

The Dawn

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Highlights of Dawn

“Until He Come”

“Thus saith the Lord God; Remove the diadem, and take off the crown: . . . it shall be no more, until He come whose right it is; and I will give it Him.”
—Ezekiel 21:26, 27

DURING the long centuries of human sorrow and suffering referred to in the Bible as a nighttime which is eventually to terminate in a morning of joy, a definite basis of hope for the coming new day was held forth in the promises of God to the patriarch Abraham, and enlarged upon as they were repeated to his descendants by the holy prophets. The promise to Abraham was that through his “seed” “all the families of the earth” were to be blessed.—Gen. 12:3; 18:18; 22:18

In Hebrews 11:10 we read that Abraham “looked for a city which hath foundations, whose builder and maker is God.” A city is used in the Bible to symbolize a government. A city whose builder and maker is God would therefore be the divine kingdom, or government of promise. It is doubtful if Abraham understood all the implications of the wonderful promises God made to him, but evidently he did get the thought that the promised blessing of all people would come through the agencies of a government in which his seed would in some manner have a prominent part.

This thought is borne out in a deathbed prophecy uttered by Abraham’s grandson, Jacob, when he said concerning his son Judah, “Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.”

(Gen. 49:9,10) This prophecy was given while the Hebrew people were in Egypt, where the symbol of the regal right to rule was then a couched lion. The clear implication of the prophecy is, therefore, that from the tribe of Judah there would come a great ruler, one who would establish peace—as implied by the title Shiloh—and fulfill the promises which God had made to Abraham.

Moses was raised up by the Lord to deliver the Hebrew people from Egyptian bondage, and through him the Lord gave the nation his Law. Faithfulness to that Law would have resulted not only in life for the people, but a wonderfully exalted position for the nation. Concerning this the Lord said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5,6

This high position to be occupied by Israel as a priestly, or blessing nation was, as the Lord clearly indicated, conditional upon faithfulness to his covenant, and he gave the people every possible opportunity to be faithful, exercising great patience with their waywardness and backslidings. Under the leadership of Joshua, they were taken into the Promised Land, and for several centuries after the death of Joshua, were virtually without a ruler except as God raised up judges to deliver them, when, as a result of their unfaithfulness, they fell prey to the aggressions of the surrounding nations.

Samuel was the last of these judges. While he was filling the office of judge, the Israelites clamored for a king. They wanted to be like the surrounding nations. The Lord yielded to this request, and Saul was anointed by Samuel to be their first king. Saul ruled well for a time, but later proved unfaithful, and David was anointed to succeed him, although he did not do so until the death of Saul.

David was greatly beloved by the Lord, and to him was made a very enduring promise. It was that the right to rule would never be taken from his family—"Thine house and thy

kingdom shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:16) Thus was the royal aspect concerning Abraham's seed which was to bless all nations still further restricted. Not only was the great Ruler to come from the tribe of Judah, but now from the family of David.

The Lord used the kingdom arrangements of Israel to be illustrative, or typical, of the real kingdom which would later be established in the hands of the promised Messiah. Thus we read concerning David's son Solomon that he "sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) This was true of all the successive kings in David's line. Some of them were faithful to the Lord, and some were not; but regardless, the Lord did not wrest the kingdom from David's line.

This typical kingdom arrangement continued until the days of King Zedekiah, who was one of several successive wicked kings who occupied the throne of the Lord, and it turned out that he was the last; for it was concerning him that the Lord caused the Prophet Ezekial to write, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

There is great finality in the statement, "The day is come, when iniquity shall have an end," and also an indication that the day which is said to have come had been foretold, and indeed it had. When God entered into covenant relationship with Israel through the Law administered to Moses, he promised to care for them and bless them if they were faithful to him. But he also warned them of dire punishments if they were unfaithful.

One of these warnings is recorded in Leviticus 26:17-28. Here various punishments are mentioned which evidently

refer to their periods of captivity to the Moabites, Midianites, Philistines, and others. But after warning of these minor periods of punishment, the Lord declares, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." This seven times of additional punishment is mentioned four times.

