

# The Dawn

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

**Spain:** El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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# Highlights of Dawn

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## The Dead Shall Live Again!

*"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."—Revelation 21:4*

"IF THOU hadst been here, my brother had not died." These are the words of Martha to Jesus on the occasion of the death of her brother, Lazarus. They express that heartbroken feeling of sorrow experienced by millions when their loved ones are taken from them in death. Mingled with the thoughts which plague so many when death visits the home is the usually unanswered question of what lies beyond the grave. Will we ever see our loved ones again? Are they happy now, and shall we one day join them in their happiness? Our hearts yearn for definite answers to all these perplexing questions which arise out of our sorrow. And these questions can be answered, for the answers are to be found in the Word of God.

Why do people die, anyway? Many would be inclined to answer that it is natural for people to grow old and die; but the weakness of that answer is that millions die before they grow old. The grim reaper, Death, is no respecter of persons, for he strikes down young and old alike, also the saint and the sinner. But whether it is an infant or an aged parent who passes away, the shock is equally great. We are never prepared for death, and even after thousands of years of experience with this monster, the human race has not become used to his visits—they always come as an unwelcome surprise. Actually, then, there is no such thing as

dying a 'natural death', for death is always unnatural, and unwanted.

The Bible explains that human beings die because of sin—not the individual sin of each one who is struck down by death, but original sin, the sin of our first parents. Through them, the apostle explains, "sin entered into the world, and death by sin." (Rom. 5:12) By heredity we are all members of a dying race. It is well to remember this when death comes into our homes, for it helps us to realize that this tragic experience is not due to our lack of interest or care, and that it is not a special punishment, either upon the one who has died, or upon the relatives who remain. Our beloved ones die because "in Adam all die." And besides, we can take comfort in the wonderful promise of God's Word that just as all in Adam die, "so in Christ shall all be made alive."—I Corinthians 15:22

### **Peacefully Sleeping**

Going back to the days of Jesus and to that beloved family in Bethany—Mary, Martha, and Lazarus—we are able to glean some very enlightening and encouraging thoughts. It appears that Jesus was a special friend of this family, and they took it for granted when Lazarus became ill that Jesus would come to their aid as soon as he learned about it. Jesus' work had taken him some distance from Bethany at the time, but the two sisters sent a message to him which stated, "Lord, behold, he whom thou lovest is sick."—John 11:3

Jesus received this message but did nothing about it for two days. Finally he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:11) This announcement came as a surprise to his disciples. They too had heard that Lazarus was seriously sick. Probably Jesus had told them about the message he had received. But if Lazarus was now sleeping they could not understand why the Master would want to awaken him. They may have thought that this was mistaken judgment on his part, so they said to him, "Lord, if he sleep, he shall do

well." In other words, they thought it would be a great mistake to awaken a sick man who was resting quietly in sleep—that it would be much better for him to continue to sleep.

But they did not understand what Jesus meant. "Howbeit Jesus spoke of his death," the account tells us. (John 11:13) Seeing that his disciples misunderstood his reference to Lazarus being asleep, he said unto them plainly, "Lazarus is dead." (John 11:14) Here we have from the Master's own lips a most interesting, and at the same time, comforting viewpoint of death. It is like a sleep, meaning that those who are dead are at rest, waiting, although unknowingly, for the Lord's time to come to awaken them from sleep—the sleep of death. Sleep is thus found to be one of the scriptural illustrations to help us grasp the meaning of death.

There are two main characteristics of sleep. One is that those who are asleep are unconscious. They are unaware of what is going on in the world around them. They are neither sorrowful nor happy. They have no worries, and experience no thrills of joy. They neither hunger nor thirst. Concerning the sleep of death, the Scriptures declare, "The living know that they shall die; but the dead know not anything."—Ecclesiastes 9:5

But there is another characteristic of sleep which is also very significant when we are thinking of it as an illustration of death. It is the expectancy of an awakening. The mother tucks her darling child into its crib for the night, sings to it a soothing lullaby until its eyes close in sleep and its little brain enters the land of forgetfulness. The child is now unconscious and the mother tiptoes quietly out of the room, happy in her love for her darling, and rejoicing in her expectancy of hearing the delightful prattle of her child the next morning. There are no tears, no aching heart, no lonesomeness; for the child is merely sleeping, and in the morning it will be awake with its brightness again permeating the home.

Concerning a young girl who had died, Jesus said, "The maid is not dead, but sleepeth." (Matt. 9:24) Here again, as

in the case of Lazarus, Jesus referred to death as being merely a sleep—a sleep, because from the standpoint of God's provision of life through Christ, there is to be an awakening in the morning of earth's new day, the day of Christ's reign soon to dawn. Thus it was that Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:11) Jesus intended to awaken Lazarus from the sleep of death, and he carried out his intention later, much to the joy of Lazarus' sisters and to all who loved him.

### **To Live Again**

After announcing his intentions to his disciples, Jesus journeyed to Bethany, to the home of his friends, Martha and Mary. Martha met him as he approached their home and gently chided him for not coming while her brother was still living. Then Jesus made a remarkable statement to her—words which have come echoing down through the centuries since, giving comfort to thousands of mourners who have been able to grasp their wonderful simplicity and to believe that one day they will come true. He said, "Thy brother shall rise again."—John 11:23

Here is the great hope of the Bible for all who have died—they shall live again. But we should not overlook that word 'again'. Jesus did not say to Martha, Weep not, for your brother is not really dead. He was dead! Jesus had said plainly to his disciples, "Lazarus is dead," and we can be sure that he would not contradict this truth in his conversation with Martha; so his message of comfort to her was that her brother should live again, that he who was dead would be restored to life.

Centuries before this, the Prophet Job inquired, "If a man die, shall he live again?" (Job 14:14) It is important to notice the correct manner in which Job asks this question. He does not inquire, "If a man die, is he really dead?" or, "Is there something about man that remains alive after the body dies?" Job knew that death was a reality, a grimly tragic

reality. He knew that death was a punishment for sin, and because the whole world of mankind were sinners, all were dying. What Job wanted to know was whether the dead would be restored to life—"Shall he live **again**?" Jesus answered this question for Job, for Martha, and for all who are willing to accept the simple truthfulness of his words, "Thy brother shall rise again."

That the dead should be restored to life at a future time was not a new idea to Martha, for she believed the Old Testament promises which hold out this blessed hope. The Prophet Job, after inquiring, "If a man die, shall he live again?" found the answer, and expressed it concerning his own hope, saying, "All the days of my appointed time will I wait [in death], till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:14, 15

### **"The Last Day"**

In a prophecy concerning the hope of the ultimate destiny of the children who were slain by the edict of Herod at the time Jesus was born, the LORD says to the weeping mothers, referred to in the prophecy as Rahel, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded . . . and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border."—Jeremiah 31:16, 17

Martha probably knew of these wonderful promises assuring believers of a coming time when the dead, young and old, would be restored to life. Besides, Jesus had been a frequent visitor to their home, and she had doubtless heard the wonderful words of life as they came from his inspired lips. So when Jesus said to her, "Thy brother shall rise again," she replied, "I know that he shall rise again in the resurrection at the last day." (John 11:24) Yes, she knew that all the dead would rise again—that they would be awakened from the sleep of death—because she knew that this was the plan of God for all mankind.

What did Martha mean by the 'last day'? The plan of God for the salvation and recovery of the human race from sin and death is divided into periods of time called in the Bible 'days'. It will be during the last of these periods of time, these days, that the divine recovery plan will reach its consummation. The last day in God's plan is a thousand years in length—the thousand years of the reign of Christ.

The fact that this period is spoken of as a day is very significant, for it is in contrast with the six thousand years of human experience preceding it, which is referred to in the Scriptures as a time of darkness, a nighttime of sorrow and dying. Concerning this dark night of sin and suffering, and the morning of joy to follow, the psalmist wrote, "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Although David speaks of the anger of God, we are not to think of him as being vindictive, or as taking delight in the suffering of his creatures. Neither will his anger be expressed in the everlasting torment of the wicked in a fiery hell; nor in a purgatory for a limited period of time. The New Testaments tells of the wrath of God, and explains that even now it is revealed from heaven against all unrighteousness. (Rom. 1:18) God's wrath is revealed in the death sentence which is being enforced upon all the entire human race: "As in Adam all die."—I Cor. 15:22

"In God's favor is life," declares the psalmist. (Ps. 30:5) Here God's favor is contrasted with his anger. When our first parents transgressed God's law he withdrew his favor from them. Without his favor they could not continue to live, so automatically the sentence, "Dust thou art, and unto dust shalt thou return," began to be operative—they began to die.—Gen. 3:19

And the human race has continued to die ever since. When God withdrew the sunshine of his favor a 'darkness' settled down over the human race, a darkness so dense that it has

been felt in all the aches and pains incidental to the dying process. This 'night' of the world's experience with sin and its result has indeed been one of weeping. But it is not to last forever! It has been a long and dreary night, but the morning is coming, and with the coming of morning will also come the promised joy—a joy which will be unbounded when death ceases to strike down its victims, and those who have died will, by divine power, be made alive again.

So it was that when Jesus said to Martha, "Thy brother shall rise again," her mind naturally conjured up this wonderful picture of joy that will come to all mankind in that new day when blessings of life will be showered down upon all. Hence her reply, "I know that he shall rise again in the resurrection at the last day." Jesus did not deny the truthfulness of what Martha said. Indeed, it was doubtless because of his own ministry in that home in Bethany that this hope of a general awakening of all who sleep in death was so bright in Martha's heart. Rather, Jesus confirmed her faith, saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26

"I am the resurrection, and the life," the Master said, meaning that, in that future day when the dead would be made alive and Eden would bloom again, with its borders encompassing the whole earth, he would be the channel of divine power through which it would be accomplished. Jesus is the great Light-giver of the world—the light of life. (John 1:9; 8:12; 9:5) His kingdom reign will bring in the 'day' of health and life. He will be what the prophet describes as the "Sun of righteousness," who will arise with "healing in his wings."—Mal. 4:2

### **The Christ**

"Believeth thou this?" Jesus inquired of Martha. Do you believe that I am the one who will restore your brother to life in that day when God's loving purpose toward mankind will be consummated? And Martha replied, "Yea, Lord: I believe



that thou art the Christ, the Son of God, which should come into the world.” (John 11:26,27) From the time man fell into sin and death God had been promising to send a Deliverer. The promise was made to Abraham that his seed was to “bless all the families of the earth.” (Gen. 12:1-3; 22:18) The Apostle Paul explains that Jesus is that seed of promise. (Gal. 3:16) Martha knew this, too, and because the promised Christ was to bless all the families of the earth she knew that he also would have to be the resurrection, and the life.

Even in Martha’s day there had been more than four thousand years of dying. Her own brother had died, so she knew that if God’s promises to bless all mankind through Christ were to be fulfilled, those asleep in death would need to be awakened; and she believed that Jesus was the one who would do it, “in the resurrection at the last day.”

“He that believeth in me, though he were dead, yet shall he live,” said Jesus. (John 11:25) Here is a definite promise to all believers of an awakening from the sleep of death. It was intended primarily to assure Martha that the death of Lazarus was not due to his lack of faith or loyalty to Jesus. Lazarus believed in Jesus, yet he died. This has been true of all believers from that time until now. But Jesus was assuring Martha, and us, that death is not the end. “Though he were dead,” or has died, “yet shall he live.” That is, he shall be restored to life.

Then, Jesus draws the curtain of uncertainty aside and gives a further glimpse into that ‘last day’, in order that we might appreciate still more the boundless love of God in his provision of life for all mankind. He says, “Whosoever liveth and believeth in me shall never die.” This statement is not true of the present time, because all now die. The future life of all mankind depends upon their being awakened from the sleep of death. But it will be different in that new day—that day in which the Sun of Righteousness dispels the darkness of the long night of sin and death, and brings light and life to all mankind. Those living then, and who believe on Christ,

shall never die. They shall actually remain alive forever as human beings.

### **The Just and the Unjust**

Who will be alive in that last day, that thousand-year day when blessings of everlasting life will be assured to all who then believe? All mankind will then be living, for the plan of God is to awaken all from the sleep of death. Paul says that "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) And Jesus declared, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28,29) The comforting thought of the remainder of this passage of Scripture has been destroyed by a mistranslation. Properly translated it reads: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:29, **RSV**

They that have done good, says the Master, shall come forth to the resurrection of life. This is a reference to the reward of consecrated believers who have proved their worthiness of "glory and honor and immortality." (Rom. 2:7) These are to live and reign with Christ, as a part of the seed of Abraham through which all the families of the earth are to be blessed. (Gal. 3:27-29) These will be like Jesus and will share his heavenly glory. (1 John 3:2) Theirs will be a "crown of life," even the "divine nature."—Rev. 2:10; 11 Pet. 1:4

But those who come forth in the resurrection to live and reign with Christ will be a very small number in comparison with the millions who have died. Jesus refers to them as a little flock, to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) The vast majority of the dead are of that class which have not done good from the divine standpoint. They die as members of a sinful, dying race. According to human standards, most of them have been morally upright people, good citizens, and good neighbors; but they have not been footstep followers of the Master,

hence the blood of Christ has not given them a standing of righteousness before God.

