lord for a better understanding of God’s viewpoints and ways, then says, “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me.” —ch. 2:1

“And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.” (ch. 2:2-4) In Hebrews 10:35-39, this prophecy is quoted and applied to the time of Christ’s second presence. We know, then, that the “vision” here referred to applies to an understanding of the divine plan with which the Lord’s people would then be favored, an understanding which includes God’s reason for the permission of evil.

In chapter 2, verse 14, Habakkuk assures us that the time is coming when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” This is, in part, Habakkuk’s contribution to the general theme of the prophets concerning the times of restitution of all things.

Zephaniah

Zephaniah is the ninth of the minor prophets. In the opening verse of his prophecy he traces his pedigree to his fourth ancestor, who he asserts was Hizkiah, believed by scholars to be the celebrated Hezekiah, one of the good kings of Judah. This, and the further information that he prophesied in the days of Josiah, another king of Judah, is about all we know of Zephaniah as a person.

Zephaniah foretold the dire calamity that would come upon Israel and Judah, and he expanded his prophecy to embrace the worldwide time of trouble which eventually was to come upon all nations. This he describes as the “fire” of God’s “jealousy,” which would devour, or destroy, all nations. He calls attention to restitution blessings which would follow the destruction of man’s social order, saying that then the Lord would “turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”—ch. 3:8,9

Haggai

Haggai, the tenth of the minor prophets, was the first to prophesy following the nation’s captivity in Babylon. While there is no definite information on the subject, it is generally believed that he was one of the captives who returned. The returned exiles had ceased in their work of building the temple, and one of the main purposes of Haggai’s prophecy seems to have been to stir up zeal for resuming this work.—ch. 1:2-4

Chapter 2, in verses 6 and 7, reads: “Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I

will shake all nations, and the desire of all nations shall come." In Hebrews 12:26 this prophecy is quoted and applied to the time of Christ's second presence and the establishment of his kingdom. It is, therefore, Haggai's reference to the kingdom blessings of restitution.

Zechariah

Zechariah was contemporary with Haggai, and in his prophecy he cooperated with Haggai in stirring up the enthusiasm of the returned exiles to resume their work of rebuilding the temple.

Zechariah's contribution to the kingdom theme of restitution is found particularly in the closing chapter of his book. He describes the "day" of Christ's kingdom as one during which the mists of superstition and darkness will be dispelled so that in the "evening it shall be light." "The Lord shall be king over all the earth," he assures us, and "in that day there shall be one Lord, and his name one."—ch. 14:6-9

Malachi

Malachi is the last of the Old Testament prophets. There is no certain knowledge of his personal history, although it is generally believed that he was born after the nation's captivity in Babylon. The exact date of his service as a prophet is not definitely known but is generally believed by scholars to be after the temple had been rebuilt.

Like the other Old Testament writers, Malachi qualifies as one of God's holy prophets who foretold the coming times of restitution. In chapter 4, verse 2, he describes the life-giving blessings of Christ's kingdom, saying that "the Sun of Righteousness shall arise with healing in his wings." The "Sun of Righteousness" is Christ, the One referred to in chapter 3, verse 1, as "the Messenger of the covenant"; the New Covenant, that is, under the terms of which Israel and the whole world will be restored to at-one-ment with God.

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NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 11:00 a.m.

OHIO

Columbus WTVN 6:00 a.m.
Dayton WAVI 10:45 p.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

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

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

Radio Broadcast Schedule

SOUTH CAROLINA

Hemingway WKYB 10

TEXAS

Borger KQTY 1490 8:00 a.m.

Hamilton KCLW 900 10:00 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:45 a.m.

Seattle KMPS 1300 10:00 a.m.

Spokane KICN-FM 99 3:00 a.m.

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

CANADA

Edmonton, Alta. CJOI 12:45 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dear Lake, Nfld. CFDL-FM

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

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

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

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

St. Thomas, Ont. CHLO 1570 10:45 a.m.

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

Prince Albert, Sask. CKBI 900 9:15 a.m.

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

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

AUSTRALIA

Geelong 3GL 10:00 a.m.

Wangaratta 3NE 8:15 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

ISLE OF MAN - GREAT BRITAIN

Manx Radio 2030

MALDIVES ISLANDS

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

NEW ZEALAND

Auckland 1XI 10:45 p.m.

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

Whakatane 1XX 9:00 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.

Los Angeles XEGM 7:45 a.m.

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

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

TEXAS

Lubbock KWGO 8:30 a.m.

San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

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

URUGUAY

Montevideo Radio El Espectador

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

The BIBLE ANSWERS

ALABAMA					
Florence	WOWL	CATV 3	Ft. Wayne (Sat.)	WFFT	8:30 a.m.
Huntsville	CATV	6:00 p.m.	South Bend	WSBT	
Mobile	KATV		Terre Haute	WTHI	WTWO
Montgomery	WKAB		IOWA		
Selma	WSLA		Des Moines	CATV	
Tuscaloosa	WCFT		Ft. Dodge	WVFD	
			Sioux City	KCAU	
ALASKA			KANSAS		
Anchorage	KIMO	KTVA	Ensign	KGLD	
Fairbanks	KFAR			KUPK	7:30 a.m.
ARKANSAS			Great Bend	KCKT	
El Dorado	KTVE		Oberlin	KOMC	
Jonesboro	KAIT		Overland Park	CATV	
Little Rock	KARK	CATV	KENTUCKY		
CALIFORNIA			Madisonville	CATV	4:00 p.m.
El Centro	KECC		Somerset	CATV	
Fresno	KAIL	KMJ-TV	West Liberty	CATV	
Lompoc	CATV		LOUISIANA		
Los Angeles	KHOF		Alexandria	CATV	
KTTV	6:00 a.m.	Channel 11	Baton Rouge	WRBT	
Modesto	KLOC	KTRB	Natchitoches	CATV	
Sacramento	KXTV		New Orleans	WWL	
Sacramento-Stockton	KOVR		Shreveport	KTAL	
San Jose (Mon.)	KNTV	6:30 p.m.	W. Monroe	KLAA	
	CATV		MAINE		
COLORADO			Bangor	WEMT	
Sterling	KTVS-TV		Portland	WGAN	WMTW
FLORIDA			Presque Isle	WAGM	
Ft. Myers	WBBH		MARYLAND		
	CATV	7:00 p.m.	Hagerstown	WHAG	
Key West (Mon.-Fri.)	CATV		Salisbury	WBOC	
Miami	WKID		MASSACHUSETTS		
Naples	CATV		Needham-Boston	WCVB	7:30 a.m.
Orlando-Daytona Beach	WDBO		MICHIGAN		
St. Petersburg	WLCY		Detroit	WGPR	
GEORGIA			MINNESOTA		
Atlanta	WATL		Bemidji	CATV	
Augusta	WRDW	CATV	Duluth	KBJR	
Savannah	WJCL	WTOC	MISSISSIPPI		
West Point	CATV		Columbus	WCBI	
HAWAII			Greenwood	WABG	
Hilo	KPUA		Hattiesburg	CATV	
IDAHO			MISSOURI		
Lewiston	KLEW		Independence	CATV	
ILLINOIS			St. Joseph	CATV	
Moline	WQAD		Springfield	KMTC	
Peoria	WRAU		MONTANA		
Quincy	KHQA		Billings	KULR	
INDIANA			NEBRASKA		
Anderson		Cablevision Corp.	Lincoln	CATV	