It is generally agreed by students of prophecy that each of the times mentioned in this passage is equivalent to a Jewish year of 360 days. In Ezekiel 4:5-8 the Lord lays down a rule for computing these prophetic time measurements in which he says that each day should be counted for a year. Seven periods, or times, of 360 days would be 2,520 days. With each day representing a year, this would be a period of 2,520 years.

If, as our text indicates, this final period of punishment upon Israel began when their last king, Zedekiah, was overthrown, it would mean that not until 2,520 years from then could they expect any marked degree of divine favor leading to their liberation as a people. At the time of Zedekiah's overthrow, the nation was taken captive to Babylon, and although permitted to return to their own land seventy years later, never did regain national independence. Their kingdom, the typical kingdom of the Lord, had come to an end, and while Ezekiel promised that it was only until he come whose right it is, he explains that even then it would not be the same.

The Royal Majesty Appears

More than six hundred years after the last Jewish king was overthrown, Jesus came. John the Baptist announced his presence, saying, "The kingdom of heaven is at hand." A more correct translation reads, "The royal majesty of the heavens has appeared." (Matt. 3:2, Diaglott) And indeed Jesus was the royal one whom the God of heaven had promised. He was the seed of Abraham. (Gal. 3:16) He was the Shiloh who was to come from the tribe of Judah. He was the seed of David who was to occupy the throne of David forever.—Acts. 15:16

Jesus' disciples had accepted him as the promised Messiah, the Prince of Peace, the great King who was to rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) They believed that he would establish his government in Judea, and do it right away. We are not to suppose that they understood fully all that the promised kingdom of the Lord would mean to Israel and to the world. Their chief concern at the time was probably the liberation of their nation from bondage to the Roman Empire, for they asked the resurrected Jesus, "Wilt thou at this time restore again the kingdom to Israel?"—that kingdom which was overthrown in the days of Zedekiah.—Acts 1:6

And they seemed warranted in such a hope. Had not the Prophet Ezekial said that the kingdom had been overthrown merely until he come whose right it is? And was not Jesus this one, the rightful one again to occupy David's throne? Was not Jesus the one of whom it had been written, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

Yes, surely, but what his disciples did not at first understand was that his coming to establish his kingdom would be his second advent—a return visit, as it were. Jesus made this clear in a parable. The record is that he spake this parable "because they thought that the kingdom of God should immediately appear." (Luke 19:11) The parable was of a "certain nobleman" who went into a "far country to receive for himself a kingdom, and to return."—Luke 19:12

The reason Jesus related this parable at that time was because he had just announced to his disciples that he was going to Jerusalem where his enemies were plotting to arrest him and have him put to death. He let them know he expected to die, and was voluntarily allowing himself to be killed. They could not understand this. From their human way of reasoning

they wondered how it would be possible for a dead king to establish a powerful kingdom and liberate their nation from its Roman overlords.

But the parable of the certain nobleman evidently helped them somewhat. From it they gathered that Jesus was going away to a far country, and that the kingdom would not become a reality until he returned. To them it meant further waiting, they knew not how long. But, heavy of heart because of deferred hopes, they went to Jesus on the Mount of Olives just a few days before he was crucified, and they asked, "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3

In these questions the Greek word which is translated 'coming' literally means 'presence.' The word which is translated 'world' is *aion*, which Dr. Strong explains has a specific Jewish meaning of 'messianic period.' The Greek word here translated 'end' is also interesting. It denotes 'entire completion.'

So the disciples really asked Jesus, "What shall be the sign of your presence, when, as the nobleman of the parable, you return to establish your kingdom, and what will be the sign that the time has come for the entire completion of the messianic period?" They believed Jesus was the Messiah. They realized there was a purpose for his being with them at the time, but since he was going away and returning later they now knew that the messianic age, or period, would not be entirely completed until then.