Nevertheless, God loves these also, and he sent his Son to die for them that they might have an opportunity to live forever. Everlasting life through Jesus is obtainable only upon the basis of belief, and the vast majority of the human race have never had a genuine opportunity to believe. Millions have never heard of Jesus, and among those who have heard of him, there are few who have understood clearly the real purpose of his coming into the world. There have been so many conflicting theories concerning Christ and Christianity that most honest people are confused, and because of this have never taken Christianity seriously. They have not been intentionally wicked, but they have not done 'good' in the sense of becoming footstep followers of Jesus.

These millions are also to be awakened from the sleep of death. Paul speaks of this awakening as being saved, and it is God's will, he explains, that they shall all "be saved, and to come to an accurate knowledge of the truth." (I Tim. 2:4-6, **Diaglott**) The great truth which will then be made known to all, clearly and unmistakably, is that Jesus "gave himself a ransom for all." That is, he died for "the sins of the whole world," and those who accept this provision may live.— I John 2:2

It was this that Jesus meant when he said to Martha, "Whosoever liveth," that is, who has been awakened from the sleep of death "in the resurrection at the last day . . . and believeth in me shall never die." (John 11:24, 26) That will be the trial period for the world, the time when they will be faced with the great ultimate decision which will mean life or death for eternity. (Acts 17:31) When Jesus promised that they would come forth from death, he said they would come forth to what he described by the Greek word **krisis** (English, crisis), that is, a testing time, when, if they turn to God, to Jesus, and to righteousness, they will not die again, but in thus believing will live forever.—John 6:51

### **“Believest Thou This?”**

When Jesus explained this wonderful hope of future life to Martha he inquired of her, “Believest thou this?” This is a heart-searching question for all of us today. If we can exercise a genuine faith in the promises of God, much of the bitterness and sorrow will be removed from our hearts when our loved ones are taken from us in death. If we can believe, we will know that they have not gone forever, that there is to be a glorious homecoming of the dead, an awakening from the sleep of death. Jesus said to his disciples concerning Lazarus, “I go that I may awake him out of sleep,” and Jesus comes again at his second advent to awaken from the sleep of death all those for whom he died. It was his sacrifice that changed death from an eternal oblivion to a tranquil sleep from which there will be an awakening.

### **How Literal Will It Be?**

There has been so much misunderstanding concerning the hope of the resurrection that many find it difficult to grasp the reality of what it will mean for all humanity. But there should be no vagueness concerning it, for Jesus gave illustrations of the very literal manner in which the promises of God are to be fulfilled. We have one of these illustrations in the case of Lazarus. After the Master had explained to Martha the great truth of the general resurrection, and made it plain that in the last day those who were awakened and believed on him would never die, he went to the tomb of her brother, and through the use of divine power, called him forth from death.

Jesus spoke to Lazarus, saying, “Come forth,” and the account tells us that “he that was dead came forth.” (John 11:43, 44) Jesus then gave instructions to remove the grave clothes from him so that he might be free again to mingle with his family and friends. He was back with them, the same Lazarus as before he died. He was not a phantom, nor a ghost. He did not need to tip tables or rattle mirrors in order to let his friends know he was in their midst, because he had been returned to them, personally and bodily. Just as

Lazarus had been dead, so now he was alive, and his sisters and friends rejoiced.

In this we have a practical and understandable illustration of what it will mean to the human race when all who are in their graves shall hear the voice of Jesus awakening them from the sleep of death. Multiply in your mind a thousand million times that scene of joy in Bethany when Lazarus heard the voice of divine authority awakening him from death, and then you will understand to some extent what God means in his promises to bless all the families of the earth. It was this ultimate objective of the coming of Jesus into the world that justified the message of the angels on the night he was born, that message which they described as "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." —Luke 2:10, 11

Are you heartbroken because someone dear to you has been taken away in death? It is a hard experience, for a terrible emptiness is left in the lives of those who remain. But take courage, the separation is not forever. In the glad tomorrow of God's plan, in that glorious time of reunion now near, you will see your loved one again! □

*\* The foregoing article is printed in booklet form entitled, "HOPE." In the years following the first publication of "HOPE," many hundreds of thousands have been distributed through funeral homes and in other ways, throughout the United States. The grateful letters and cards which we continually receive from bereaved ones, telling of the hope and comfort this booklet has brought to them in a time of sorrow, gives cause for thankfulness in the privilege of sharing this viewpoint of death, and the wonderful prospect of life centered in the resurrection. "HOPE" is offered free of cost to anyone who desires to have it, and it can be obtained, also with no charge, in quantities up to 1,000 for personal distribution. Write to the Dawn, using the address on the back cover of this magazine.*

# International Bible Study Lessons

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LESSON FOR JUNE 2

## Why Judgment Comes to Humanity

**KEY VERSE:** “Behold the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth.”—Amos 9:8

**SELECTED SCRIPTURE:** Amos 1:1, 3, 4, 11, 12

IN THE early part of this prophecy of Amos, the LORD tells of his overruling interest in the affairs of various leading nations contemporary with Israel at the time Amos lived. He describes them as sinful nations, detailing some of the atrocious and inhumane acts they had committed, and states that their future was limited to the time when the LORD would cut them off forever and destroy them because of their sins. The Scriptures indicate that eventually this will be the case with all the nations of this present evil world.

The prophecy further states, however, that there is one exception—the nation of Israel. We are given to understand that this exception is made, not because Israel was any less sinful than other nations. As a matter of fact, most of the prophecy of Amos is a scathing denouncement of Judah and Israel, and their disdain

for the principles of God's law: “Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the law of the LORD and have not kept his commandments, and their lies cause them to err.”—Amos 2:4

Concerning Israel, he wrote, “They sold the righteous for silver, and poor for a pair of shoes,” indicating their deliberate neglect of the principles of the Sabbath, and the equity and justice for the poor of their people which that arrangement was to provide.—Amos 2:6; 8:4-6

It was this predominantly sinful kingdom that for centuries perpetuated such conditions in Israel which was to be cut off and destroyed. The full text reads: “Behold the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that

I will not utterly destroy the house of Jacob.”—Amos 9:8

The ‘house of Jacob’ is a reference to the Jewish people themselves, the descendants of Jacob through his twelve sons. The scripture states that this peculiar ethnic identity would be preserved, even though their national identity as it then existed would be destroyed. Thus was foretold a phenomenon of history that was unique to the Jewish people. Many years later they were utterly destroyed as a nation, and the people scattered; yet, unlike every other destroyed nation, they preserved their identity as a separate people, and did not mix or blend with the world in general.

The prophecy of Amos asserts that it would be the LORD who would cause this to happen: “Lo I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” (vs. 9) Thus the LORD shows his continued supervision over the affairs of his people, and specifically expresses the fact that for a long period of time he would not allow them to take root in the earth and grow again into a nation.

The closing verses of this prophecy assure them, however, that in due time the LORD would cause this dispersed condition to end, saying he would gather

them from their captivity, and plant them in their land where they would take root and sprout up as a new nation. “Behold the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet [new] wine.”—Amos 9:13

This scripture declares it was the LORD’S purpose for this scattered seed, which for centuries was not allowed to sprout, in due time to have a field prepared and to be planted again. The remaining verses of the prophecy describe how, with this regathering, the land of Israel is made a productive homeland for the Jews, from which they will not again be removed.

Other prophecies of the Bible inform us that the reestablishment of Israel precedes the coming kingdom of Christ on earth, which will appoint the resurrected ancient prophets as representatives, and from this geographic focal point the righteous rule of the Millennial Age will extend throughout all the earth. Thus all the kingdoms or governments of this present evil world, through the consent of the people, will give way to a universal government possessing the ability to establish righteousness and peace worldwide. —Mic. 4:1-5 □

## What God Desires

**KEY VERSE:** *"Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken."*—Amos 4:14

**SELECTED SCRIPTURE:** Amos 4:1; 5:14, 15, 21-24

THIS IS the simple law of God, which all will have to obey in order to gain life. Yes, it is simple, but when it is put into practice it affects every viewpoint and activity of life. To seek good implies that our purpose and motive in life is to do good, and not evil. It may not always be possible to accomplish all the good we seek, but if our motive is good, our course in life will be in the direction which will eventually lead to life.

When the LORD told Israel through Amos that he despised their feast days and would not accept their burnt offerings (vss. 21, 22) it was not with the thought of condemning these ceremonies which he had instituted through Moses. What the LORD despised was their attitude in connection with them.

The typical sacrifices and the feast days were intended by the LORD to be outward expressions of an inner righteousness and godliness. When this was the case, they were pleasing to him, but when they were observed to

cover up corrupt deeds, the LORD hated them. Thus, in admonishing Israel to return to the worship of the true God, he stresses that the desire for such worship must issue from their hearts, and their lives must be brought into conformity with what they profess.

Centuries earlier, Moses had set before Israel the great issues of life and death, saying, "Choose life that both thou and thy seed may live." (Deut. 30:19) The only way they could choose life was by deciding to serve the LORD with their whole heart. Now, at a much later time, the Prophet Amos is again admonishing the Israelites who had not followed Moses' advice, to seek the LORD. "Seek the LORD, and ye shall live, lest he break out like a fire in the house of Joseph [kingdom of Israel] and devour it. . . . Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night, that calleth for the waters of the sea and poureth



them out upon the face of the earth: The LORD is his name.”  
—Amos 5:6-8

One of the gross sins of Israel was the worship of gods other than Jehovah. This was a direct violation of the commandment, “Thou shalt have no other gods before me.” (Exod. 20:3) When the ten tribes separated from the two-tribe kingdom they followed Jeroboam who set up two golden calves at Bethel, their capital city, and commanded the people to worship them, saying, “Behold thy gods, O Israel, which brought thee up out of the land of Egypt.” (I Kings 12:26-33) The Israelites had great respect for the God who delivered them from Egyptian bondage, and so Jeroboam’s claim that the golden calves represented the “gods” which had accomplished this, was a malicious way of diverting their minds from Jehovah.

This false worship established at Bethel soon incorporated into its form many of the gross errors of heathendom around them. (Amos 5:26) In bold words, Amos tells them to worship only the God of power and wisdom who created these things which they ascribed to their false gods—the one who made the constellations, who formed the mysteries of night and day, arranged the seasons, and was responsible for the water courses of this earth, “The

LORD is his name.”

“For thus saith the LORD . . . Seek ye me and ye shall live. But seek ye not Bethel, nor enter into Gilgal, and pass not to Beersheba” for they “shall come to nought.” (Amos 5:4, 5) The gods of those places could not help them. “Seek the LORD and ye shall live,” was the message of Amos. This was true of Israel as a nation, and it is also true of individuals. The Law, which promised life to any who could keep it, served only to emphasize the need of our Redeemer, and how those who seek the LORD through him, can thereby obtain life.—Gal. 3:24

This new way of life through the Redeemer will be opened to the world in the Millennial Age. The terms for life, however, will not have changed; what will change is the ability of mankind to obey. The Apostle Paul declares the Law given to Israel could not give them life because of the weakness or depravity of their fallen nature. (Rom. 8:3) The ransom benefits from Jesus’ death, available to all in his kingdom, will afford an opportunity to overcome these weaknesses of the imperfection inherited through Adam, and then in seeking good, and not evil, men will gain the life and favor promised. “And so the LORD, the God of hosts, shall be with you.” □

## The Day of the LORD

**KEY VERSE:** "Woe to them that are at ease in Zion, and trust in the mountain of Samaria."—Amos 6:1

**SELECTED SCRIPTURE:** Amos 5:18-20; 8:7-12

**ROTHERHAM'S** translation of this scripture, reads, "Alas for the careless in Zion, and those who put confidence in the mountains of Samaria." Zion was the capital of the two-tribe kingdom of Judah, while Samaria was the capital of the ten-tribe kingdom of Israel. Here the LORD is warning all twelve tribes of the danger of ignoring him, and of depending on their own wisdom and riches to save them. History proves that this and other warnings were justified, for the people of both kingdoms were taken into captivity—first the ten tribes, and later the two tribes. God does not forever withhold his hand from punishment.

Verse three speaks of those who "put far away the evil day." The people may well have realized that the LORD would at some time take action, but put that evil day far away. It was nothing to be concerned about at the moment. They enjoyed their "beds of ivory" and stretched themselves "upon their couch-

es." They ate "the lambs out of the flock and the calves out of the midst of the stall." They chanted to "the sound of the viol" and invented "instruments of music like David." (vss. 4,5) David used his music to glorify God, but these were used to add to the hollow pleasures of their selfish revelry.

A hint of the gross indulgence of these rich among God's professed people is given in the statement that they drank their wine in "bowls." Wine ordinarily is sipped from small cups or glasses. This expressed their excesses in stupefying their consciences and rendering their hearts callous, so that they disregarded the miseries of the poor and the oppressed.

In the closing portions of this lesson, the LORD through Amos informs these irresponsible people they would be the first to go into captivity, because God abhorred the "excellency of Jacob"; that is, all those luxurious

things which Israel, the descendants of that patriarch, seemed to value so highly.