Television Schedule

NEVADA				SOUTH DAKOTA			
Las Vegas	KLAS			Rapid City	KOTA		
NEW JERSEY				TENNESSEE			
Pt. Pleasant (Mon.)	CATV	8:00 p.m.		Chattanooga	WTVC WDEF		
NEW YORK				Kingsport	CATV		
Binghamton	WICZ			TEXAS			
Horsehead (Wed.)	CATV	6:00 p.m.		Amarillo	CATV		
Levittown	CATV			Austin	KLRN		
New York	Tele-Mine			Beaumont	KFDM		
N. Syracuse	CATV			Dallas	WFAA		
Rochester	WHEC			Dallas-Ft. Worth	KXTX		
Watertown	CATV			Houston (Sun.)	KTRK	7:30 a.m.	
NORTH CAROLINA				Mission	CATV		
Greenville-Washington	WCTI			Plainview (Thurs.)	CATV		
Hickory (Sun.)	WHKY	8:00 p.m.		Temple	KNCT KOEN		
New Bern	WCTI-A			UTAH			
OHIO				Salt Lake City	KUTV KSL		
Cincinnati (Thurs.)	WCPO-TV	Channel 9	2:00 a.m.	VIRGINIA			
Dayton	WHIO			Roanoke	WDBJ		
Lancaster (Fri.)	CATV	12:30 p.m.		WASHINGTON			
Zanesville	WHIZ			Tacoma	KTVW CATV		
OKLAHOMA				WASHINGTON DC			
Ardmore	KXII			WEST VIRGINIA			
Duncan	KATV			Bridgeport	WBTV		
Tulsa (Sat.)	KTUL	2:00 p.m.		Charleston	WCHS CATV		
PENNSYLVANIA				Logan	WVCC-TV		
Allentown	Service Electric Cable			Morgantown	CATV		
Altoona	WPOC			Oak Hill	WOAY-TV	Channel 4	
Dunmore N.E.PA.	CATV			Parkersburg	WTAP		
Ephrata (Wed.)	KATV	6:00 p.m.		WISCONSIN			
Indiana	CATV			Beloit	CATV		
Johnstown	CATV			Eau Claire	WEAV	Channel 13	
Palmerton	Blue Ridge CATV			Janesville	CATV		
Philadelphia	WPVI			La Crosse	WXOW		
Pittsburgh	WTAE			Madison	WKOW		
SOUTH CAROLINA				Madisonville	CATV		
Anderson (Tues.)	WAIM-TV	Channel 40	5:30 p.m.	Rhineland	WAEO		
Ashville	WANC			Wausau	WAOW		
Columbia	WRLK			CANADA			
Mt. Pleasant	WCIV-TV			Sault Ste. Marie, Ont.	CATV		
N. Charleston	CATV			Toronto, Ont.	CATV		
				WEST INDIES			
				St. Kitts	ZIZ-TV	Channel 5	

RADIO TOPICS FOR SEPTEMBER

3—Peace Through Christ's Kingdom	17—The Prince of This World
10—A People for His Name	24—A World Transition

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE

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

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

Christian Life and Doctrine

Joy, Fruit of the Spirit

“But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”—Galatians 5:22,23

THE Bible is a thought-provoking and reverential Book. Its message deals mainly with the time of mankind's existence, an existence that has been almost entirely a period of suffering, sorrow, and death, except for the brief period of joy and tranquillity in the Garden of Eden. That period of time in Eden, before the entrance of sin into the world, was joyous. This was so because all God's higher order of creation were capable of experiencing joy. The various orders of angelic beings that existed before man was created were not sad, dismayed, depressed, or morose. These expressions were probably not in the vocabulary of God's creatures at that time.

There are examples in the Scriptures of the joy that existed prior to man's creation. God asked Job, “Where wast thou when I laid the foundations of the earth?” (Job 38:4) Of course Job had not been born yet. God continued speaking with Job, describing the great work of preparing the earth for human habitation and telling of the reactions of his angelic creatures (in Job 38:7), “when the morning stars sang together, and all the sons of God shouted for joy.” These same events are described in the 8th chapter of Proverbs. There Jesus as the Logos in his prehuman existence is personified as wisdom, accomplishing the Heavenly Father's will. Reference is made in this passage to the creation of this blessed One before the earth ever was. (Prov. 8:23) Also described is the work he did in assisting the Father and the

joy that the Father had in him. "Then I was by Him, as one brought up with him ['like a master workman', RSV]: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men [or, 'Adam,' in his perfection, is a better translation, Roth.]." (Prov. 8:30,31) We note the words "delight" and "rejoice" as descriptive of that time in Eden and the period prior to Eden.

There has always been great happiness in heaven. God's creation was made a joyous creation. Joy may be defined as an emotion excited by the expectation or the experiencing of good. Sadness was never present in heaven in past times because it is the opposite of joy. Sadness may be defined as an emotion excited or caused by the expectation or the experiencing of that which is bad.