Jesus' answer to these questions is most enlightening. Among the signs he outlined, which would give evidence of his second presence and mark the time for the completion of the messianic purpose of blessing all the families of the earth, was a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This tribulation, Jesus said, would be so severe that "except those days should be shortened, there should no flesh be saved."—Matt. 24:21, 22

No one, unless inspired by God, could have foretold so accurately what is facing mankind today, and causing the hearts of the people everywhere to be filled with fear. The possibility of the human race being totally destroyed is now commonly spoken of by men of science, statesmen, and militarists. Luke's report of Jesus' reply to the disciples' question quotes Jesus as saying that there would be upon the earth "distress of nations, with perplexity," and that "men's hearts [would be] failing them for fear."—Luke 21:25,26

"Times of the Gentiles"

Especially significant in Luke's report of the signs which Jesus outlined to the disciples in answer to their questions pertaining to the time of his second presence and the completion of the messianic purpose, is the statement, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Jerusalem here stands for the Jewish polity and the people of the nation who were then under bondage to Rome.

They were already being trodden down, that is, they were a subject nation, and had been, as we have seen, for more than six hundred years. Jesus said that this would continue until the times of the Gentiles be fulfilled. The Greek word translated 'times' denotes a fixed period of time. It is undoubtedly that long period of 2,520 years of punishment upon the Jewish nation to which we have already referred. It began with the overthrow of King Zedekiah, which was in 606 B.C., and 2,520 years from then would bring us to A.D. 1914.

Jesus indicated that the end of the times of the Gentiles would bring about a changed status with respect to the Jewish people, and that this would be one of the signs of his presence. It is interesting to note it was as a direct result of the First World War, which began in 1914, that the Jewish people have regained their national independence. They are no longer a people without a homeland, and without an independent

government. They are no longer a subject people, trodden down by the Gentiles.

But there is another aspect of Jesus' prophecy which is equally important—the Gentile aspect. The Jewish nation was to be trodden down until the times of the Gentiles be fulfilled. This would indicate that the time of Israel's national subjugation would be a period during which Gentile nations would be permitted to exercise an unhindered rulership, and by God's ordering. The Apostle Paul said, "The powers that be are ordained [ordered, margin] of God." —Rom. 13:1

Began with Babylon

Paul evidently based his assertion on a statement which the Prophet Daniel, speaking for the Lord, made to King Nebuchadnezzar of Babylon. It was during the reign of Nebuchadnezzar that Judah's last king, that wicked prince of Israel, was overthrown and the nation taken captive into Babylon. This Gentile king had a dream in which he saw a humanlike image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In the dream the king saw a stone cut out of the mountain without hands. This stone smote the image on its feet, causing it to fall, and grinding it to powder. Then the stone grew until it became a great mountain which filled the whole earth. —Dan. 2:31-45

The Prophet Daniel interpreted the dream for the king. Speaking to Nebuchadnezzar he said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." —vss. 37,38

Here, then, at the very time that the Jewish nation lost its independence, and to the Gentile king who subjugated the

Israelites, God gave dominion to the first of a long line of Gentile rulers, reaching through successive empires until the times of the Gentiles should end. Daniel explained to the king of Babylon that others would arise, as represented by the silver, brass, and iron of the image which he saw in his dream.

Historically, these were Medo-Persia, Greece, and Rome. Then came the divisions of the Roman Empire, as depicted in the toes of the image. Thus the image prophecy reached right down to our own day, to the time of the divided Roman Empire represented in the various states of Europe as governed by hereditary ruling houses prior to the First World War.

Concerning the stone smiting the image on its feet, Daniel said, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, . . . and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:35) Babylon as an empire fell when conquered by the Medes and Persians. The Medo-Persian Empire crumbled when overthrown by Greece. Likewise, the Grecian Empire fell when conquered by Rome. Finally, the Roman Empire was broken up into the many states of Europe.

But Daniel declares that the gold, silver, brass, and iron image was broken to pieces together, or at the same time. This denoted that the image was not so much a picture of Gentile kingdoms or governments, as such, but of something which was common to a certain succession of Gentile powers beginning with Babylon in the days of Nebuchadnezzar, and ending in the days of divided Rome. It seems clearly to be that which was stated to Nebuchadnezzar by Daniel—"The God of heaven hath given thee a kingdom. . . . Thou art this head of gold."