"Pass ye unto Calneh, and see, and from thence go ye to Hamath the great; then go down to Gath of the Philistines." (vs. 2) These places were also at one time considered strongholds against enemies, but had fallen. Amos is telling them to take these circumstances into consideration, and to realize that unless the LORD is on their side, no humanly conceived bulwarks could save their kingdom from destruction.

Israel thought they could stand in their own strength, but failed. To us, as spiritual Israelites, the admonition is to "let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) The thought here is of presuming to stand, without the help of the LORD. No one who puts his full trust in the LORD will be in danger of falling. This is the blessed assurance that is given to us over and over again in God's Word. It is only when we think that we can stand in our own strength, that we are in danger of falling.

Another important principle evident in this lesson was expressed by the Apostle Paul, when he wrote: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the

flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8) This principle was the same in the Jewish Age as it is in the Gospel Age. However, the rewards for sowing the seeds of righteousness were different then than they are now. To the people of Israel, the reward for righteous sowing was God's protecting care over them, and peace and temporal prosperity.

To those who sow to the Spirit during the Gospel Age, the reward is "glory, and honor, and immortality, eternal life." (Rom. 2:7; Gal. 6:8) If faithful even unto death, these will reap joint-heirship with Jesus in his kingdom, and will live and reign with him a thousand years. (Rev. 20:4-6) So, let us not be at ease [careless] in Zion, but put our trust in the LORD, and not in the mountains or institutions of this world in which we live, but from which we have been called out. As children of the kingdom we know that earthly things for us are temporal, and to be used in the interest of our higher calling to a spiritual kingdom, eternal in the heavens.

We should always be aware that the present dispensation is passing away in preparation for that kingdom the God of heaven will set up under Christ, and which will stand forever. □

## The LORD'S Complaint

**KEY VERSE:** *"He hath showed thee O man, what is good, and what doth the LORD require of thee, but to do justly, and to love mercy and to walk humbly with thy God?"—Micah 6:8*

**SELECTED SCRIPTURE:** *Micah 6:1-8*

THE question of this text was addressed to the Jews under the Law. God had instituted a form of devotion and service for his people, Israel, which involved the sacrifice of animals. For those who observed these requirements in a spirit of obedience and reverence, God was pleased, but when performed merely as rituals, they had no merit at all. In the centuries preceding the time when Micah lived, innumerable animal sacrifices and much oil (also part of the Law) had been used in these services which apparently was not offered in a manner pleasing to God.

"Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil?" (vss. 6, 7) While the LORD had arranged for his people to come be-

fore him with burnt offerings, this did not mean that they could ignore other requirements of the divine Law and then make compensation by presenting thousands of rams. 'Ten thousands of rivers of oil' is, of course, a hyperbole, used by Micah to help impress the point, that no amount of giving to the LORD will compensate for a wrong spirit, or take the place of heart obedience.

"He hath showed thee, O man, what is good." God had also stated in the Law, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5), and, "Thou shalt love thy neighbor as thyself." (Lev. 19:18) This heart essence of the Law is what had been greatly overlooked. One of the basic requirements of the LORD in every age is that his people practice justice. Its principle is beautifully set forth in the Golden Rule: Do unto others as we would they do unto us. This

high standard of justice, in order to operate in our words and deeds, must of necessity be found in our hearts and minds. As a man "thinketh in his heart, so is he." (Prov. 23:7) It follows, then, that to do justly signifies righteousness in thought and intention, even though we are now incapable of adequately expressing it in our words and conduct.

The word mercy is from a Hebrew word which is more properly translated 'loving-kindness'. The prophet wrote that the LORD requires his people to "love" this divine principle, which goes far beyond the practice of simple justice. That God places this quality of mercy foremost in the portrayal of his own character throughout his Word is quite evident, and makes it plain that in order to receive his ultimate favor we must be merciful ourselves. "Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7

The LORD also wants his people to walk "humbly" with him. This means we will not select those parts of the divine will which please us most, and be obedient to them, ignoring all other instructions as Israel did, and for which God criticized them. This, in practice, is a very exacting test of true love and devotion to the LORD. Can we from the heart say that we will do what

the LORD requires in every aspect? The cost is the giving up of many strong desires of our own, to go where he wants us to go, and to be what he wants us to be. Can we walk humbly with our God, regardless of cost?

During the millennial kingdom, the same law of God given to the Jews through Moses, will be given to the whole world of mankind through the Messiah. The requirements will be to do justly, love mercy, and walk humbly with God. The success of this future administration of the Law will rest not only upon the forgiveness of sins made possible by the loving sacrifice of our Lord on Calvary's cross, but also through the expert guidance and help of those who have aforesaid proven themselves faithful in keeping these requirements of our God.

The Apostle Paul says these new teachers, in preparation for the kingdom, must have the law inscribed upon them "with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (II Cor. 3:3-6) In this life they are being fashioned in heart and mind to be future ministers of the New Covenant, able to teach mankind the LORD'S requirements for good in the spirit of his law, and thus, in turn, have it effectively written in the hearts of all. □

## The Harvest of Unbelief

**KEY VERSE:** "Therefore I will look unto the LORD, I will wait for the God of my salvation; my God will hear me."—*Micah 7:7*

**SELECTED SCRIPTURE:** *Micah 7:1-7*

THE Prophet Micah's immediate view of the world was indeed depressing and discouraging, even as ours often can be when the problems of this present world seem large and overpowering. At times like this, we, like the prophet, can find much solace looking unto the LORD.

Micah could contrast the shameful condition then existing in Israel which he described in this chapter, with the preview of God's kingdom given to him and recorded in chapter four. In his vision, God gave a beautiful and comprehensive description of the establishment and functioning of the kingdom of Christ, and the blessings it will assure to the people.

This prophecy symbolizes the LORD'S kingdom as a "mountain"—"The mountain of the house of the LORD." The house of the LORD is his ruling family made up of his beloved Son, Christ Jesus, and those who through begetting and birth of his Spirit, are made sons, and in the

first resurrection are exalted to glory, honor, and immortality, to reign with Christ. This spiritual ruling house, or government, will be established in the "top of the mountains"—that is, taking control over all nations of the earth. "And it shall be exalted above the hills." (Mic. 4: 1) The many political, economic, and social structures existing in our present fragmented world will also come under the authority of the millennial kingdom, and disappear eventually into the unified framework of the new aims and objectives of Christ's rulership.

"And many nations [people] shall come and say, Come and let us go up to the mountain of the LORD." (Mic. 4:2) That kingdom will not employ the methods of this world, using conquering armies and physical force to establish its authority. "People shall flow unto it" (vs. 1), because it will offer that which all desire—peace and prosperity and more, much

more, eventually righteousness and life-everlasting.

"He will teach us of his ways, and we will walk in his paths." (vs. 2) This expression indicates that the nations' recognition of Christ's kingdom will be sincere, and they will actually seek divine instruction and be glad to obey divine law. "The Law shall go forth from Zion," the spiritual phase of the kingdom—"and the Word of the LORD from Jerusalem"—the earthly or visible phase of the kingdom, which primarily will consist of the resurrected Ancient Worthies. Through them the LORD will "judge among many people and rebuke [instruct] strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more." (vs. 3) What a change in the world that will be!

The security and prosperity that will come to all men is beautifully described in these words: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." The continued success of the policies of the kingdom and everlasting fidelity of the people to God is also prophesied: "All people will walk every one in the name of

his god," indicating that Jehovah God has become the God of all. "We will walk in the name of the LORD our God forever and ever."—Mic. 4:5

This was the wonderful vision from God that Micah looked unto, trusted in, and was waiting for, as he viewed the terrible degradation of men around him. We, too, have seen this vision, and through it can put our trust in God and his wonderful future plan for the recovery of mankind, as we view the distorted wisdom of this world attempting to safeguard peace by preparation for war, causing men's hearts to fail them for fear. As we see the starvation and poverty that haunts the lives of countless millions of our race, the crippling and distorting effects of sin and evil, and the specter of death which continues to relentlessly stalk its victims, we long in our hearts for the early establishment of the only kingdom that can alleviate these sufferings and put an end to the sting of death.

Yes, like Micah, we will have to look unto the LORD to accomplish this, and will have to wait for his due time. But we can have absolute confidence that all will be fulfilled, because, as the prophet recorded, "**the mouth of the LORD of hosts hath spoken it.**"—Mic. 4:4 □

# Your Questions

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## The True Church

**Dear Frank and Ernest: I believe as you do. For the first time in my life I now understand what the goodness of God means. How may I join your church?**

WE REJOICE with you in your understanding of the goodness of God in his provisions for the blessing of all the families of the earth, but we have no church of our own for you to join. Denominationalism has lost sight of the fact that human organizations are man-made and many of the members of the various churches are Christian in name only. To become a member of the true church means much more than joining any denomination.

There is only one true church, and in numbers, according to the Master, it is but a "little flock." (Luke 12:32) So dear is it to him that he calls it "the church, which is his body." (Eph. 1:22, 23; 1 Cor. 12:12) It is composed of his footstep followers. Those who belong to this church are those who have consecrated themselves completely to the doing of God's will in their daily lives.

No human being can make you a member of that church. Its

members are called of God. Your appreciation of the truths of his Word might well be the drawing of God unto himself through Jesus Christ our Redeemer. (John 6:44) Follow his leadings through prayer and consecration, in faith knowing that those who come to him he "will in no wise cast out." (John 6:37) And God bless you as you seek to know and do his will.

There is a group of consecrated Christians meeting in your city. They are independent of all human creeds. They meet for Christian fellowship and study, and to talk with others about the truths which they have found in the Bible. We are enclosing the address of their meeting place and suggest that you meet and study with them, that you may grow in grace and in a knowledge of the truth.

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## God's Divinity

Acts 17:29 reads, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Does not the word Godhead in this text support belief in the doctrine of the Trinity? If not, what does it mean?



THE word Godhead occurs three times in the **Authorized**, or **King James Bible**. It is used to translate three different Greek words. None of these words could possibly mean a God with three heads and but one body, or a God with three bodies and but one head, as some trinitarians would have us believe. A consideration of the setting of our text should help us to grasp the apostle's argument. He was preaching to the Athenian philosophers at Mars' Hill, telling them that their "unknown God" was the God of his message of salvation.

In verses twenty-two to twenty-six, he had told of the character of God and of his power in creating mankind. Seizing upon a truthful statement of one of the Greek poets (in whom his audience had confidence) to the effect that man was created by the power of God, he capitalized on the statement and then pointed out that this being true, it logically followed that images of gold and silver and stone, such as the Athenians in his audience were then worshipping, could not properly represent the true God of creation.

The word Godhead is better translated by the words 'divine nature', and is so translated by Ferrar Fenton in his translation

of the Bible, as follows, "Therefore possessing an origin from God, we ought not to imagine the divine nature to be like gold, or silver, or stone, carved by human skill and genius." The force of this truth is brought to our attention when we learn that in the **King James Bible** the same word (*theios*) that is translated Godhead in Acts 17:29, is translated "divine" nature in II Peter 1:4 as follows, "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." The **Emphatic Diaglott** translates this and the other two Greek words, "Diety."

In Romans 1:20, the word translated Godhead is the Greek word *theiotes*. Ferrar Fenton properly translates the text as follows, "For from creating a universe his unseen attributes, power, and **divine nature** might have been clearly comprehended by means of the created facts."

In Colossians 2:9, the word translated Godhead is the Greek word *theotes*. The proper translation of this text is as follows, "Because in him resides bodily, every perfection of the **Divinity**."—**Ferrar Fenton Translation**. □

# Christian Life and Doctrine

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## Not Far from the Kingdom

*"Thy kingdom come. Thy will be done, in earth,  
as it is in heaven."* —Matthew 6:10

THE kingdom of God is a subject in which Christians have been interested for centuries. Because nearly two thousand years have passed since the first announcement by Jesus, "The kingdom of heaven is at hand" (Matt. 4:17), the questions naturally arise, "When will this kingdom be established?" and, "What is causing the delay in the setting up of God's kingdom?"

Although many sermons have been preached on the subject, no answer has been found, and the thought most generally held forth places the kingdom of God far down into the distant future, long after the lifetimes of the hearers. But for an accurate response to these questions, we must turn to the Word of God itself. There we do find the reason for the apparent delay in the establishment of that wonderful government for which Jesus taught us to pray, and also when we can expect its rule upon earth to begin.

We, who believe in the Bible as the sure Word of God, have faith and assurance that this promised kingdom of God is certain to come in God's due time. And the Scriptures reveal that it is not only near at hand, but it will be the means by which mankind will find the only solution to all their social, economic, and political problems.

The urgent need for a righteous world government—Christ's kingdom—is obvious as we look about us and recognize the growing frictions and strife which is rampant, the nations vying against each other for social, economic, and political superiority, and the constant threat of a third world

war. We realize the wisdom of the Lord's words, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." (Luke 11:17) Truly, today, we see the house of man, with Satan as its prince, divided in every conceivable way. The state of division is caused by selfishness, greed, envy, and the hard-heartedness of man toward his fellows. We conclude that man in his present condition cannot gain the happiness, peace, and unity which he so much desires. For no matter how noble the efforts of some, there are others motivated solely by selfishness who are ready to disrupt the best-laid plans to provide mankind's necessities.