The attitude of joy should not be misdirected. It is synonymous with happiness, but it should never be happiness at the expense of others. There is a false and a true happiness. The wicked, as well as the good, can be happy. But the difference in the happiness of the two is that they rejoice in opposite events and things. The point can be illustrated by considering several scriptures. In Proverbs 6:16-19 there is given a list of things which the Lord hates: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." The wicked may be happy in doing these things, whereas the righteous would be sad in merely seeing such happenings. Since this present evil world is under the dominion of Satan, we are not surprised that today the wicked are happy in doing these abominable things, as confirmed by Malachi 3:15: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

We should not conclude from this scripture that the righteous could not be happy in this present evil world. There are many ways in which they can be happy. A few examples taken from the Book of Proverbs are:

“Whoso trusteth in the Lord, happy is he.”—Prov. 16:20

“He that keepeth the law, happy is he.”—Prov. 29:18

“He that hath mercy on the poor, happy is he.”—Prov. 14:21

“Happy is the man that findeth wisdom, and the man that getteth understanding.”—Prov. 3:13

All these ways in which the righteous can be happy may be summarized in the words of Jesus in the 13th chapter of John, spoken at the time when he washed the feet of his disciples. In impressing upon them the lesson of humility, he said: “Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, **happy** are ye if ye do them.” (John 13:13-17) Note the sharp contrast to Malachi’s statement, “Now we call the proud happy.”

The lesson of humility is more important to our dispositions than we realize. The closer we come to attaining true humility, the more likely we are to be truly happy. A further requirement for true happiness is the recognition of the Heavenly Father as the Supreme Being of the universe. As Jesus said, “Neither [is] he that is sent greater than he that sent him.” The Devil refused to recognize this all-important fact of God’s supremacy, and as a consequence he caused sin and death to enter the world. Thus it happened that the joy which was everywhere in heaven and in earth became scarce in the earth. The earth became a place of sorrow, suffering, sighing, and dying, instead of being the joyous place God intended it to be. It became a place of weeping, as described

in Psalm 30:5, "Weeping may endure for a night." The night pictures the time of this present evil world, during which joy has been as difficult to find as have other fruits of the spirit—faith, humility, love, hope, peace. These fruits of the spirit (Gal. 5:22,23) are scarce and can be developed by God's people only with the help of his Holy Spirit. However, man was originally formed in the moral image of God, and we are glad that these elements of character have not been completely obliterated in mankind.

In considering our experiences in this present evil world, we need to keep in mind that as members of the Adamic family we were born in sin and have learned to accept grief and sorrow as a part of our lot. This was not so with Jesus. In his prehuman existence as the Logos he was daily the Father's delight. God rejoiced in his wonderful Son, and the Logos, in turn, rejoiced in his glorious and loving Father.

Hence when Jesus came to earth, it meant entering into mankind's experiences, and thus it was that he became "a man of sorrows, and acquainted with grief." (Isa. 53:3) Isaiah's prophecy was intended to highlight a contrast. In Isaiah 52:9, 10 and Isaiah 53:1 Jesus is called "the Arm of the Lord." Israel looked for a great, powerful, and mighty king who would come to redeem them. Instead, their king came unto them as a man of sorrows, healing the sick and taking on their infirmities and finally dying on the cross. He gave his life in order that Israel, and all the world, might live. Thus, in becoming man's Redeemer, Jesus, who had never experienced grief in his prehuman existence, became acquainted with grief and the suffering of death.

Why was Jesus willing to do this? The answer involves **joy**, as we are told by the Apostle Paul, in Hebrews 12:2, when he urges us to look "unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Some may think that the **joy** set before Jesus was the divine nature. Yet Jesus was not thinking of a

divine nature when, before he was to be crucified, he prayed to the Father, as recorded in John 17:5 (Revised Standard Version), "And now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made." Jesus sought to be with the Father in the glory of the Logos, and this would make him happy.

Included in the "joy set before him" was the knowledge of the great, great **good** that would come to so many of God's creatures if he were faithful. Joy is the emotion excited by the expectation of good. We also rejoice in his faithfulness. Those who have been called to be the footstep followers of Jesus were to look to him as their example. This means that while they were to live in an environment of sickness, pain, and sorrow, they were to be joyful because of the prospects of the great good that will come to all.

The Scriptures make clear the necessity of suffering pain of body or mind for righteousness' sake. There are many ways in which this is done. One way in which we suffer for righteousness' sake is in feeling mental anguish because of all the unrighteousness around us. Such suffering is the direct result of our espousal of the cause of Christ and righteousness. Jesus suffered in this way, too, except that he was far more keenly aware of unrighteousness than we are. He could see where it was being hid, as in the hypocrisy of the scribes and Pharisees. We have had to learn about righteousness with great difficulty, fighting against our own imperfections and the tendency to be callous about unrighteousness, whereas Jesus was perfect from the beginning. We have never known perfection or the complete absence of aches, pains, infirmities, and imperfection in general. For us, normalcy has consisted of living in the presence of unrighteousness (wherein we may or may not recognize evidences of sin in ourselves and others) and living with pain and suffering because of the death penalty.

In our Christian life we must expect experiences of suffering. (Acts 14:22) But these experiences do not exist

constantly. Neither did our Lord suffer continually. The mental picture that some have of him as a man of sorrows, **constantly** in grief, is incorrect. Some believe that Jesus never smiled. But Jesus plainly told us in Matthew 6:16: "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward." Notice that a feigned sad countenance is the mark of a hypocrite. Furthermore, we should not allow our burdens to be reflected in a sorrowful countenance. Jesus clearly indicated on this occasion that the reverse was to be the case and we were to have an appearance devoid of any sign of internal burdens of fasting or of sober thought. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."—Matt. 6:17,18

The erroneous idea concerning a sad countenance was carried forward into medieval times, when the Adversary suppressed truth and in its stead superstition and ignorance prevailed. Religious monks believed a sad countenance was a necessary form of piety. Thus, to counteract their disposition to be joyful on some occasions, they wore hairshirts which had coarse, prickly hairs irritating their flesh. This truly produced a sad countenance. This sadness was not a case of hypocrisy but, rather, stemmed from the erroneous belief in eternal torment that became dominant in the nominal Christian church. This doctrinal error took such hold upon nominal Christendom that sincere men believed in such self-affliction and physical pain as the only way to heaven. Their god was a god of eternal torment (Satan), even as Jesus told the scribes and Pharisees that they were of their father the Devil. We are glad that our God and our Father is the loving and wise Author of the divine plan of the ages and, furthermore, that suffering, pain, sorrow, and grief are a part of a temporary experience, which is to be replaced by joy. We

are glad that the Father through his Word makes it plain that it is good to be happy, even as an earthly father would tell his child in response to the child's expression of happiness.