This indicates that Babylon became the head of gold only when the God of heaven gave permission to rule. Babylon existed before this, but not as the head of gold. This same ordering, as Paul describes it, carried through to Babylon's successors. Its true meaning was understood by Jesus and the

apostles, but later it became distorted in meaning, and latterly described as "the divine right of kings." This divine right of kings philosophy was the ruling authority in Europe until it was destroyed as a result of the First World War. What really happened, beginning in 1914, was aptly described many years ago by Mr. C. A. Lyons, in the **London (England) Sunday Express**. He said:

"Who, in 1910, would have believed any of the things that have come to pass among the ruling houses of Europe in a few short years? Consider them as they were—the Romanoffs, the Bourbons, the Hapsburgs, the Hohenzollerns. Before the war [the First World War] they seemed entrenched in power and wealth forever. Think of how for centuries they had owned Europe and ruled it—how they had told the world that God had appointed them to rule it. . . . And yet a series of little puffs of wind that blew soon after they assembled in strength for almost the last time at Edward VII's funeral in 1910 sent them flying. None of them, it is safe to say, had the slightest inkling of the disasters and adventures that were to befall them and their relatives."

There are still governments in Europe, but they are no longer upheld by the divine right of kings philosophy. That which was common to all the Gentile governments involved in the symbolic image seen by Nebuchadnezzar in his dream has perished. The rulers of the last remaining ones, as shown in the toes of the image, are either dead or in exile, with the exception of four or five petty ones who exercise no authority in world affairs, and very little in their own small countries. Nominally, Britain's queen is such by heredity, but aside from certain statements made in the coronation service, the claim is no longer made that she rules by divine right; moreover, the scope of her authority is extremely limited.

It is no coincidence that the same circumstances, and beginning at the same time, which brought the downfall of the divine right of kings, should also lead to the national independence of Israel. Could we have a more definite

fulfillment of the sign given by Jesus—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"? True, all the promises pertaining to the restoration of Israel are not yet wholly fulfilled, and the Gentile nations are still trying to prevent a complete collapse of their social order; but time prophecies point out merely the beginning of the events to which they apply, not their completion, and what marvelous events have already occurred since the end of the 2,520 years of the times of the Gentiles!

And these events are signs that the consummation of the messianic purpose is at hand, that the King whose right it is to rule Israel and all nations is present. On the one hand, through him are being fulfilled such prophecies as Psalm 2:9, which, referring to Gentile kingdoms, says, "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." On the other hand, as the one whose right it is to rule for Jehovah, he has fulfilled Ezekiel 20:33, 34, in which, in a prophecy concerning dispersed Israel, the Lord says, "Surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

What fury, in the way of persecution, was required to uproot this people from the countries in which they lived, and to cause them to long for and return to the Promised Land? And even now these are, for the most part, indifferent to the Lord and know not what he is doing for them. Thus far, as verses 35-37 of this prophecy state, while they have been brought into their own land, they are still in the wilderness of the people.

Yes, the people of Israel, although no longer a subject nation, are in the same confusion politically and economically as the rest of the world. The fear that fills the hearts of the Gentiles is plaguing them also. But this will not always be so, for the ultimate purpose, the Lord declares, is to bring them into the bond of the covenant.

This is the New Covenant which the Lord has promised to make "with the house of Israel and with the house of Judah," a covenant in which he will write his law in their hearts, and in their inward parts. (Jer. 31:31-34) In Romans 11:26,27 the Apostle Paul explains that this covenant will be made when the Deliverer comes out of Sion, and turns away ungodliness from Jacob.

Sion, or Zion, is used in the Scriptures to symbolize the spiritual phase of the messianic kingdom in which Jesus is the chief ruler. "I have set my King [the one whose right it is] on my holy hill of Zion," declares Jehovah. (Ps. 2:6) In Revelation 14:1, a hundred and forty-four thousand are shown with Jesus on Mount Sion (Greek for Zion). These are his faithful followers of this age. This spiritual ruling company is again pictured in Obadiah 21, where the prophet says that he saw "saviors come up on Mount Zion," and adds, "The kingdom shall be the Lord's."