But this is not a new circumstance; selfishness and strife has been the way of man down through the long ages ever since the temptation by Satan, and the fall of Adam in the Garden of Eden. So it is that Jesus said, "My kingdom is not of this world [or arrangement of things]" (John 18:36), for he will be the Prince of Peace and Righteousness. Believing it is only through divine intervention that man will gain peace on earth and the true security for which all long, we continue to look forward to Christ's coming kingdom, when all mankind will turn to the LORD. Because he will take away their stony (selfish) hearts, and give them (sympathetic and caring) hearts of flesh (Ezek. 36:26), his kingdom will succeed where all present kingdoms fail.

It is not very difficult for us to believe the record of history concerning past events. However, believing something prophesied to occur in the future is a different matter, and takes great confidence in the prophet. This confidence, if it is based upon the Word of God, is what the Christian calls faith. And our faith can be strengthened by reading a prophecy in Luke 21:20-24, written nearly two thousand years ago, and which foretold the destruction of Jerusalem and the Jewish nation in 70 A.D. An additional indication is given in this passage concerning the reestablishment of Jewish polity at a later time. In these texts we discover not only a record of history, but events occurring at the present time,

and also the event for which we earnestly pray, "Thy kingdom come."

Concerning the destruction of Jerusalem, and Israel as a nation, we read the words of Jesus: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until** the times of the Gentiles be fulfilled." (Luke 21:20-24) These texts, although prophetic when written, are completed history to us today. Israel was indeed trodden down of the Gentiles for nearly two thousand years of dispersion and statelessness. But, on May 4th, 1948, the Jewish National Council proclaimed the reestablishment of the Jewish state of Israel! Realizing that these events did occur just as they were prophesied, strengthens our faith in events still future which were also foretold in this same prophecy.

Continuing, Jesus gives a preview concerning his second presence, saying, There shall be "upon the earth distress of nations, with perplexity [Greek, no way out]; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (vss. 25, 26) We can easily recognize this as a description of events happening in our very day. How true it is that no matter how hard man works to solve his problems, there are just no solutions—"no way out." Our problems have escalated to the point where "except those days should be shortened, there should no flesh be saved" (Matt. 24:22), as the prospect of a nuclear holocaust looms as a very real possibility of destroying all flesh. Certainly, men's hearts are failing them for fear. Thank God for the assurance that "for the elects' sake those days **shall be shortened.**"—Matt. 24:22

As recorded in Luke 21:29-31 and Matthew 24:32, 33, immediately following this graphic description of our day, Jesus

spoke a parable of the fig tree, and all the trees. "Behold the fig tree, and all the trees; when they now shoot forth [their leaves], ye see and know of your own selves that summer is nigh at hand." Students of the Bible recognize the symbol of a fig tree as picturing the nation of Israel. (Jer. 24:5-7) The 'other trees' in the parable could illustrate the many newly emerging nations, 'shooting forth', or being created, especially on the continent of Africa, as well as other parts of the earth. Since Israel once again became a nation, we have seen this prophecy dramatically fulfilled. The Lord tells us, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Matt. 24:31) As confirmation of the surety of this prophecy, Jesus stated positively, "Heaven and earth shall pass away: but my words shall not pass away!"

And so in this prophecy we find the answer to one of our questions: we are not far from the kingdom! What a reassuring promise he gives in just a few short words. How thrilling it is to see these promised signs today, and to know that the kingdom is indeed near at hand!

But, perhaps a more important question for each of us individually to answer is, "How near am I from the kingdom?—not chronologically speaking, but in attitude, appreciation, and love toward God and the brethren. The Lord Jesus gave us a lesson along this line, in his conversation with a scribe who evidently had a true desire to know something of the divine will. (Mark 12:28-34) "One of the scribes came, and . . . asked him, Which is the first commandment of all?" From Moses' day to Jesus' day, this question was often discussed among the Jews. In order that the scribe would understand his answer, Jesus quoted from the Word of Jehovah to Moses: "Hear O Israel; the LORD our God is one LORD: and thou shalt love the LORD thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Deut. 6:4

In God's arrangement, he designed that mankind be ruled by love—love for Jehovah; and love for fellowman. It is well to keep these two paramount commandments in mind. Love is indeed the greatest of all attributes. (1 Cor. 13:13) It is a reflection of godlikeness, because God is love. It embodies all the principles which constitute the character of God—righteousness, faithfulness, longsuffering, patience. Therefore, it stands related to all things in the universe.

Our love for God may be more difficult to measure than our love for man. But, if we cannot love our brethren with whom we are closely associated in our daily lives, how can we love God, whom we have not seen!

The scribe with whom Jesus was speaking replied to him a way which indicated he understood the Master's words. He said, "Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices!" (vss. 32, 33) "And when Jesus saw that he answered discreetly, he said unto him, Thou art **not far from the kingdom of God!**" (vs. 34) Can our Lord say of us, Thou art not far from the kingdom of God?

The Apostle John learned from the Master that "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John 4:15-21

Love is the most powerful tie that binds a bride and a bridegroom. John the Baptist pictured Jesus as a "bridegroom," and himself as the "friend of the bridegroom." (John 3:29)

And again, in II Corinthians 11:2, Paul describes the church of Christ as a "chaste virgin," espoused to one husband, to Christ. In Revelation 21:2, the saints of God, his called-out ones, the church, are designated the "new Jerusalem . . . prepared as a bride adorned for her husband."

So, if we are to be part of this bride of Christ, our love for our prospective bridegroom must be cherished, cultivated, and must grow into an all-consuming love. Where he goes, we will go; his work will be our work; his will (which is God's will—"Lo I come to do thy will, O my God") becomes our will.

This singleness of motivation—love—takes a lifetime to develop fully. It is like fine needlework, sewn into an intricate pattern on a beautiful piece of cloth, taking patience and infinite care in tracing the pleasingly delicate designs. "Hearken O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord and worship thou him. . . . The king's daughter is all glorious within [she has a beautiful character], her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework. . . . They shall enter into the king's palace."—Ps. 45:10-15

The purpose for the selection and development of this bride of Christ is expressed by John, the Revelator: "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. 21:1-4

The church, the bride, will be the companion of Christ, assisting in the establishment of the kingdom for which we pray, and which will bring peace between God and man, and on earth peace, goodwill toward men. Together "the Spirit

(Continued on Page 38)

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A bright future for all mankind

### THE LIGHT OF THE WORLD

Identifies the true witnesses of  
Jehovah and of Jesus

### PEACE THROUGH

### CHRIST'S KINGDOM

The world's only hope

### REINCARNATION

### VERSUS RESURRECTION

Shows that life after death is  
through the resurrection

### SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

### WHAT CAN A MAN BELIEVE?

The Bible answers

### YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

## FREE TRACTS

## Booklets or Books Named

|   |   |
|---|---|
| Has Christianity Failed?                      | God and Reason  |
| The World of Tomorrow                         | God and Reason  |
| Hope for a Fear-filled World                  | Hope for a Fear-filled World                            |
| Hope of Universal Peace                       | Armageddon, Then World Peace                            |
| Why God Permits Evil                          | Why God Permits Evil                                    |
| God Has a Plan                                | God Has a Plan  |
| The Homecoming of Our Dead                    | Hope Beyond the Grave<br>or The Divine Plan of the Ages |
| Human Destiny                                 | God and Reason or The Truth About Hell                  |
| God's World of Tomorrow                       | God and Reason  |
| Do You Know?                                  | God and Reason or When a Man Dies or God's Plan         |
| The Truth About Hell                          | The Truth About Hell                                    |
| Where Are the Dead?                           | Hope Beyond the Grave                                   |
| Prophecies Fulfilled                          | God and Reason  |
| Death Itself Will Die                         | God and Reason  |
| Israel Fulfilling Prophecy                    | Israel in History and Prophecy                          |
| Key to the Bible: The Divine Plan of the Ages | The Divine Plan of the Ages                             |

**DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073**

# "FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

|                             |           |            |                       |              |                  |
|-----------------------------|-----------|------------|-----------------------|--------------|------------------|
| <b>ALABAMA</b>              |           |            | <b>Baltimore</b>      | <b>WCBM</b>  | <b>6:45 a.m.</b> |
| Sheffield                   | WSHF 1290 | 1:30 p.m.  | <b>MICHIGAN</b>       |              |                  |
| <b>ALASKA</b>               |           |            | Grand Rapids          | WMAX 1480    | 8:45 a.m.        |
| Ketchikan                   | KTKN-AM   | 7:15 a.m.  | Southfield            | CKLW 800     | 9:00 a.m.        |
| <b>ARIZONA</b>              |           |            | <b>MINNESOTA</b>      |              |                  |
| Nogales                     | KFBR 1340 | 9:15 a.m.  | Minneapolis           | KUXL         | 2:15 p.m.        |
| <b>ARKANSAS</b>             |           |            | <b>MISSOURI</b>       |              |                  |
| Little Rock (Sat.)          | KAAV 1090 | 10:30 p.m. | St. Louis             | KSTL 690     | 7:30 a.m.        |
| <b>CALIFORNIA</b>           |           |            | <b>MONTANA</b>        |              |                  |
| Glendale                    | KIEV 870  | 1:45 p.m.  | Kalispell             | KGEZ 600     | 9:45 p.m.        |
| Redding                     | KSXO 600  | 7:45 a.m.  | <b>NEW JERSEY</b>     |              |                  |
| Sacramento                  | KJAY 1430 | 10:00 a.m. | Salem                 | WJIC         | 9:45 a.m.        |
| San Francisco               | KEST 1450 | 3:30 p.m.  | <b>NEW MEXICO</b>     |              |                  |
| Tehachapi                   | KTPI      | 10:15 a.m. | Los Alamos            | KRSN-AM      | 8:15 a.m.        |
| <b>COLORADO</b>             |           |            | <b>NEW YORK</b>       |              |                  |
| Englewood                   | KQXI 1550 | 3:15 p.m.  | Buffalo               | WHL 1270     | 12:00 noon       |
| <b>CONNECTICUT</b>          |           |            | Port Henry            | WHRC-FM 92.1 | 8:30 a.m.        |
| Groton                      | WSUB      | 8:15 a.m.  | <b>OHIO</b>           |              |                  |
| <b>DISTRICT OF COLUMBIA</b> |           |            | Cincinnati            | WNOP         | 8:00 a.m.        |
| Washington                  | WYCB      | 2:30 p.m.  | <b>OREGON</b>         |              |                  |
| <b>FLORIDA</b>              |           |            | Portland              | KLIQ 1290    | 7:00 a.m.        |
| Cypress Gardens             | WGTO 540  | 7:30 a.m.  | <b>PENNSYLVANIA</b>   |              |                  |
| Jacksonville                | WBIX 1010 | 1:15 p.m.  | Allentown             | WHOL 1600    | 10:45 a.m.       |
| <b>GEORGIA</b>              |           |            | Berwick               | WBRX 1280    | 12:00 noon       |
| Albany                      | WALG 1590 | 6:15 a.m.  | Jenkintown            | WIBF (Wed.)  | 2:00 p.m.        |
| Augusta                     | WHGI      | 10:45 a.m. | Pottstown             | WPAZ 1370    | 12:45 p.m.       |
| Vidalia                     | WVOP 970  | 1:00 p.m.  | <b>SOUTH CAROLINA</b> |              |                  |
| <b>HAWAII</b>               |           |            | Charleston            | WOKE 1340    | 7:06 p.m.        |
| Honolulu                    | KNDI      | 5:15 p.m.  | Lancaster             | WAGL 1560    | 9:30 a.m.        |
| <b>ILLINOIS</b>             |           |            | <b>TEXAS</b>          |              |                  |
| LaSalle                     | WLPO 1220 | 4:30 p.m.  | Fort Worth            | KFJZ 870     | 6:15 a.m.        |
| Rockford                    | WXTA      | 6:15 a.m.  | Pearsall              | KVWG 1280    | 9:15 a.m.        |
| West Frankfort              | WFRX 1300 | 9:15 a.m.  | <b>VIRGINIA</b>       |              |                  |
| <b>INDIANA</b>              |           |            | Richmond              | WGGM         | 7:45 a.m.        |
| Hammond                     | WJOB 1230 | 8:30 a.m.  | <b>WASHINGTON</b>     |              |                  |
| LaPorte                     | WCOE      | 10:00 a.m. | Clarkston             | KCLK         | 10:00 a.m.       |
| <b>KENTUCKY</b>             |           |            | Kirkland              | KARR         | 8:15 a.m.        |
| Bowling Green               | WLB 1410  | 8:00 a.m.  | Spokane               | KUDY 1280    | 9:45 a.m.        |
| Winchester                  | WWKY 1380 | 10:30 a.m. | Tacoma                | KAMT 1360    | 7:30 a.m.        |
| <b>MAINE</b>                |           |            | Yakima                | KUTI 980     | 6:45 a.m.        |
| Portland                    | WDCS-FM   | 9:45 a.m.  | <b>WISCONSIN</b>      |              |                  |
| <b>MARYLAND</b>             |           |            | Milwaukee             | WLZZ-AM      | 7:15 a.m.        |

**WYOMING**

Cheyenne KSHY 1370 10:15 a.m.  
 Sheridan KWYO 1410 12:00 noon

**PUERTO RICO**

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

## FOREIGN RADIO BROADCASTS

**BRITISH ISLES**

Isle of Man MANX Radio 7:00 p.m.