If joy is to be the predominating experience of the next age, as it most certainly will be, then it should be ours in this age. The hopes and prospects of the kingdom are a real joy to the Lord's people. We are to rejoice in that hope. (Rom. 12:12) No matter how difficult the road ahead might be or how many trials must yet be experienced, our attitude must be the same as the Apostle Paul said of Jesus, "Who for the joy that was set before him endured the cross." The emphasis is on **joy**. We know that this joy permeated the life of our Lord Jesus, so that his appearance was radiant and joyful. With him a very typical expression of greeting was, "Be of good cheer." We cannot imagine Jesus saying these words with a sad face. Furthermore, whenever Jesus said, "Be of good cheer," he had something of cheer to offer, by word or deed. It was not an idle expression.

In Matthew 9:9-15 an incident is described wherein Matthew, the publican, was invited to follow Jesus. He then prepared a dinner for Jesus and his disciples and also invited his friends, perhaps as a farewell gesture.

The account says: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And

Jesus said unto them, Can the children of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast." And these days did come. Now, however, we can be especially joyful because the Bridegroom has returned.

No one should suppose that on this occasion (or at the marriage at Cana of Galilee) Jesus merely graced the occasion by his presence, or that he sat with a sad countenance while others were happy. If this were so, Jesus would not have been criticized as he pointed out in Matthew 11:16-19: "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, and friend of publicans and sinners. But wisdom is justified of her children."

Jesus had many happy occasions. He had great compassion for the poor and afflicted and was very happy to bring them some joy. He was happy to lay down his life in service for mankind. It made him glad to know that sin and death would be vanquished through God's kingdom, and he taught his disciples to pray for that kingdom.

All the joys that Jesus had—of service to men, of making others happy, of sacrifice to make possible the millennial blessings—could be summarized as the joy of knowing that he was doing the Father's will. Possibly the most joyful experience he had on earth occurred at Jordan. After he was immersed by John the Baptist, the heavens were opened unto him, and a voice was heard saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Hence, Jesus was joyful in his ministry because it was the Father's will. Once, when Jesus was being urged to eat, he said, "My meat [food]

is to do the will of Him that sent me.” (John 4:34) He did not say this because the food was distasteful. When a person eats good food, he eats it joyfully, because it has a good taste. The Father’s will for Jesus was as good-tasting food, which he ate joyfully.

If we have the joy of Jesus, we will be glad to suffer and to die with him. Peter described very well the attitude of all Jesus’ footstep followers in I Peter 3:14: “If ye suffer for righteousness’ sake, happy are ye.” Jesus was more emphatic in Luke 6:22, 23: “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.” The world cannot understand the source of our happiness, and no one can enter into “the joy of the Lord” if he has not been begotten of God’s Holy Spirit. Hence any and every experience leads to joy as we see God working in us and around us to accomplish his grand purpose.

The Lord’s disciples have learned these lessons well. The joy of their Lord has become their joy. This has permitted them to endure all kinds of experiences with rejoicing. When Paul and Silas were beaten, thrown into prison, and placed in stocks, they sang praises unto God. (Acts 16:19-25) Such experiences caused Paul to admonish the brethren: “Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep.” (Rom. 12:14,15) On another occasion, in recalling his afflictions and distresses, Paul stated how he had been “as sorrowful, yet alway rejoicing.” (II Cor. 6:4-10) Peter, too, in speaking of trials said, “Rejoice, inasmuch as ye are partakers of Christ’s sufferings,” and, “If ye be reproached for the name of Christ, happy are ye.” (I Pet. 4:13,14) And James wrote, “My brethren, count it all joy when ye fall into divers temptations.” (James 1:2) But soon the difficult and

trying experiences are to end for the church, and for the world, too. Soon the night of sin will end, and joy will come for all in the morning, in God's blessed kingdom.

The Bible could be a sad Book if we didn't know of God's plan. Instead, it is a most joyful Book. The Old Testament opens with the account of God's great work of creation, to provide a happy home for all mankind. It closes with the prophecy of the Sun of Righteousness arising with healing in his wings, to heal the world of all its misery and woe, after tragedy had struck to make the planet Earth a sad and miserable place. The New Testament begins with the birth of our Lord as man's Savior and the angels' "glad tidings of great joy, which shall be to all people"; and it ends with a description of the realities of God's wonderful kingdom, when there shall be "no more curse" and the earth is restored as a happy place again. Praise be to God, the Father, and to his Son, who will cause joy to last forevermore!



Weekly Prayer Meeting Texts

SEPTEMBER 7—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Corinthians 5:17 (Z. '03-333 Hymn 23)

SEPTEMBER 14—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.—I Peter 2:12,19 (Z. '03-365 Hymn 261)

SEPTEMBER 21—Yea, though I walk through the valley of the shadow of death, I will fear no evil.—Psalm 23:4 (Z. '03-413 Hymn 286)

SEPTEMBER 28—Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.—I Peter 5:8,9 (Z. '03-32 Hymn 184)

Christian Life and Doctrine

Songs of Thankfulness

PSALM 92:1-5—"It is a good thing to give thanks unto the Lord"! How full of meaning, and how true are these words! It requires but a moment's reflection to realize that everything we prize in life, yes, even life itself, has come to us through the mercy of the Lord, the Giver of every good and perfect gift. This is true not only of the material blessings which he provides but more particularly of the spiritual—those precious truths of his Word by which the eyes of our understanding have been given a vision of his glory and by which we are inspired to serve him and to be like him.

Giving praise to God should not be thought of as something which is appropriate just once a week, such as when we attend church on Sunday, for it is a daily privilege. Our hearts should be continually praising him. The psalmist speaks of showing forth his loving-kindness every morning and his faithfulness every night.

There is an important thought suggested by these two words "show forth." To show forth means to put on display, and since it is the Lord's loving-kindness that we are to show forth, it means that we are to spread out in array all the facts that demonstrate his loving-kindness. And what are those facts? They are the precious and revealing truths of the divine plan for human redemption and salvation.