Already the King of kings is on symbolic Mount Zion. The other rulers and saviors are being assembled there with him. The first to receive the blessings of life through these will be the reassembled Israelites in the Promised Land. From Zion deliverance will come to them, and their ungodliness will be turned away as the New Covenant is made with them.

Then the blessings of life will continue to flow out and expand until all mankind are brought to rest and peace in the Lord, and to an opportunity of everlasting life. As we have seen, this glorious consummation of the messianic purpose is near. Already the preliminary work is in process. The old and selfish works of man are being destroyed. Israel is being assembled and made ready, even though it is in unbelief and amidst great trouble. To use Paul's language, they are being received, and he says, "What shall the receiving of them be, but life from the dead," for the Hebrew people, and eventually, for all mankind. Let us, then, rejoice that he has come whose right it is to rule, and that of the increase of his government and peace there shall be no end. □

International Bible Study Lesson

LESSON FOR JULY 4

Onesimus: A Slave Who Became a Brother

KEY VERSE: "Stand fast therefore in the liberty wherewith Christ hath made us free."—Galatians 5:1

SELECTED SCRIPTURE: Philemon 8-18

PHILEMON seems to have been a Christian of some prominence, residing at Colosse. He probably had been converted as the result of the Apostle Paul's ministry. When the apostle was imprisoned at Rome, Onesimus, a slave of Philemon, left his master and fled to Rome, a distance of several hundred miles. Some commentators have thought that Onesimus may have been guilty of some dishonesty. We think it more probable that he was motivated to run away simply by the desire to be free. When he arrived in Rome, something impelled him, undoubtedly the drawing of the Lord, to contact the Apostle Paul. After being under the apostle's ministry for a time, Onesimus was moved to give his heart to the Lord and he made a full and unreserved consecration.

Under the apostle's guidance he became an extremely faithful and useful brother in the minis-

try. Paul was so impressed with him, he called the young man his son in the Lord. After he had given satisfactory proof of his constancy, the apostle felt it was not proper to longer harbor Onesimus who had left his master without permission. According to the law of the land, the young man was still the property of Philemon and, therefore, the only Christian thing to do was for Onesimus to return to his master and rely on his mercy and the overruling providence of the Lord to work things out to his best spiritual advantage. It was the apostle's hope that Philemon would recognize his former slave as now being a brother in Christ. It was this circumstance that occasioned Paul's letter to Philemon.

In verses one and two, the apostle did not speak of himself as one having authority in the church but rather as "a prisoner

of Jesus Christ." This introduction of himself was intended to give Philemon a feeling of warmth toward Paul, and in his introduction he included Timothy to give added weight to his appraisal of Onesimus. All of this might seem to have been contrived but we do not believe this is so. We believe rather that Paul was genuinely concerned about the fate of a very dear brother in Christ who was about to face a difficult experience and Paul was putting everything at his command in the best light in order to plead his cause. Some commentators believe that Apphia was Philemon's wife and that Archeppas was his son.

The letter continues (vss. 4-7) and the apostle indicates that he was quite familiar with the activities of Philemon in the Gospel. The account reads, "I thank my God always when I mention you in my prayers, for I hear of your love and faith towards the Lord Jesus and towards all God's people. My prayer is that your fellowship with us in our common faith may deepen the understanding of all the blessings that our union with Christ brings us. For I am delighted and encouraged by your love; through you, my brother, God's people have been much refreshed." (NEB) It is difficult to conceive of a more adroit introduction to the very

delicate subject that was to follow.

In the following verses (8-11), the apostle enters on the immediate design of the epistle, stating, "Accordingly, although in Christ I might make bold to point out your duty, yet, because of that same love, I would rather appeal to you. Yes, I, Paul, ambassador as I am of Christ Jesus—and now his prisoner—appeal to you about my child, whose father I have become in this prison. I mean Onesimus, once so little use [unprofitable] to you, but now useful [profitable] indeed both to you and to me." (NEB) It is interesting to note that in the Greek, Onesimus means 'profitable,' and the apostle used the play on words to strengthen his argument.