**BRITISH WEST INDIES**

Grand Cayman Radio Cayman 9:30 a.m.

**CANADA**

Edmonton, Alta. CJOI 3:00 p.m.

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

Castlegar, B.C. CKQR 8:45 a.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

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

Churchill Falls, Lab. CFLC 7:15 a.m.

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

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CDFL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

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

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

Windsor, Ont. CKLW 9:00 a.m.

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

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

**CEYLON**

Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

**ITALY (Italian)**

Europa Radio Milano

FM-83.300 11:30 a.m.

Euro Tele Radio Calabria

102MHZ (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM88-500 FM9211:00 a.m.

**MEXICO (Spanish)**

Mazatlan XECQ 8:30 a.m.

**NEW ZEALAND**

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

**NIGERIA**

Radio Africa (Wed.) 8:00 p.m.

**PANAMA**

Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

**SOUTH AFRICA**

Joubert Park (Thurs.)

SWAZI Music Radio 9:00 p.m.

**SPAIN (Spanish)**

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

**TONGA**

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

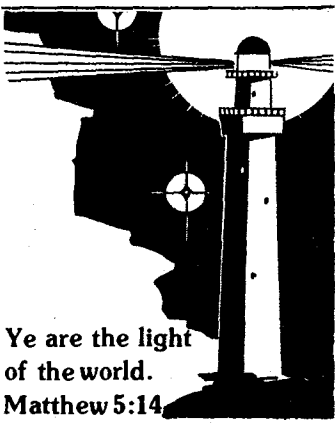
**URUGUAY (Spanish)**

Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

**VIRGIN ISLANDS**

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



Ye are the light  
of the world.

Matthew 5:14

## U.S. RADIO BROADCASTS SPANISH LANGUAGE

**ARIZONA**

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

**CALIFORNIA**

El Centro KICO 1490 10:30 a.m.

Fresno KGST 1600 12:15 p.m.

**FLORIDA**

Miami WRHC 8:30 a.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

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

|                   |                   |                         |            |                       |           |
|-------------------|-------------------|-------------------------|------------|-----------------------|-----------|
| <b>CALIFORNIA</b> |                   | <b>IOWA</b>             |            | <b>NORTH CAROLINA</b> |           |
| Chico             | KMPN-10           | Cedar Rapids            | KTS, 13    | Hickory               | WHKY      |
|                   | Sunday, 8:30 p.m. | Mt. Vernon/<br>Lisbon   | WMVL Cable |                       |           |
| <b>FLORIDA</b>    |                   | Every weekday 7:00 a.m. |            | <b>OHIO</b>           |           |
| Miami             | WKID              |                         |            | Dayton                | WHIO      |
| Jacksonville      | 17                | <b>MISSISSIPPI</b>      |            | <b>TEXAS</b>          |           |
| <b>GEORGIA</b>    |                   | Jackson                 | WAPT       | Lubbock               | KCBD      |
| Albany            | WTSG, 31          |                         |            | <b>WEST VIRGINIA</b>  |           |
|                   | Sunday, 9:30 a.m. | <b>MISSOURI</b>         |            | Logan                 | 12-Monday |
| Atlanta           | WATL              | Springfield             | KOLR       |                       |           |
| <b>ILLINOIS</b>   | Champaign-        | <b>NEW MEXICO</b>       |            | <b>GUAM</b>           |           |
| Decatur-          |                   | Roswell                 | KSWs       | KUAM, 9:00 a.m., Sun. |           |
| Springfield       | WBHW              |                         |            |                       |           |

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

| CITY                        | CHANNEL                    | CITY                      | CHANNEL | CITY                      | CHANNEL |
|-----------------------------|----------------------------|---------------------------|---------|---------------------------|---------|
| <b>ALABAMA-8:00 a.m.</b>    |                            | Englewood                 | 35      | <b>GEORGIA-9:00 a.m.</b>  |         |
| Dothan                      | 3                          | Fort Collins              | 28      | Atlanta                   | 27      |
| Montgomery                  | 6, 22                      | Greeley                   | 22      | Augusta                   | C       |
| <b>ARIZONA-7:00 a.m.</b>    |                            | Longmont                  | 29      | Decatur                   | 27      |
| Phoenix                     | 17, 30, 31, 38, 42         | Parker                    | 28      | <b>IDAHO-7:00 a.m.</b>    |         |
| Tucson                      | 37                         | <b>CONNECTICUT 9:00</b>   |         | Boise                     | 18      |
| <b>ARKANSAS-8:00 a.m.</b>   |                            | Bridgeport                | 35      | Caldwell                  | 18      |
| Joplin-Pittsburg            | 10                         | Groton                    | G20     | Idaho Falls               | 10      |
| Little Rock                 | 7, 23                      | Plainville                | 33      | <b>ILLINOIS-8:00 a.m.</b> |         |
| <b>CALIFORNIA-6:00 a.m.</b> |                            | West Haven                | 32-S    | Belleville                | 24      |
| Alhambra                    | 48                         | <b>DELAWARE-9:00 a.m.</b> |         | Elmhurst                  | 19      |
| Arroyo Grande               | 31                         | Dover                     | 14A     | Joliet                    | 21      |
| Bakersfield                 | 29, 31                     | Wilmington                | 2       | Mount Prospect            | 1       |
| Beverly Hills               | 29                         | <b>FLORIDA-9:00 a.m.</b>  |         | Sunnyside                 | 36      |
| Laytonville                 | 61                         | Coral Gables              | 6       | Waukegan                  | 33      |
| Los Angeles                 | 14, 23, 30, 44, 48, 50, 56 | Florida City              | 18      | <b>INDIANA-9:00 a.m.</b>  |         |
| Mountain View               | 34B                        | Fort Lauderdale           | 25      | Hammond                   | 22      |
| Palm Desert                 | 33                         | Fort Myers                | 9       | Indianapolis              | 5       |
| Sacramento                  | 25                         | Kendall                   | 33      | Lafayette                 | 5       |
| San Francisco               | 21                         | Key West                  | 5       | Munster                   | 31      |
| Tulare                      | 23                         | Madison                   | 4       | New Haven                 | 10      |
| Ukiah                       | 47                         | North Miami Beach         | 12      | <b>IOWA-8:00 a.m.</b>     |         |
| <b>COLORADO-7:00 a.m.</b>   |                            | Orlando                   | 28      | Dubuque                   | 22      |
| Cortez                      | 2                          | Pompano Beach             | 32      | Sioux City                | 23      |
| Denver                      | 20                         | Sarasota                  | 4       | Waterloo                  | R(31)   |

## CITY CHANNEL

KANSAS-8:00 a.m.  
 Roland Park 5A, 10A  
 Wichita 13

KENTUCKY-9:00 a.m.  
 Bowling Green 20  
 Covington B-16  
 Dayton B-16  
 Lexington 31  
 Louisville 25  
 Westwood 21

LOUISIANA-8:00 a.m.  
 Lafayette 7  
 St. Bernard Parish K(24)

MASSACHUSETTS-9:00  
 Arlington 32  
 Beverly 43  
 Boston B5  
 Lynn 27  
 Quincy 43

MARYLAND-9:00 a.m.  
 North Brentwood A-22

MICHIGAN-9:00 a.m.  
 Birmingham 51  
 Clinton 10  
 Coldwater 27  
 Dearborn 38  
 Flint 23  
 Lincoln Park 31  
 Plymouth 39  
 Southfield 43  
 Warren 10

MINNESOTA-8:00 a.m.  
 Alexandria UHF34  
 Richfield 34  
 N.W. Minneapolis 56  
 St. James 48

MISSISSIPPI-8:00 a.m.  
 Lafayette 12  
 Meridian 7

MISSOURI-8:00 a.m.  
 Chesterfield 32  
 Columbia 11  
 Kansas City 8  
 Overland 23  
 St. Louis 13A, A13, 28, 33

NEBRASKA-8:00 a.m.  
 Columbus 29  
 Lincoln 36  
 Omaha 29

## CITY CHANNEL

NEW JERSEY-9:00 a.m.  
 Fort Lee-Edgewater S  
 Suffern (NY) 10  
 Newark 24  
 Trenton 34

NEW MEXICO-7:00 a.m.  
 Alamogordo 26  
 Albuquerque 12  
 Santa Fe 22

NEVADA-6:00 a.m.  
 Las Vegas 21

NEW YORK-9:00 a.m.  
 Albany 29  
 Brookhaven 6  
 Buffalo 11  
 Manhattan 10  
 Niagara Falls 3  
 Rochester 12, 32  
 Schenectady 8  
 Syracuse 17

NORTH CAROLINA-  
 9:00  
 Apex 17  
 Greenville 27  
 Rocky Mount 26

OHIO-9:00 a.m.  
 Blue Ash 38  
 Cincinnati 33  
 Cleveland 17  
 Columbus 5, 8, 19  
 Mentor-on-Lake 12  
 Poland Village 10  
 Youngstown 0

OKLAHOMA-8:00 a.m.  
 Tulsa 10

OREGON-6:00 a.m.  
 Portland 9, 44  
 Salem 26

PENNSYLVANIA-9:00  
 Aston 3  
 Erie B29  
 Lansdale 18  
 Norristown 29  
 Pittsburgh 57  
 Stroudsburg 23  
 Uniontown 22

RHODE ISLAND-9:00  
 Lincoln 46

## CITY CHANNEL

Providence 30  
 Warwick 30

SOUTH CAROLINA-9:00  
 Charleston P  
 Columbia 4, 19F

TENNESSEE-8:00 a.m.  
 Bristol (VA) 18  
 Chattanooga 18  
 Knoxville H, 15, 21

TEXAS-8:00 a.m.  
 Arlington 41  
 Austin 16  
 Brownwood 17  
 Bryan 19  
 Dallas 71  
 El Paso 13  
 Fort Worth 16  
 Galveston 31  
 Harris 26  
 Hitchcock 31  
 Houston 22, 31  
 Irving B30  
 Odessa 26  
 San Antonio 34  
 Victoria 56  
 Waco 17

VIRGINIA-9:00 a.m.  
 Alexandria 30  
 Chesterfield 28  
 Danville A  
 Newport News 13  
 Richmond 11  
 Staunton 8

WASHINGTON-6:00  
 Tacoma 10  
 Vancouver 28  
 Yakima 16

WISCONSIN-8:00 a.m.  
 Ashwaubenon 31  
 Green Bay 12  
 Hustisford 26  
 Madison 29  
 Manitowoc 30  
 Milwaukee 31A/B  
 New Berlin 31  
 Portage 33  
 Sheboygan 13

WYOMING-8:00 a.m.  
 Douglas 7

PUERTO RICO  
 San Juan 24

(Continued from Page 31)

[our Lord Jesus] and the bride [his church] will say, "Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

And so, in the Scriptures we also find the answer to our second question: "What is causing the seeming delay in the setting up of God's kingdom?" It is because the call, development, and testing of this called-out class, the bride of Christ, has quietly and steadily been taking place. For nearly two thousand years this has been the particular concern of our Heavenly Father—to find a suitable bride for his Son! Those who have been "chosen" for this wonderful honor must also be proven "faithful." (Rev. 17:14) We realize from the signs all about us that this special call is drawing to a close, and the time for God's kingdom to be established and to rule upon earth is nearing. We hear the words of the Apostle Peter resounding in our ears: "Seeing then that all these things shall be dissolved [and God's kingdom of righteousness is not far from us] what manner of persons ought ye to be in all holy conversation and godliness?"—II Pet. 3:11

May each of us prove faithful to the LORD, the truth, and to our brethren, glorifying God by continuing to proclaim the Gospel of that kingdom for which our Lord taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." □

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## Dawn Film Service

The following is a list of the titles for **The Bible Answers** programs to be shown on cable network stations for the month of June. You may wish to advertise these programs in your local newspaper.

June 2-The Dream Is Certain  
June 9-Comfort for the Dying  
June 16-God Is Love  
June 23-The Messianic Kingdom  
June 30-The Sermon on the Mount

# Christian Life and Doctrine

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## THE CREATOR'S GRAND DESIGN—Part 5

### The Great Deception

*"The LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."*

—Genesis 2:16, 17

HAVING created our first parents perfect, and in his image, God could rightly expect them to obey his law in order to continue receiving the blessings which he had so lavishly provided for them. However, they did not intuitively know what their Creator expected of them. This knowledge had to be communicated to them. Having received it, and having been created perfect, Adam and Eve had the moral strength to resist temptation to disobey God's will.

Certain instructions were given to our first parents. They were to multiply and fill the earth. They were also to subdue the earth. God's law provided that they could freely eat of all the trees in Eden with one exception, which was "the tree of the knowledge of good and evil." The Scriptures do not indicate what sort of tree this was. Perhaps it was not greatly unlike many of the other trees of the garden. It is doubtful that the fruit of this tree contained a mysterious element which, if eaten, would give one understanding that he did not previously possess. It was the act of disobedience in partaking of this tree, and the circumstances to follow, that would lead to a knowledge of good and evil.