The central truth of the divine plan is God's provision for redeeming the world from sin and death. In a very special way this demonstrates divine love, for we read that "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life.”—John 3:16

Not only has the Lord made a loving provision on behalf of the sin-cursed and dying race, but we have the assurance that every detail of that plan will be carried out exactly as he has purposed. “My word . . . that goeth forth out of my mouth . . . shall not return unto me void,” the Lord declares, “but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:11

Because we have this divine guarantee that the plan of God for both the church and the world will be accomplished, we can show forth the Lord’s faithfulness as well as his loving-kindness. In order to show forth the attributes of God’s character properly, in a manner that will redound to his praise and glory, it is essential to proclaim the truth of his Word. Peter speaks of this as showing “forth the praises of Him who hath called you out of darkness into his marvelous light.”—1 Pet. 2:9

And we are to do this in the morning and in the evening—in other words, it is a daily privilege to “offer the sacrifice of praise to God,” even “the fruit of our lips.” (Heb. 13:15) It is a very similar thought to that of sowing the seeds of truth in the morning, and in the evening withholding not our hands from continuing the same appropriate effort to sing the praises of our God.—Eccles. 11:6

Verse 3 of Psalm 92 speaks of an “instrument of ten strings,” a “psaltery,” and a “harp.” These instruments were apparently in general use in Israel in ancient times. While it is quite appropriate to employ musical instruments in our praise to God, it is quite possible that here they are being used in a symbolic manner to denote great truths pertaining to God’s plan. It has been suggested, for example, that the ten strings mentioned might well represent ten important doctrines of the divine plan, beginning with creation. The ransom would be another of these doctrines and so would be the high calling of the church and the restitution

of all things. It requires a harmonious blending of the tones produced by all these doctrines to sound forth the praises of our God properly.

The term "solemn sound" is a translation of the Hebrew word **higgayon**. Its literal meaning is soliloquy, or meditation. The thought we get from its use in this passage is that our praise of God should not be a mere outburst of momentary enthusiasm, or excitement, but should be based upon a well thought-out acceptance of the divine plan, a praise to God that springs forth from a heart that has meditated deeply and seriously on the great verities of the divine Word. If the Lord and his Word are our meditation day and night, our lips are certain to be busily engaged in showing forth his praises.

"O Lord, how great are thy works! and thy thoughts are very deep." (vs. 5) The more we come to know about the divine plan of the ages, the better we understand the meaning of expressions like this. Truly, the Lord's works are great! His original work of creation was great. His work of restoring the lost race and the lost paradise will be great. The bringing into being of the new creation is another of his mighty works.

And his thoughts are indeed "very deep." The Apostle Paul, after relating some wonderful truths pertaining to God's dealings with Israel, declares: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." —Rom. 11:33-36

PSALM 103:1-11—In this psalm the thought of praising God is continued. In the psalm just considered, the praising of God along general lines, as his glories are reflected by his wondrous plan to bless all mankind, is stressed, while in this psalm some of the reasons for praising him which apply to us

individually are referred to. For these “benefits” which mean so much to us, our “souls” “bless,” or praise, the Lord. To make it more emphatic, the psalmist adds, “And all that is within me, bless his holy name.” The soul is the being, and we are to praise our God with our whole being!

In verse 2 a solemn admonition is expressed—“and forget not all his benefits.” The appropriateness of this expression is readily seen when we consider how impossible it would be to remember all the Lord’s benefits. The Lord blesses us in so many ways that it would be quite beyond our ability to remember everything he does for us. Indeed, there are many of his blessings of which we are not even aware. No, we could not remember them all; but how tragic it would be should we forget all the blessings which the Lord showers upon us from day to day! We are apt to forget many of them, but let us remember as many as we can and, as we meditate upon them, have our hearts and lives filled with thoughts of his loving-kindness.

One of the benefits which has reached us from the hand of the Lord is the redemption which he has provided through Christ Jesus. He has redeemed us from destruction, from death. By faith, we are even now justified to life through Christ and have peace with God. What a marvelous blessing it is to know this; and having accepted the divine provision of redemption, this great truth should be helping to sanctify us, or set us apart, more completely day by day to the doing of our Heavenly Father’s will.

“Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” (vs. 5) All the natural good things we have to eat are furnished by the Lord, and we should be thankful for them. But more important are the spiritual morsels provided in his Word. Through this provision we are able to “taste” that the Lord is good. In Revelation 10:9 we are told of a “little book”—evidently symbolic of the truths of the divine plan—which the Revelator

was told to eat, with the explanation that it would be in his mouth “sweet as honey.”

John represents the church class living at the end of the age, when this “little book” would be given to the followers of the Lamb; and many of us have tasted its sweetness and have rejoiced therein. In the case of the little book, the eating of it finally results in bitterness, that is, bitter experiences of persecution because of having accepted the truth. But all who have eaten of this book can truly say that the Lord has satisfied their mouths with good things—truths, precious and enduring.

And when we feast upon the blessings of present truth, our “youth is renewed”; that is, we become new creatures in Christ Jesus through the begetting of the Holy Spirit. As new creatures, we should daily be growing stronger and more like him who is our Pattern. As new creatures, we do not grow weary and faint, as do the aged according to the flesh, because he gives us strength; and in his strength we can “mount up with wings as eagles.”—Isa. 40:31

To know God’s plan and to have his viewpoint in the very nature of things widens our interest in others. Because of this, while there are many blessings which the Lord showers upon us as individuals, we are not unmindful of his loving plan to offer blessings to all mankind in his own due time. The psalmist mentions this point, saying, “The Lord executeth righteousness and judgment for all that are oppressed.”—vs. 6

Then the psalmist gives an illustration of this, that is, the deliverance of the oppressed Israelites under the leadership of Moses. In this illustration, the Hebrews represent the whole world in bondage to Satan—and their deliverance from Egyptian bondage represents the deliverance of all mankind from bondage to sin and death. Prior to this larger deliverance from Egypt, there was the deliverance from death of Israel’s firstborn, which pictures God’s dealings with the “church of the firstborn” during the Gospel Age.

(Heb. 12:23) For our knowledge of this and for the fact that our deliverance draweth nigh we can indeed thank the God of our salvation.