Paul concludes his appeal to Philemon for one who had found the liberty that is in Christ but whose person was legally in bondage to another. "If, then, you count me partner in the faith, welcome him as you would welcome me. And if he has done you any wrong or is in your debt, put that down to my account. . . . Now brother, as a Christian, be generous with me, and relieve my anxiety; we are both in Christ. I write to you confident that you will meet my wishes; I know that you will in fact do better than I ask."—vss. 17-21, NEB □

Stephen: Who Laid Down His Life

KEY VERSE: "Lord, lay not this sin to their charge."—Acts 7:60

SELECTED SCRIPTURE: Acts 6:1-6, 8-10; Acts 7:58-60

STEPHEN'S name first appears in the Bible record in connection with the appointment of men to perform duties in regard to the temporal needs of the church. The brethren selected were full of the Holy Spirit and wisdom and were apparently chosen by the congregation, Stephen being among them. The scripture says of Stephen, "And they chose Stephen, a man full of faith and of the Holy Spirit." (Acts 6:5) The apostles then laid their hands upon these especially chosen brethren. The account continues, "And Stephen, full of faith and power, did great wonders and miracles among the people."—vs. 8

In addition to his temporal duties he was actively engaged in preaching the Gospel, especially in the synagogue of the Libertines. Stephen was so logical and effective in presenting the message, "they were not able to resist the wisdom and the spirit by which he spoke." (vs. 10) Apparently rather than concede to Stephen's logic, they

secretly secured false witnesses to accuse him of blasphemy before the Sanhedrin. It is well for us to note the vigor and devotion with which Stephen entered the ministry and how the Lord blessed him in the service.

Stephen boldly recounted before the Sanhedrin God's dealings with the Jews from the time of their forefather Abraham, and concluded with powerful accusations against his audience of religious leaders to the effect that they had crucified their Messiah sent from God. They were cut to the heart by the truth of the accusations and began to gnash their teeth at him. "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55) When he spoke of this to the Sanhedrin they stopped their ears and ran upon him with one accord. They then cast him out of the city and stoned him and the witnesses laid their clothes at the feet of a

young man whose name was Saul.

The thing that was so unpalatable to the Sanhedrin was Stephen's claim that Jesus, the Son of God, was their long-promised Messiah. In recounting God's dealings with them, Stephen brought to their attention a prophecy from God, stated by Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18,19) The Jews did not accept Jesus as that great leader because they did not understand the nature or purpose of his first advent. They expected a strong and aggressive leader who would liberate them from the oppressor, the Roman Empire. They related the Messiah to such prophecies as Isaiah 11:1-9, and overlooked the prophecies such as Isaiah 53:1-12, that spoke of the necessity for Christ to first suffer and then come into his glory.—Luke 24:25,26

This blindness was prophesied (Isa. 6:9,10) concerning the Jews because of their hardness of heart and disobedience. Jesus quoted this prophecy when he

was asked why he spoke to them in parables: "And in them is fulfilled the prophecy of Isaiah, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. 13:14,15

But this blindness, we are told in the Scriptures, will not be a permanent blindness but it will continue until the fullness of the Gentiles be come in. The Apostle Paul in Romans 11:25,26 in addressing the Gentile converts states: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so [then, Diaglott] all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Then they will look upon him whom they have pierced and will realize the enormity of their crime against Jesus, and the many other servants of the Lord, including Stephen. □

Cornelius: A Gentile Convert

KEY VERSE: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34,35

SELECTED SCRIPTURE: Acts 10:1,2,30-35,44-48

FROM the earliest times the oldest son of a father, the beginning of the father's generative power (Deut. 21:17), was considered the heir and had special privileges and authority in the family. The firstborn came into prominence when God delivered the children of Israel from bondage in Egypt. It is interesting to note that among the Egyptians the firstborn were dedicated as sacred to the god Amon-Ra, the supposed preserver of all the firstborn. The tenth plague Jehovah brought upon the Egyptians served to discredit Amon-Ra, one of their chief deities. (Aid to Bible Understanding, p. 584) Since the firstborn sons among the Israelites were those in line to become the heads of the various households, they represented the entire nation. In fact, God referred to the whole nation as his "firstborn." We read in Exodus 4:22, "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn."