The commandment not to partake of this forbidden tree was simple and understandable. Man-made laws are often complicated and therefore obscure in meaning. Frequently one feels a measure of insecurity as to the intent of certain

laws unless a lawyer is consulted, and even these professional interpreters often disagree. Even in the Supreme Court of the United States there are frequently split decisions over the meaning of laws, and this despite the fact that the Supreme Court judges are the most highly trained men in the country in the interpretation of the law.

But Adam and Eve did not need a lawyer to interpret the plainly stated law concerning the tree of the knowledge of good and evil. They were not to eat of this tree—that was all. There were no obscurely stated circumstances under which they were to have the privilege of deciding whether or not they could properly eat of the forbidden fruit. There were no exceptions of any kind. “Thou shalt not eat of it,” was the law, “for in the day that thou eatest thereof thou shalt surely die.”

### **Temptation**

This law was originally stated to Adam, but he had communicated it to Eve, and of Eve it is written: “When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” (Gen. 3:6) Eve noted that the forbidden tree was pleasant to the eye and good for food. This was true of the other fruit-bearing trees of the garden. But it was also to be desired, as Eve thought, because it would make one wise. Certainly there is nothing wrong with being wise, if wisdom is used along proper lines. So it is obvious that the Creator did not explain to our first parents why the fruit of this particular tree was forbidden.

It was wrong to partake of this tree simply because God had forbidden it. This was the supreme test of obedience which the Creator placed upon our first parents. It was, in reality, a test of their faith and confidence in him. But more importantly, it was a proper test. If man were to obey God's laws only when he decided that they were proper, we can see what chaos would result. God does not always arbitrarily withhold



information from his people concerning his reasons for his commandments, but he does expect us to obey even when, in his wisdom, he does not reveal the reason. This was the test which confronted Eve, and later Adam.

A part of the image of God in man was his freedom of choice. God desired man's obedience, but only if man, because of his trust in his Creator, desired to obey. If such an objective could not be attained, man would have to be destroyed. "In the day that thou eatest thereof thou shalt surely die." Eve yielded to the temptation. She offered the fruit of the forbidden tree to Adam, and he, too, partook.

### **Deceived**

The Apostle Paul wrote, "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) Eve's deception was apparently in believing the "serpent's" assurance that death would not result from disobedience. (Gen. 3:4) Adam was not deceived by this falsehood; nevertheless, he joined his wife in the transgression. Now Adam and Eve were to learn that God meant it when he said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) In the marginal translation of this text God's warning of the death penalty reads, "In the day that thou eatest thereof, dying thou shalt die." This suggests not an instantaneous snuffing out of life, but a gradual process of dying, and that is the way it happened.

Adam and Eve were driven from their garden home and prevented from having access to the trees of life, with the result that they began to die. Adam, starting on the downward course from the top of perfection's scale, lived 930 years before he returned to the dust from which he was taken. When he died, the full penalty for his sin had been exacted. Adam was not deceived as to the nature of the penalty; nor has there since been any change in the divine penalty for sin. More than four thousand years after the decree was issued, "Dust thou art, and unto dust shalt thou return," (Gen. 3:19) the Apostle Paul wrote, "The wages of sin is

death," (Rom. 6:23) and in Ezekiel 18:4 we read, "The soul that sinneth, it shall die."

### **What Is Death?**

**Webster's Dictionary** defines death as 'the state of being dead'. Webster also used the word 'extinction'. These definitions are fully in harmony with the teachings of the Bible. In Ecclesiastes 9:10 we read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This is in agreement with Ecclesiastes 9:5,6, which reads, "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Clearly, then, death is a state of oblivion.

### **Satan's Lie**

As we have noted, the Scriptures declare that Eve was deceived. Without doubt it was the statement made by the serpent, "Ye shall not surely die," that deceived her. In Revelation 20:2 we find the expression, "That old serpent, which is the Devil, and Satan." This is a reference to the same serpent which appeared to mother Eve. Evidently Satan, who is a powerful although invisible spirit being, spoke through the serpent. Just how he conveyed his message to Eve is not important. For our present purpose we will consider that it was the Devil who deceived Eve, ignoring whatever part the serpent may have played in it.

Concerning the Devil, Jesus said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) Here Jesus takes us back to the events in Eden. He states that Satan was actually a murderer; for it was under his influence that our first parents transgressed God's law, and this resulted in their death. Our Lord further identifies

Satan's treachery in Eden by saying that he was a liar, and the father of it.

Yes, it was Satan who fathered the sin of lying, his first lie being his statement to Eve, "Ye shall not surely die." God had made it plain that death **would** result from disobedience, but Satan denied this. And not only was he successful in deceiving Eve on this point, but he has successfully carried on his campaign of deception ever since, with the result that only a few throughout the ages have believed God on the subject of death. The vast majority unwittingly believe Satan and continue to insist that there is no death. This work of deception will be allowed to continue until the time in God's plan when Satan will be bound, "that he should deceive the nations no more." He will be bound for a thousand years, and then destroyed.—Rev. 20:1-3

It was not difficult for Eve to believe that she would not die as a result of disobedience. After all, she had had no experience with death. She had seen no one die. Doubtless she took Satan's denial of the LORD'S statement very literally and believed that despite her disobedience she would continue to live and to enjoy all the blessings of Eden, and also have the added advantage of being much wiser. How bitterly disappointed she must have been when, debarred from the tree of life in Eden, she realized from year to year that the seeds of death were working in her and that she would become feeble and die. Adam had no illusions on the matter, for he was not deceived. He knew from the beginning that eventually he would die.

The fact that the human race began to die despite Satan's assertion, "Ye shall not surely die," proved that he was a liar, just as Jesus said. But having foisted this deception upon Eve, Satan did not propose to allow subsequent circumstances to prove him wrong; so his next great deception was that death is not what it seems to be, but rather that in reality those whom we call dead are more alive than ever. It is held by Satan, and by those who espouse his great deception, that

only the body dies. The claim is made that there is a separate entity within humans which cannot die, and that at death this escapes from the body and lives on in another realm. The great power of this deception is in the fact that no one wants to die. It is pleasant to believe that there is no death.

In continuing to foster this deception, Satan has introduced into the minds of men almost innumerable theories as to what happens to the 'never-dying' part of man when the body dies. There are the theories of reincarnation, and the transmigration of souls. Reincarnationists believe that every time a child is begotten, or born—they are not sure which—a 'departed spirit' enters into it, there finding a home until this newest body dies, when the disembodied spirit is again homeless until it has an opportunity to find refuge in another infant. The theory is that most of us have made many of these excursions and will probably keep on doing so. Just how the reincarnationists explain the constantly increasing population of the earth we have not yet learned. According to this no-death theory there are more spirits reaching earth each year than are departing. Where do the extra ones come from?

The transmigration of souls theory is somewhat different, and not quite so pleasing. This theory also calls for continuous cycles of the 'soul', but the soul does not always succeed in finding refuge in a human body. While, according to this theory, during our present visit to earth we may be human beings, the last time we were here we may have been a dog, or a cat, or an elephant, or a spider; and the next time we come we may find that our soul is flitting through the air in the body of a bird, or hopping around in the body of a croaking frog. The bodily form we will possess each time we come depends upon how well we have conducted ourselves on the previous visit. There is an end to this, for finally the soul departs for the last time, and after that, in due course, it finds rest in a mythical Nirvana, meaning 'extinction of the flame of life', or 'loss of all personal consciousness by absorption into the divine'.

This satanic method of endeavoring to prove true the lie, "Ye shall not surely die," has been adopted into most heathen religions in one form or another. This is why a Hindu tries to avoid stepping on an insect, or killing a fly, lest perhaps he injure the feelings of an ancestor. To many it may seem difficult to understand how anyone could believe such ideas, but really these are no more unreasonable than the no-death theories which have found their way into the professed Christian religions.

### **The "Wages of Sin"**

All the religions of the world attempt, each in its own way, to deal with the problem of sin. Rewards are held out to the righteous, and there are punishments for the wicked. A faithful Hindu might not have to come back to the earth as a dog, and he will reach Nirvana with fewer earth cycles than those less faithful. Also, in the creeds of the churches, account is taken of the fact that there are saints and sinners, believers and unbelievers, faithful and unfaithful; and attempts are made to explain how the righteous will be rewarded and the wicked punished.

In all this theorizing, the simple fact of the Bible that "the wages of sin is death" is ignored. (Rom. 6:23) How could one believe that the wages of sin is death, and at the same time insist that there is no death? Besides, when God's penalty for sin is denied, his reward for righteousness cannot be understood and appreciated. Paul wrote that "the gift of God is eternal life." (Rom. 6:23) How could eternal life be a special gift for believers if it is true that saint and sinner alike must live eternally whether they want to or not?

Refusing to accept the reality of death, the creed makers invented their own conceptions of God's punishment for sinners—the souls of sinners, that is. The creeds of the Dark Ages set forth two general views—the Catholic and the Protestant. According to the Catholic view, there are two places to which wicked souls go when they depart from the

bodies in which they lived as humans. One of these is called hell, and the other purgatory. Hell, it is alleged, is only for willfully wicked sinners, those who defy the church and turn their backs upon all its rules and regulations. Many heretics, it is claimed, fall into this category and therefore are doomed to spend the endless ages of eternity in hell. In this hell the wicked are said to be tortured in burning flames many times hotter than any fire ever produced by man.\*

From the humane standpoint, the teachings of the heathen seem better than the hell dogma. But the Catholic Church does have an alternative. If one wishes, he can avoid being wicked enough to go to hell, and go instead to purgatory. Purgatory, it is claimed, is just what its name implies—a place of purgation, or cleansing, from sin and defilement; so that one is eventually made pure enough to enter into the bliss of heaven. The purging methods in purgatory are, of course, very strenuous. The tortures in purgatory are different from those of hell, mainly in the claim that they are not eternal.

In the Middle Ages various reformers discovered that the doctrine of purgatory is not taught in the Bible, that the word purgatory does not even appear in the sacred record; so they protested against this teaching. This, however, created a problem, for by doing away with purgatory there was no place for the partially wicked souls to go except to hell. From the standpoint of mercy, the Protestants really worsened the outlook for sinners, particularly the partially wicked among them.

\*NOTE—See the booklet, "The Truth about Hell," in which every text in the Bible containing the word hell is examined. Price 10 cents. Order from The Dawn, East Rutherford, NJ 07073

### **Not in the Bible**

The doctrines of purgatory and of eternal torture are not taught in the Bible. Some have reasoned, "If there is a

heaven, there must be a hell." There is, indeed, a heaven—that we will discuss in a later chapter. However, the alternatives set before us in the Bible are not heaven and hell, but life and death. Death is the penalty for sin, and life is the gift of God. This marvelous gift was proffered to our first parents and was available to them on the condition of obedience to God's law. They disobeyed, and the penalty of death came upon them.

Satan's deception has been so great that it has robbed language of its meaning. Ordinarily everyone would know the meaning of the words die, and death; but Satan's lie, "Ye shall not surely die," has been so deceptive that in theological circles these words are twisted to mean separation from God, and separation from God means torture in a fiery hell. It is man's earnest desire to live that makes him so readily susceptible to Satan's no-death deception. Even under the abnormal conditions of sin, sickness, and war, life is considered by most people a boon, a blessing, and it is hard to believe—millions refuse to believe—that when the heart stops beating there is no more life. Possessing this determination to live, mankind has fallen ready prey to Satan's lie, "Ye shall not surely die." (Gen. 3:4) They are glad to believe that there is no death.

This human attitude toward life is one of the things which sets man apart from the lower animals. God created man with the intention that he should live, not temporarily, but forever. Death, therefore, was the severest penalty that could have been attached to sin. Little wonder that we shrink from it, and it is not surprising that so many are willing to insist that it is not real, but rather that what we call death is merely a means of escape into another life.

### **A Future Life**

Severe though the death penalty is, the Scriptures emphasize its reality. Nevertheless the Bible does hold out a hope for a future life, based not on the illusion that there is no death, but on the promises of God to restore the dead to life

in the resurrection. When the Prophet Job had suffered beyond the point of ordinary human endurance, he asked God to let him die. Having thus prayed for death, Job raised the question, "If a man die, shall he live again?" (Job 14:14) Job did not ask, if a man die, is he really dead? Job knew that those who die are dead and not suffering the tortures of a supposed fiery hell. It is because he knew this that he asked God to let him die; for this, he believed, was the only way he could be free from suffering.