Verses 8 to 11 enlarge upon the mercy of God as exemplified in his loving-kindness toward us, his people. "He hath not dealt with us after our sins," writes the psalmist. How true! If he had, we would have no hope of life at all. But, because of his mercy, he made provision to cover our iniquities. Because of this, he rewards us according to our heart intentions.—Ps. 32:1, 2

The psalmist declares that the Lord has removed our transgressions as far from us as the east is from the west. What a powerful illustration! The east and the west never come together, and so it is in the experience of those whose sins have been covered by the robe of Christ's righteousness. As far as counting against them is concerned, their sins are completely removed. The "old man" is reckoned dead, being offered in sacrifice. Truly our God is good, and let us continue to rejoice in his merciful loving-kindness!

"THE PRINCE OF THIS WORLD"

To be discussed by

'FRANK and ERNEST'

KQTY—1490—8:00 a.m.

SUNDAY, SEPTEMBER 17

Tune in this discussion, and send for a free copy of "Your Adversary the Devil." Send to:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

SEPTEMBER SPECIAL: On Sunday, September 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, New Jersey 07073.

Encouraging Letters

South African Truth-Seeker

Dear "Frank and Ernest": Please forward to me the free book "Armageddon." I really get enjoyment out of listening to your programme on Trans-World Radio. Thanking you in His name.—S. Africa

A Story Come True

Dear Sirs: Please send me your booklet "Life After Death." I watched your TV showing of life in Jerusalem and about Jesus and enjoyed the program very much. It was enlightening and like a story come true from the Bible. Thank you very much for the booklet; I will keep it as a treasure.—SC

The Dawn Explains

Dear Brothers: Please send me the books I have listed. Enclosed you'll find a check for the amount. I enjoy the Dawn. It explains a lot of the Bible that I didn't understand. Keep up the good work! Am also enclosing payment for "The Holy Spirit" and "The Emphatic Diaglott of the New Testament," English translation. Thank you very much! And please send them as soon as possible. May God bless you! I wish you had a radio or

TV program down here. Maybe some day you will have one, with God's help!—TX

Caused "Re-thinking"

Dear Sir: Kindly send me the booklet "The Bible Answers." I watched your program on TV Sunday and was very much interested. It was a very good program, and although I am 85 years old, it caused me to do some re-thinking. I look forward to receiving more information. Thanking you, I am, sincerely. —AR

"My Cup Runneth Over!"

Dear Sirs: I have just finished reading a borrowed copy of your publication "Archeology Proves the Bible." I am thrilled with it. Having been in the Middle East in 1974 and again in 1976, and having seen many of the "digs" mentioned, and being blessed with firm faith in the Scriptures, my cup runneth over, indeed! I would like to order three copies or more of the above mentioned booklet. Am anxious to receive them as soon as possible for a class I teach. Also, if you have a catalog of your publications or of cassettes, I would appreciate receiving a copy. Thank you! Yours sincerely.—KS

Member of Study Group

Dear Sirs: Please send me the booklet "Jesus, the World's Savior." I thoroughly enjoyed your sermon today. Thank you for such an informative and enlightening program. I am a member of a Bible study group on the Alaska pipeline and would appreciate any booklets or other materials that we can use and share on God's Word, the Bible. Thank you for all the consideration and help you can give them, and me. May God ever bless the works you are doing, and may many hear and receive your good works. Thank you.—Alaska

They Love the Lord

Dear Sirs: I heard your broadcast and wish to have the book on Bible prophecy. The Lord has done many wonderful things for us, and although we read God's Word, I feel your book will be valuable to us. We love Him. I am Protestant, and my husband is Roman Catholic, but we are traveling the same road.—CA

Inspired

Dear Sirs: I listened to your Bible study on TV last Sunday, and it really inspired me. Would you please send me your brochure on "Why God Permits Evil." Sincerely.—ME

Desires to Learn of Divine Healing

Dear Pastor Friends: Greetings in the name of our Master! I have been listening to your radio services on WTTH. I am suffering with a pain from my hips down to my feet. I prayed to God for miracle healing. Sometimes the pain goes, and other times it comes back so severely. I know I have faith in God, but this morning as I listened to your message you said that our prayers don't change God's plan. Praise God! I thank you for your thoughts, and kindly send me the booklet "Divine Healing." Please pray for me and for my family and friends. May God bless the program, and may you continue to bring these messages over. I am praying for you also. Yours in Christ.—NY

Effective Witness

Dear Christians: The 1,000 free copies of "Hope" have been extremely effective and soul-winning in our distribution at funerals. Please, if possible, send me some more copies of "Hope" and "God and Reason." Thank you. Yours in Christ.—PA

All Has Been Changed

Hello! Yes, please, I would like a copy of the "General Con-

vention Report.” Thanks! I enjoy The Dawn so much. I was born and raised in the Lutheran faith but never found complete happiness in it—but since “Dawn,” that has all been changed. Reading “Studies in the Scriptures” did it, as well as a 90-year-old friend, who explained things to me.—AR

Wonderful Studies

Dear Dawn Students: Please accept this small gift. I hope it will help in a small way in your wonderful work that has brought a fossilized mind to a lot of belief in our Lord and Savior. The two books, “The Divine Plan of the Ages” and “Behold Your King,” are wonderful studies for anyone who reads the Bible. Keep up this work of spreading God’s truth and love for people who trust in and have faith in God through Christ our Lord. Sincerely.—MI

“Praise God!”