The nation of Israel has held this position of prominence in all of God's arrangements. After he entered into covenant relationship with them at Mount Sinai, they became a special people unto him. (Deut. 7:7,8; 10:15) This relationship continued down to the time of the first advent of our Lord, which marked the activation of the Abrahamic Covenant which from all outward appearances had been dormant since it was made. But now was the time that the spiritual seed of blessing was to be selected which, according to the promise, would bless Israel and all the families of the earth.

According to God's arrangement the first opportunity to make up the number of this seed was given to the firstborn nation, Israel. The Apostle Peter in Acts 3:25,26 expresses the matter thus: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the

kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away everyone of you from his iniquities." We know that in fulfillment of many prophecies the nation of Israel rejected Jesus as their Messiah and Deliverer. One of the prophecies is found in Isaiah 8:14, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

At the end of his ministry, and after being rejected by the Israelites, Jesus said, "How often would I have gathered thy children together . . . and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) By this statement the exclusive privilege to the first-born nation of becoming the seed of blessing came to an end. God had promised in a prophecy concerning Jesus that he would confirm the covenant for one week, but that in the midst of the week (of years) Messiah would be cut off. (Dan. 9:25-27) We know that the ministry of Jesus was cut off after three-and-one-half years, but Jesus, mindful of this prophecy, recognizing that the ministry must continue to be to the Jews for three-and-one-half years after his death, said to the apostles, "Go not into the

way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

We reason that the Lord's call to Cornelius marked the end of the exclusive opportunity of the Jews to make up the promised seed of blessing and that this great favor was now open to the Gentiles. Cornelius was a Gentile, a Roman soldier, who was apparently a devout man who made many gifts of mercy to the people and "prayed to God always." (Acts 10:1, 2) The angel of the Lord directed Cornelius to send messengers to Peter with instructions to come to Cornelius' house and tell him what he should do. The Lord prepared Peter for this experience with a vision in which he saw all manner of animals and creeping things which Peter knew were forbidden as food by the Law, and yet he was instructed in the vision to kill and eat.

When Peter arrived at the home of Cornelius, he recognized that there had been a change in God's arrangements and he now understood the meaning of the vision, for he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35 □

The Philippian Jailer: A Shaken Man

KEY VERSE: "When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:34

SELECTED SCRIPTURE: Acts 16:25-34

WHEN the Apostle Paul came to Troas after his visit to Jerusalem recorded in Acts 15:6-18, he received a vision. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." (Acts 16:9) The account continues, stating that Paul (and Luke according to some commentators) immediately went to Philippi which was the chief city of that part of Macedonia. And on the Sabbath they "went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither." (vs. 13) The Jews usually held their assemblies, either by choice or restraint, at a distance from the heathen on the bank of a river. It was here that the Jews and Jewish proselytes assembled for prayer.

Apparently most of the worshippers were women. Among them was Lydia, a seller of purple, who worshiped the true God. After Paul had witnessed to

her, the account states that the Lord opened her heart and she received the things which were spoken to her. Lydia and her household were later baptized, and subsequently she invited Paul and Luke to stay with her while they were in Philippi. As Paul and his companions went to the place of prayer by the river, they encountered a young woman who was possessed of an evil spirit. She brought her masters considerable gain by her soothsaying. She followed Paul and his little group, consisting of Luke, Silas, and Timothy, apparently crying in a loud voice, "These men are the servants of the most high God, which show unto us the way of salvation." (vs. 17) This was repeated on several successive days and at length Paul commanded that the spirit come out of her.