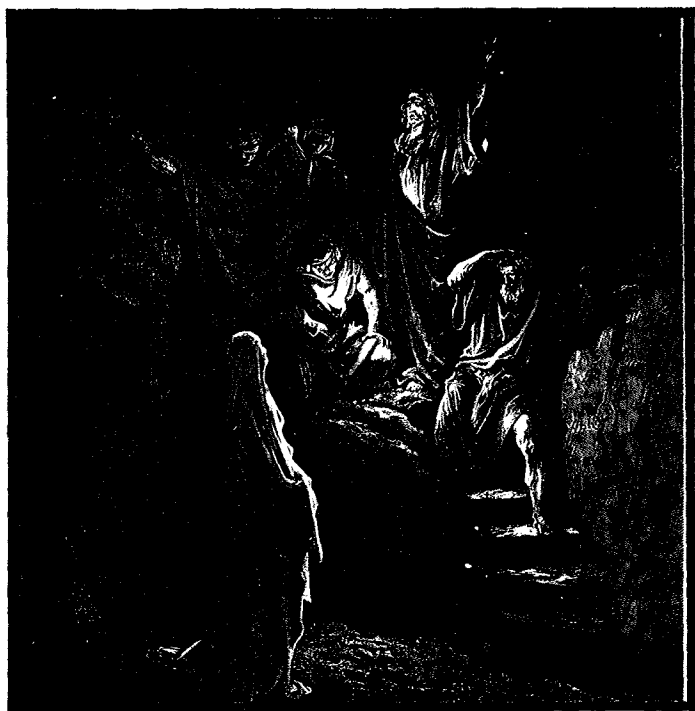
What concerned Job was whether or not God would restore him to life at a later time. Answering his own question under the inspiration of the Holy Spirit, he said, "All the days of my appointed time [in death] will I wait, till my change come, [then] thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands."—vss. 14, 15

In the New Testament Jesus confirms this hope of being called forth from death in God's due time, using as an example the death of Lazarus, the brother of Martha and Mary of Bethany. This account is recorded in John 11:1-16. When Jesus heard that Lazarus had died, he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples did not understand the import of this remark. They thought Jesus referred to the "taking of rest in sleep." Then Jesus said to them plainly, "Lazarus is dead." (vss. 11-14) A very fundamental truth of the Bible is set forth in this conversation between Jesus and his disciples. Actually, as Jesus said, Lazarus was dead; but because he expected to restore him to life, Jesus spoke of death as being merely a sleep. The same thing is true of all mankind—the dead, and those who will yet die. Death as the penalty for sin would have been eternal oblivion for all of Adam's children but for the provision of divine love through Christ, who gave himself in death as a substitute for the forfeited life of Adam. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

A little later Jesus awakened Lazarus from the sleep of



death as an illustration of the divine purpose for all mankind. When awakened from death, the people will know that God spoke the truth when he said that death would be the penalty for sin, because they will have experienced it. They will know that while dead they were not in a hell of torture, or a purgatory of pain. They will know that they had not been in a heaven of bliss. The Hindu believer will know that he had not been a butterfly or a tiger while he was dead. All will know that they knew nothing while they were dead and will thank God for the opportunity he has given them through Christ, the Redeemer, to live again! □



THE RAISING OF LAZARUS

# Christian Life and Doctrine

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## God Is Faithful that Promised

*"That thou mightest know the certainty of those things wherein thou hast been instructed."* —Luke 1:4

WE LEARN from the Scriptures that Luke, the physician, although not called to be an apostle, nevertheless was a very active disciple in the Early Church and a valuable Bible historian. (Col. 4:14) We are indebted to Luke, and grateful to the LORD for his overruling providences, whereby two very important books of the New Testament have been given to us—the Gospel according to Luke, and The Acts of the Apostles. When we read the opening words of the Book of Luke, and also the Book of Acts, we learn there were people then, just like ourselves, who were desirous of knowing God better. They longed to be sanctified by his Truth and to serve him acceptably, and thereby be prepared for greater service in the age to come, as body members of the Christ in glory.

Faithful Luke begins his Gospel account with these words, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus [meaning 'loved of God', and evidently someone at Rome wanting to know more about the actual events in our Lord's life and ministry in Israel], that thou mightest know the certainty of those things, wherein thou hast been instructed." We cannot read these words without appreciating the faith of Luke, his deep convictions, and his zeal to assist this one who was searching to know more of God and Christ.

When we come to the opening verses of the Book of Acts, we find a relationship between the two accounts. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen; to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, Ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."—Acts 1:1-5

It is a similar desire to know and serve God and Christ that impels us today as it did Luke and Theophilus long ago. The same Holy Spirit encourages us to look into God's Word, so graciously preserved for us, and to study its meaning and instruction with those of like precious faith. The LORD has rewarded us in our search, and has heard our prayers; he has helped us as he did Luke to be assured "of those things which are most surely believed among us."—Luke 1:1

As we consider God's marvelous grace toward us, in calling us out of darkness into his marvelous light (I Pet. 2:9), we think of how wonderful that old, sweet story is—how God sent his well-beloved Son into the world for our salvation. Jesus was the long-promised Messiah, whose birth, childhood, ministry, sufferings, rejection, crucifixion, death, and resurrection has been so detailed in prophecy. The Apostle Paul tells us, in Galatians 4:4, "When the fullness of time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law," as well as Adam, and all his race. Surely we should appreciate how faithfully God fulfills every detail of his promises!

The more we know about God, the more we marvel at his wisdom and his almighty power. As Luke records, when the

time drew near for Jesus to be born of Mary, the LORD began a series of overruling circumstances that is both interesting and faith-strengthening to recognize. The empire of Rome was the ruling power of the world at that time, known for the great strength by which it enforced its laws. Do we suppose, however, that it **just happened** that the Emperor of Rome, Caesar Augustus, sent forth a decree that all the empire should be taxed? (Luke 2:1-7) The timing **was remarkable**. In line with this new tax law, Joseph and Mary, being of the lineage of David, were required to go up to Bethlehem, exactly at the time when Jesus was due to be born. Thus was fulfilled the promise of God found in Micah 5:2 that "out of thee, Bethlehem Ephratah, though thou be little among the nations, yet shall he come forth who shall be the Ruler in all Israel." Even though not aware of this prophecy or of what was occurring in the lives of Joseph and Mary, the Emperor was used as an agency in carrying out its fulfillment. Jesus was born where God had said, and in the manner prophesied—that a virgin would conceive and be with child.—Isa. 7:14; Luke 1:34, 35

As we consider this example of our Heavenly Father's faithfulness to his Word, his wisdom and foreknowledge, and his almighty power to achieve his purposes, should we, as Christians, worry whether he has events under control? Surely not, but rather we should be learning to have complete assurance that God is both able and willing to fulfill all his good designs and plans. However, some might be inclined to question the consistency of the exercise of God's foreknowledge and power, reasoning that while he was able to overrule and bring about the fulfillment of the prophecy, yet he failed to supply a room at the inn for Joseph and Mary. Could not God have provided a better place than a manger for the bringing forth of his well-beloved Son? Perhaps his intent in allowing this was to afford a valuable lesson.

We are told in the Bible that another wonderful son of God had gone astray—Lucifer, the Son of the Morning. (Ezek.

28:12; Isa. 14:12) He became Satan, an adversary of God and of righteousness. This rebellion began when pride entered his heart, and he desired to elevate himself, prompting him to say, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."—Isa. 14:13, 14

In making us aware of this, we are inclined to think our Heavenly Father, in his great wisdom, was teaching us an eternal lesson. Oh, not many great people of earth would think a manger in a stable a proper place for their child to be born. But God arranged just that for his Son—the very one he planned to raise up in power to a place at his own right hand. In the humble circumstances of Jesus' birth, God was teaching a vital principle of his rulership—that he who would be great, must also be humble. Jesus manifested this spirit in his life and expressed it in a prayer: "I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11:25, 26) God has given us so many good examples along this line to follow, and to use as models with which to fashion our own lives. As footstep followers of Jesus, God also overrules our experiences so that these same lessons can be impressed upon our hearts and minds, for we are his workmanship, created in Christ Jesus.—Eph. 2:10

The Bible also gives examples of those who were wayward, and disobedient to God. The **Weymouth** rendering of the account in Jude concerning the disobedient angels tells us they were "those who did not keep the position originally assigned to them, but deserted their own proper abode." Lucifer, also, was not satisfied with that estate or position designated to him. But the scripture reminds us, "Promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge: he putteth down one, and setteth

up another.” (Ps. 76:6,7) The Apostle Peter counsels us to “humble . . . [ourselves] therefore under the mighty hand of God, that he may exalt . . . [us] in due time.” (I Pet. 5:6) A careful consideration of Peter’s words in the context of this verse, reveals his understanding of the close relationship and importance of God’s part, and our part, in the work of sanctification that must be completed in us if we are to receive the glorious inheritance to which we have been so graciously called.

Our study of God’s Word should have as its purpose an application of its precepts in our daily lives which will bear much fruit to the glory of God. With an eye to increasing our faithfulness in this matter, let us consider the marvelous example of the Heavenly Father’s faithfulness to us. In Hebrews the tenth chapter, we find the Apostle Paul encouraging the brethren at Jerusalem in a time of sore trial and testing. It is one of those strong statements of the Bible that is so helpful to us in both doctrine and in exhortation. In verses nineteen and twenty, Paul exhorts the brethren in Christ, those accepted in the Beloved, justified and Spirit-begotten, to follow their forerunner into the Most Holy. In the Tabernacle type, the Most Holy was the place where the presence of God dwelt. (Lev. 16:2) The apostle explains this was a figure of “heaven itself,” where Christ entered for us. (Heb. 9:24) In Hebrews 6:19 and 20, the apostle speaks of our wonderful hope as one which “entereth into that within the veil, whither the **forerunner** is for us entered.”

Earlier in Hebrews the sixth chapter, Paul reminds us of Abraham’s faithfulness, and God’s promise to him attested by his oath that he would multiply Abraham, and that through his seed all nations will be blessed. (Gen. 22:18) In his letter to the Galatians, the Apostle Paul identifies this promised seed of blessing as Christ and his faithful, overcoming church. (Gal. 3:16,28) In his promise to Abraham, God said the seed of blessing was to “possess,” or take the gate of, his enemies. And in Revelation 1:18, our

risen Lord declares that this promise has been kept, because he now has the keys of the gates to the condition of death and the dying process—the great enemies of mankind throughout all ages. God has again been faithful in the fulfilling of his Word!

Our attention is called to the superiority of Christ, now a king and priest after the order of Melchisedec, possessing “the power of an endless life.” (Heb. 7:16) In Hebrews 7:21, another great distinction or mark of superiority accorded this high priest is shown when he writes, “For those priests were made without an oath; but this [one, Christ] with an oath by him that said unto him, The LORD sware and will not repent, thou art a priest forever after the order of Melchisedec.” The apostle was quoting from the prophecy recorded in Psalm 110:4, saying that that great priest now exists in the person of our risen Lord. Again our God has proven to be faithful to his Word!

“By so much was Jesus made a surety [guarantee] of a better covenant.” (Heb. 7:22) Yes, this was to be a covenant that could give life, one that could succor or help to the “utmost,” or completely. Thus our loving Heavenly Father has given us, for the strengthening of our faith, two wonderful promises—each attested to by his oath. So, by two immutable things—not only the blessing of all the nations of the earth, but also the coming of the seed through whom the blessing would be made available—his promises would be carried out in the kingdom for which we have been taught to pray. How gracious is our Father in heaven! How strong a foundation for faith is laid in his holy Word!

And so it is, as a result of our sins and shortcomings having been remitted when God accepted us in the beloved, Christ, and being begotten of the Holy Spirit, that the apostle exhorts us to “enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated [or, hath newly made, margin], for us through the veil, that is to say, his flesh.” (Heb. 10:19, 27; Rom. 6:3-5) As with the head

("Ought not Christ to have suffered these things and then enter into his glory?"), so also with the body members. Only by following in the footsteps of the Master, their forerunner, can the after-runners enter into the presence of God and be "joint-heirs with Christ," to live and reign with him for the lifting up and blessing of all the families of the earth. (Rom. 8:17-21; Rev. 20:4,6) And only by faithfully continuing in Christ, in whom we have been accepted of the Father "by the blood of Jesus [the atoning merit of his righteous sacrifice now imputed to the church by God's grace]", can we, having finished our earthly course as joint-sacrificers with Christ, enter through the veil into the glorious presence of him that called us unto his eternal kingdom and glory.