Gentlemen: “All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works.” Thank you for The Dawn. I can see it is as a cup overflowing with God’s good truth. Praise God!—IL

Looking for a New Day

Gentlemen: Please send me a copy of the booklet “God and Reason” which you mentioned on your television program. Thank you for bringing forth God’s truth to all who desire a “new day.”—TX

Interest Revived

Dear Sirs: I would like to start receiving The Dawn magazine again. I used to subscribe to it and sent for several of your booklets a few years ago. I enjoyed them very much. I would appreciate it so much if by return mail you would let me know how much the magazine is now and also send me a catalog listing your books available. I still have several of them and have read them over and over again. I enjoy them more than any religious literature I have ever read. Thanking you for your kindness and consideration. I will appreciate a prompt reply. Sincerely.—GA

Family Has Weekly Studies

Dear Sirs: I watch your program whenever I get a chance and enjoy your talks so very much. I want to learn more about the Bible as my family are now all into learning also. We even have Bible discussions once a week and whenever we can all

get together at the same time. Please send me your booklet offered, "God Has a Plan," as we all are very much interested as to whether or not we are living in the last days. I must say that we enjoy your program and your Bible definitions very much. Thank you so very much for your help in your programs. Keep up the good work, as there are so many people that need to learn of our dear Lord and Savior Jesus Christ, and his Father, God. I know that we will learn more from your booklet "God Has a Plan." Sincerely.—OH

There Is Hope

Dear Sirs: Please find enclosed a money order. Would you kindly put this money order toward a "Frank and Ernest" program. I know their explanations of the Bible are correct and that there is hope for the world of mankind. But it will come only when the kingdom is set up! Yours sincerely.—Canada

So Grateful for Films

Dear Friends: Warm Christian greetings to each of you! We just saw The Dawn film on TV. They have just started showing it here occasionally on Sundays as a fill-in, but we are so grateful to have it on our local

station. They have shown it on two consecutive Sundays—do hope they will continue. I am sending herewith a check to be used in the continuation of the good news. Yours in kingdom hope.—LA

Influences Their Lives

Gentlemen: Please send me a copy of the booklet mentioned on TV recently. We will appreciate it very much. It is "Hope Beyond the Grave." Your program plays a big part and influences our lives greatly. Thank you!—TX

Likes Our Explanations

Dear Sirs: My husband and I listen to your program every Sunday and enjoy it a lot. We like the way you explain the Bible. Could you send us the little book "Hope Beyond the Grave," and we will read it and enjoy it a lot, too. We want to thank you all very much. From two of your listeners on TV.—VA

Interested in "People of the Bible"

Dear Sirs: Thank you so much for the monthly Dawns. I enjoy them and learn much from them. I am greatly interested in reading the articles on "The People of the Bible" and am keeping each copy. But I have

misplaced the first two, which would be October and November 1976. Would it be possible for you to send me these two issues? If so, I would greatly appreciate it. Thank you. Sincerely.—MS

Heard Us Accidentally

Gentlemen: I accidentally heard your 5:45 a.m. broadcast over KTTV a few weeks ago and once since. I plan to forego that precious sleep, as I was so happy to know that the message as preached by Brother Russell is still being broadcast. I am 75

years old and have never forgotten him. I heard him speak once and read his books. I thought you might like to know!—CA

Wants to Know About Creation

Dear “Frank and Ernest”: I heard your question-and-answer session on evolution. You brought out some very interesting facts that made me want to learn more about our creation, so could you please send me the “Creation” book, as I am extremely anxious to start reading. Thank you!—KY



Your Questions

Temptation

In Genesis 22:1 we read that “God did tempt Abraham.” James 1:13 reads, “God cannot be tempted with evil, neither tempteth he any man.” Do not these two texts contradict each other?

NO, NOT when they are properly understood. You will notice that James qualifies his statement saying that “God cannot be tempted with evil, neither tempteth he any man”—with

evil, that is. One is tempted with evil, James explains, when he “is drawn away of his own lust, and enticed.” “Then,” he continues, “when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death.”—vss. 14, 15

God did not tempt Abraham to commit sin but placed before him a test of obedience in doing his will. The Hebrew word translated “tempt” in the state-

ment that "God did tempt Abraham," means to test, or to prove. The particular test in this instance was whether or not Abraham would be willing to offer his son in sacrifice. Briefly, then, we might say that as Christians we are tempted to do wrong by Satan and our own fallen natures, while the Lord places before us the opportunity to prove our loyalty to him by laying down our lives in his service.

Eternal Torment

Do the wicked go to hell when they die, to be tormented forever?

THE wicked go to the biblical hell when they die, but they are not tormented. The word hell in the Old Testament translates the Hebrew word **sheol**. This word appears in Ecclesiastes 9:10, and is translated "grave." In this text we are told that there is "no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**], whither thou goest." This means that the hell of the Bible is a state of unconsciousness, not of torment.

The Prophet Job knew this, and, misunderstood by his friends and suffering from a loathsome disease, he asked God to let him go to **sheol** where he could be at rest. (Job 14:13) This indicates that the righteous

as well as the wicked go into the hell of the Bible when they die. This is confirmed in the New Testament by the Apostle Peter, who, in his Pentecostal sermon, quotes a prophecy of the death and resurrection of Jesus in which the Hebrew word **sheol** is used and uses the Greek word **hades** to translate it. We are thankful to know that a God of love would not torment his creatures. We are thankful also for his promises to open the gates of hell and set death's prisoners free.—Acts 2:25-27; Ps. 16:10; Rev. 1:18; Matt. 16:18; Rev. 20:13,14

Already Condemned

John 3:18 reads, "He that believeth not is condemned already." How do you reconcile this with your teaching of a "second chance"?

IN VERSE 17 of this chapter Jesus explains that he did not come into the world to condemn the world "but that the world through him might be saved." The world did not need to be condemned, for it was already under condemnation to death as a result of the original sin of our first parents: "As by the offense of one, judgment came upon all men to condemnation." (Rom. 5:18) The only way to be made free from this condemnation is through repentance and belief

in Christ—a belief which manifests itself in full surrender to the divine will.—Acts 2:38; Rom. 8:1; 12:1,2

Thus it is true that all unbelievers are under condemnation to death. But all, nevertheless, are to be given a full opportunity to believe. The “second chance” doctrine is true only in the sense that all mankind had one opportunity through Adam and will be given a second opportunity to attain to life everlasting through Christ. Very few actually receive such an opportunity during the present brief span of life, but the Bible reveals that those who do not, will be awakened from the sleep of death during the thousand years of Christ’s kingdom to be given an opportunity under the favorable conditions of that time.—John 5:25; Isa. 26:9

Paul assures us that unbelievers of Jesus’ day who were responsible for his death on the cross will be restored to life and have mercy extended to them and have their sins taken away (see Romans 11:15, 25-33). Then there are the millions who lived and died prior to Jesus’ first advent who did not have an opportunity to believe on him. The heathen world since have likewise had no opportunity to believe. As to those who live

within the sound of church bells, the Lord will decide, in view of the conflicting theories of Christianity, the extent of their responsibility.