Then the Apostle Paul continues, "Having an high priest over the house of God; let **us** draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let **us** hold fast the profession of our faith without wavering; (**for he is faithful that promised.**)" (Heb. 10:21-23) Yes, these promises seem almost too wonderful to believe, but **he is faithful that promised!** □

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## Weekly Prayer Meeting Texts

**JUNE 6**—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.—Luke 21:34 (Z. '95-201 Hymn 312)

**JUNE 13**—I shall be satisfied, when I awake, with thy likeness.—Psalm 17:15 (Z. '95-251 Hymn 105)

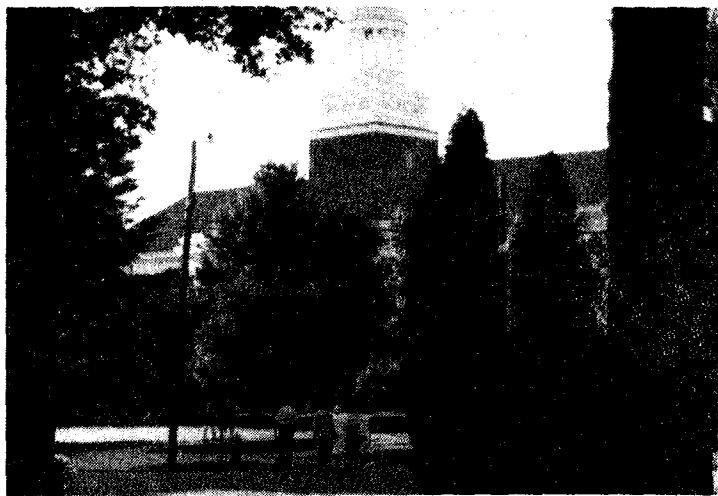
**JUNE 20**—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15 (Z. '96-67 Hymn 47)

**JUNE 27**—Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us.—II Corinthians 1:21, 22 (Z. '96-212 Hymn 91)



# General Convention Bulletin

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THIS is a picture of Goodrich Chapel at Albion, Michigan. As you can see, it is a delightful building, designed with a handsome colonial exterior. Upon entering between towering frontal columns into an expansive entrance foyer, a large, light and airy, temperature-controlled hall is visible beyond, filled with row upon row of high-back, upholstered seats. Massive, rounded windows on either side seem to bring the beautiful campus and sunlit skies of Albion almost into the room. Its wide, terraced stage dominated by magnificent encircling pipes, springs alive with music at the touch of its ivory console. Ideal indeed! But something is missing!

For a limited engagement only, from July 27th to August 1st this summer, we will complete Goodrich Chapel. From behind its rostrum will be heard the voice of truth from the Word of God, and there to hear and affirm it will be you. Its splendid organ will swell with music, and there to give it a voice of meaning and praise to God will be you! ☐

# Reservation Form

**BIBLE STUDENTS GENERAL CONVENTION**

**Albion College—Albion, Michigan**

**JULY 27-AUGUST 1, 1985**

|                  | Breakfast<br>Number | Lunch<br>Number | Dinner<br>Number | Lodging<br>Yes or No |
|------------------|---------------------|-----------------|------------------|----------------------|
| <b>Friday</b>    | ----                | ----            | ----             | .....                |
| <b>Saturday</b>  | B .....             | L .....         | D .....          | .....                |
| <b>Sunday</b>    | B .....             | L .....         | D .....          | .....                |
| <b>Monday</b>    | B .....             | L .....         | D .....          | .....                |
| <b>Tuesday</b>   | B .....             | L .....         | D .....          | .....                |
| <b>Wednesday</b> | B .....             | L .....         | D .....          | .....                |
| <b>Thursday</b>  | B .....             | L .....         | D .....          | .....                |

**AIRPORT PICKUP INFORMATION:** Airport Location: .....

Name of Airline: ..... Flight Number .....

Time of Arrival: Date ..... Hour ..... ☐ a.m. / ☐ p.m.

NAME .....

ADDRESS .....

CITY/STATE/ZIP .....

**NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:**

(Give age if six through seventeen years of age.)

.....  
 .....  
 .....  
 .....

**TOTAL NUMBER** of persons for whom reservations are being made: .....

Checks should be made to: **ALBION COLLEGE**

and mailed to: **Mr. Morley Fraser**

Albion College

Albion, Michigan 49224

# Encouraging Letters

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## FOR SYSTEMATIC STUDY

*Dear Sirs: There are eight of us in my town who are planning a systematic study of the Bible. I have been appointed to set it up and obtain the necessary aids. It is my firm conviction that the Dawn offers the most easily understandable literature, particularly for the beginner. To begin with, please send me twelve each of "God's Plan," "God Has a Plan," "God's Plan for Man," "Three Keys to the Bible." Enclosed please find a check to cover the cost, and you may use any excess in His service. Please pray for us in these efforts. Yours truly, in His name. —AL*

## THE BIBLE EXPLAINED

*Dear Sirs: My husband and I listen to your talks each Sunday morning before I go to Sunday School and church. We are very much interested in them, and enjoy the discussions very much. Please send me the booklet on creation that you talked about several weeks ago, as I would like to know more*

*about that. And please keep up the good work you are doing! You explain the passages in the Bible beautifully and know them so well! Sincerely. —NC*

## A BALANCED OUTLOOK

*Dear Friends: Please renew my Dawn subscription for another year. I should also like to have twenty-four copies of "Hope," four copies of "The Creator's Grand Design," and four copies of "The Book of Books," at your convenience, and the remainder of my check to be applied as you choose. My husband and I deeply appreciate your books, booklets, and the monthly Dawn which gives us renewed strength to keep a balanced outlook on present events, plus what is more important, hope that the happy reunion with loved ones will soon come to pass. Sincerely yours. —TN*

## "A GLORIOUS RESPONSE"

*Dear Sirs: Praise the LORD for Dawn publications! Our world needs to read the*

meaning of our LORD'S words, and to give their hearts to him. Many times your articles bring me a glorious response, and give me hope for this life, and afterward. God bless all of you, and the wonderful work you are doing. —OH

#### ENJOYS EVERY MINUTE

*Dear Brothers in Christ: I have just started listening to your radio ministry. I am enjoying every minute of it. May God continue to bless you both in your ministry. Please send me the booklet entitled, "The Church." I really enjoyed the broadcast that day! Please pray for me and my husband, and my daughter, and my family. I am praying for you also. Yours in Christ. —NY*

#### SEARCHING FOR TRUTH

*Dear Brethren: I would appreciate receiving a brochure of your publications, together with a price list. I have received your address from my father-in-law, who is a minister in British Columbia, and has received your literature. With you in Christ —*

CANADA

#### "FANTASTICALLY TRUE!"

*Dear Friends: I thank God for you! I find your publication, "God and Reason," fantastically true. Please send me your recommended booklet, "Creation" to go with the "God and Reason" booklet, and "The Divine Plan of the Ages." Please send your publication called "The Creator's Grand Design," and a subscription to The Dawn magazine for one year. Thank you. Sincerely. —TX*

#### A GOOD FRIEND

*Dear Brethren: Please renew my subscription for another year. I just noticed that it ran out, and I would not like to miss one copy. It is like having a good friend come to my house. Thank you, and God bless you all. —OH*

#### "BEST SUPPLEMENTS"

*Dear Sirs: As I came through the airline terminal at Anchorage, Alaska, I found some of your booklets in a religious literature rack. I selected four, and took them with me. As I read them, my unavoidable conclusion was that they were the best Bible*

*study supplements I had ever read. I shortly sent to you folks, requesting twenty-nine more of your books and booklets. They arrived about a week ago, and I cannot keep my hands off them. I have never seen anything that explains God's Word like your writings. And I have never heard of The Dawn Bible Students Association. Can you tell me something about it, and its background? Your theology needs no further explaining. Very gratefully yours. —WA*

#### FOR CLASS STUDY

*Dear Dawn Bible Students: I would like to order five copies of the first volume of Studies in the Scriptures. We have a study class in Vancouver, and we are now finished with the study book we were going through. I am familiar with the Dawn's doctrines, and agree with them. I thought this book would be a good one for the class to study, and if they like it, we could continue right on through the whole six volumes. Also, if you have a monthly publication, please*

*send me one of the issues. I would like to subscribe to your magazine. In Him—*  
**CANADA**

#### AN "AVID" LISTENER

*Sirs: I am an avid listener to your broadcast entitled "Frank and Ernest," over radio station DWXX. I understand that you are offering a free booklet entitled "The Church," as mentioned in a recent broadcast. I would like to request a copy of it. Thank you, and more power to your program. Very truly yours—*  
**PHILIPPINES**

#### SEEKING THE TRUTH

*Sirs: I have been listening to your radio program here in Manila, the Philippines, every Saturday at 8:45 p.m. I would like very much to know the doctrines of your group, and please send me your Dawn magazine. I am a serious student of "The Word," and am zealously seeking for the truth. May I have the address of your church if there is one here in Manila? Thank you, and my greetings to you in the name of our Redeemer. Very truly yours. —*  
**PHILIPPINES**   □

## 1984 GENERAL CONVENTION PICTURE DAWN

The picture Dawn is now ready. When you send for your copy, it would be helpful to have your Class Secretary request a number for your class, rather than individual requests being made. However, if this is not convenient, we will mail you your copy directly upon request. ☐

### FOR YOUR NEWSPAPER

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

### JUNE SPECIAL

On Sunday, June 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

**TUNE IN  
"FRANK & ERNEST"**

Listen to  
these inter-  
esting topics to  
be discussed on:

**CJJC—800**

9:45 a.m. on SUNDAYS

June 2-Faith of Our Fathers

June 9-Peace through  
Christ's Kingdom

June 16-Today and Tomorrow  
in Prophecy

June 23-When There Is No  
Peace

June 30-The Last Days

SEND FOR free booklet offered  
after each broadcast. Write to:

**"Frank and Ernest"**

**Box 60, Dept. N  
General Post Office  
New York, NY 10116**



**"Trust in the LORD with all thine heart; and lean  
not unto thine own understanding. In all thy ways  
acknowledge him, and he shall direct thy paths."  
Proverbs 3:5, 6**

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

| G. JEUCK        |        | G. PASSIOS       |         |
|-----------------|--------|------------------|---------|
| Boise, ID       | June 2 | Berwick, PA      | June 23 |
| Clarkston, WA   | 4      | L. POST          |         |
| Spokane, WA     | 5      | Middletown, NY   | June 2  |
| Kalispell, MT   | 9      | Portland, OR     | 21-24   |
| Havre, MT       | 11     | Seattle, WA      | 25      |
| Vernon, B.C.    | 16     | Victoria, B.C.   | 26      |
| Vancouver, B.C. | 17     | Vancouver, B.C.  | 27      |
| Seattle, WA     | 19     | Vernon, B.C.     | 29,30   |
| Portland, OR    | 21-24  | S. SURACI        |         |
| Chico, CA       | 28     | New London, CT   | June 23 |
| Sacramento, CA  | 30     | J. TATE          |         |
| N. KASPEROWICZ  |        | Philadelphia, PA | June 30 |
| Palo Alto, CA   | June 2 | Pottstown, PA    | 30      |

## 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 Frances Kotulak, Detroit Polish Ecclesia—March.
- Sister Mary Fryzik, Detroit Polish Ecclesia—March.
- Sister Stephany Keveza, Vancouver, B.C.—March 17. Age, 82.
- Sister Josephine Miller, Buffalo, NY—March 27. Age, 89.
- Sister Helen Madison, Somersworth, NH—April 4. Age, 86.
- Brother James M. Glass, Upland, CA—April 14. Age, 93.
- Sister Lois Blicharz, Detroit, MI—April 27. Age, 52.
- Sister Eleanor Wojcik, Detroit, MI—May 5. Age, 62.

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

# Conventions

*These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.*

**MINNEAPOLIS, MN, June 2**—East Side Neighborhood Serv., 1929 N.E. 2nd Street. Note new address.

**WATERBURY, CT, June 2**—YWCA 80 Prospect St. Miss Anna Tsimonis, P.O. Box 1494 06721

**NEW YORK/ALLENTOWN CONVENTION, June 7-9**—Cedar Crest College, Allentown, PA. Write Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA, before May 27 for reservations.

**PONTIAC/WARREN CONVENTION, June 8,9**—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield, MI. Mrs. Ora Lockwood, 110 South Blvd., West, Rochester, MI 48063  
Phone: (313) 852-4267

**WINNIPEG AREA CONVENTION, June 8,9**—Little Britain Hall. Write Sidney Jones, Box 106, Grp. 327, RR #3, Selkirk, Man., Canada R1A 2A8  
Phone: (204) 482-5125

**CINCINNATI, OH, June 16**—At the Harp's Home, 2609 Merrittview Le., 45231

**CHICAGO, IL, June 23**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. B.J. Hack, 3820 W. 116th Pl., Garden Homes 60655

**PORTLAND, OR, June 21-23**—Collins Retreat Center, 32867 SE Highway 211, Eagle Creek. Mrs. Dawn

Krupa, 11980 Zion Hill Dr., Gresham, OR 97030  
Phone: (503) 658-4115

**DETROIT, MI, June 23**—Redford YWCA, 25940 Grand River.

**OKANAGAN CONVENTION, June 29,30**—W.L. Seaton School, 2701 41st Ave., Vernon, B.C. Write to: Kay Phillips, RR1, Site 2, C-12, Kelowna, B.C., Canada

**BUFFALO, NY, June 30**—Unity Temple Lodge, 1940 Niagra Street. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga, NY 14225  
Phone: (716) 634-2163

**LOS ANGELES, CA, July 5-7**—Arrowhead Springs Christian Conference Center, San Bernadino, CA. Make reservations through Mrs. Nannette Nekora, 1425 Lachman Le., Pacific Palisades, CA 90272

**BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1.**

**JACKSON, MI, August 31-September 2**—Sheraton Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203  
Phone: (517) 782-7252

**SEATTLE, WA, August 31-September 2**—St. Thomas Center, Kenmore Write Mrs. D. Bruce, 6222 102nd Pl. NE, Kirkland 98033  
Phone: (206) 822-4607