Paul explains that it is God’s will that all “shall be saved,” that is, from the sleep of death, “and come to a knowledge of the truth.” The great truth which they will then learn will be that “the man Christ Jesus gave himself a ransom **for all**.” This truth, Paul says, will be “testified in due time.” (I Tim. 2:3-6) We are glad that God’s mercy is wider than the measure of our imperfect and circumscribed minds!—Hab. 2:14; Isa. 11:9

Baptism for the Dead

I Corinthians 15:29 reads, “What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” What does Paul mean by being baptized for the dead?

THE baptism referred to in this text is the same as that described by the Apostle Paul in Romans 6:3, which reads, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” Jesus experienced this same death baptism. Referring to it he said, “I have a baptism

to be baptized with; and how am I straitened till it be accomplished!"—Luke 12:50

The Greek word here translated "straitened" has the literal meaning of seized, or being made captive. The reference is plainly to the closing hours of his ministry, when he was arrested and put to death. His baptism, then, was a death baptism. When two of his disciples asked to sit, one on his right hand and the other on his left hand in the kingdom, Jesus said to them, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—Mark 10:38

When these two disciples said that they could go through the experiences to which Jesus referred, he said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." (Mark 10:39) The word "baptize" means to bury, and the reference in these various texts is to a burial of our wills into the will of God. It was the will of God that Jesus should die sacrificially for the sins of the world, thus the burial of the Master's will into the will of his Heavenly Father meant his death, so it was a death baptism. It is the will of God for

the disciples of Jesus to follow Jesus into death, to be baptized with his baptism, which Paul explains to be also a baptism into death.

The purpose of Jesus' death is the salvation of the dead world of mankind. His followers do not share in the work of redemption, but they will share in his future work of restoring mankind to health and life. Their faithfulness in walking in Jesus' footsteps, suffering and dying with him, qualifies them for this glorious future work on behalf of the dead world; hence their death baptism is spoken of by Paul as being a baptism for, or on behalf of the dead.

Water baptism is merely a symbol of the real baptism, or burial of our wills into the Lord's will, and is not what Paul refers to as a baptism for the dead. Nor does this expression in any way imply that the dead are not really dead, and that they can now be benefited by someone who wishes to submit to a baptism for them by proxy. It is simply that those who, by being faithful unto death, prove worthy to live and reign with Christ will share in the work of restoring the dead world to life during the thousand years of Christ's reign.—Gal. 3:8,16, 27-29 □

Speakers' Appointments

Speakers' services, when available, are free upon request to the Dawn.

T. GERY		A. KRUMPOLT	
Seattle, WA	Sept. 2-4	Allentown, PA	Sept. 17
Vancouver, B.C.	6		
Victoria, B.C.	7	K. NAIL	
Portland, OR	10	Pottstown, PA	Sept. 17
S. R. GILBERT (India)		G. PASSIOS	
New York, NY	Sept. 3, 4	Philadelphia, PA	Sept. 10
P. HATGIS		E. K. PENROSE	
Greece	Sept.	New York, NY	Sept. 3, 4
E. HERRSCHER		Hartford, CT	6
Seattle, WA	Sept. 2-4	N. Brookfield, MA	7
Vernon, B.C.	9, 10	Buffalo, NY	10
Calgary, Alta.	12	Toronto, Ont.	11, 12
Pincher Creek, Alta.	13	Rochester, NY	13
Havre, MT	15	Pittsburgh, PA	16, 17
Kalispell, MT	17	Columbus, OH	18
Clarkston, WA	19		
Spokane, WA	21	L. POST	
Sandpoint, ID	26	New Haven, CT	Sept. 10
Wenatchee, WA	28		
G. JEUCK		F. WASSMANN	
Berwick, PA	Sept. 10	Sayville, NY	Sept. 10

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 Mary Zbikowski, Detroit, MI (Polish Ecclesia)—June 15.
Age, 84

Brother Henry Raichert, Los Angeles, CA, Ecclesia—June 26.
Age, 60

Brother Edward Kandel, Chicago, IL, Ecclesia—July 17. Age, 63

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

Conventions

SAN DIEGO, CA, Sept. 2-4—Revelle College, Univ. of Cal., San Diego. Mrs. Gilbert Rice, 4005 Olympic St., San Diego, CA 92115
JACKSON, MI, Sept. 2-4—Jackson Community College. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

SEATTLE, WA, Sept. 2-4—Norway Center, 300 Third Ave., W. Mrs. David Bruce, 1006 - 103 Ave., S.E., Bellevue, WA 98004
Phone: (206) 454-9018

NEW YORK, NY, Sept. 3, 4—Sheraton Hotel, 56 St. & Seventh Ave. Mr. George Passios, 47 Wheaton Pl., Rutherford, NJ 07070

PITTSBURGH, PA, Sept. 16, 17—Joint Area Conv., Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St., Pittsburgh, PA 15226. Phone: (412) 341-5318

CINCINNATI, OH, Sept. 17—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

GROTON/NEW LONDON, CT, Sept. 24—Mohegan Community College, Mahan Dr., Norwich. Mrs. Lori Duhaime, P.O. Box 545, Norwich, CT 06360

CHICAGO, IL, Sept. 24—Elmhurst Masonic Temple, York Rd. & Arthur

St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

KALISPELL, MT, Sept. 29-Oct. 1—Outlaw Inn Convention Center, 1701 Hwy. 93 S. Mr. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912

BUFFALO, NY, Sept. 30, Oct. 1—Unity Temple Masonic Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 4798 S. Bay View Rd., Hamburg, NY 14075

GRAND RAPIDS, MI, Oct. 7, 8—Walker Junior High, 4252 3-Mile Rd., N.W. Mrs. Bernard Fuerst, 804 Conger, N.E., Grand Rapids, MI 49505

SAN LUIS OBISPO, CA, Oct. 14, 15—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave., San Luis Obispo, CA 93401

MILWAUKEE, WI, Oct. 14, 15—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Milwaukee, WI 53221

PHOENIXVILLE, PA, Oct. 22—Ursinus College, Rt. 422, Collegeville. Mrs. Stuart Sowers, 1124 Thorndale Rd., West Chester, PA 19380

“Walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the Word of God, . . . ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe.”
—I Thessalonians 2:12, 13