When her masters saw that the means of their ill-gotten gains was gone, they drew Paul, Silas, Timothy, and Luke to the marketplace where they were

accused of inciting trouble. The multitude rose up against them and they were cast into prison after they had been beaten with rods. The prison keeper was instructed to keep them well guarded and so they were placed in the innermost cell and their feet placed in stocks. The penalty for a jailer who allowed his charges to escape was very severe and apparently this jailer was doing all he could to prevent an escape.

The Romans used stocks made of heavy wood which not only bound the legs of the prisoner, but kept them extended in a very painful manner. In addition, as the result of the beating with rods, their backs and legs must have been covered with wounds. But these faithful servants of the Lord, being aware that they were privileged to be accounted worthy to suffer for Christ's sake, and enjoying the realization of divine favor, began to pray and sing praises unto God. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed."—vs. 26

When the jailer realized what had happened, he felt certain the prisoners had escaped and drew his sword and would have killed himself had not Paul cried in a loud voice, "Do thyself no harm:

for we are all here." (vs. 28) The jailer was overwhelmed by the honesty and extraordinary faith these servants of the Lord had displayed, and as a result he was interested in learning more about what they believed. In gratefulness he washed their stripes and listened as they spoke to him, and all who were present, the Word of the Lord. As a result of this witness, the jailer and all his household were baptized. "When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—vs. 34

When it was day the magistrate sent word that the jailer was to let these prisoners go. But Paul refused to go, on the grounds that he was a Roman citizen who had been abused without due process of the law, and he demanded that the magistrates themselves come and release them. Perhaps Paul did this to make the way easier for the brethren in the future against such unjust persecution.

When Paul and his companions were released they sought out the brethren, because they knew the friends would be worried and concerned. We can imagine that every detail of their experience was recounted and discussed and that they all praised the Lord for his overruling providence in their lives. □

Christian Life and Doctrine

THE KINGDOM OF GOD—PART 1

The Kingdom of God

MORE than nineteen centuries ago, Jesus Christ, the founder of Christianity, set forth a revolutionary doctrine that has since created much interest in the world. Here was a religious teacher who did not emphasize any prescribed ritual or develop any new system of philosophical logic. His teaching stressed something which enjoyed no previous popular exposition, though interwoven in the obscure prophecies of the Old Testament—the kingdom of God and the kingdom of heaven.

The subject of the kingdom was the all-absorbing theme of Jesus' earthly ministry. At least thirty parables were devoted to it. God's purpose of establishing it upon the earth was set forth as the greatest hope of mankind. It was given the most prominent place in the Lord's model prayer, following the acknowledgment of the greatness of God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) For centuries now, earnest Christians have been repeating these words and praying for God's kingdom to come.

An earthly kingdom under heavenly control! Divine intervention in the affairs of men! What a strange and unfamiliar ring these words have. It is a doctrine that is scarcely heard or taught in any of the churches of today. Concerning this point, the noted historian, H.G. Wells, commented:

"Remarkable is the enormous prominence given by Jesus to the teaching of what he called the kingdom of heaven and its comparative insignificance in the procedure and teaching of most of the Christian churches."

Here is an enigma that raises many questions in the mind of the inquirer for truth. If Jesus, the founder of Christianity, "went about all the cities and villages" devoting himself to "preaching the Gospel of the kingdom" (Matt. 9:35), why does this theme not continue to be the keynote of the churches today? Was Jesus mistaken in his expectations that God would establish his kingdom upon the earth? Is this view corroborated or contradicted by the remainder of the Bible?

These are thought-provoking questions, which deserve reasonable answers. This presentation will suggest solutions which are based upon church history, the sacred writings of Scripture, and current world affairs. It will begin with a review of the evolution of thought within the Christian churches regarding the doctrine of the kingdom.

Early Church Views of the Kingdom

It is a matter of historical fact that the Christians of the first two centuries believed in the future establishment of God's kingdom upon earth as a vital part of their faith. This is well authenticated by church historians and is summed up in the following excerpt from the Encyclopedia Britannica:

"Faith in the nearness of Christ's second advent and the establishing of his reign of glory on the earth was undoubtedly a strong point in the primitive Christian church. . . . These enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the second century."

It was not until the rise to power of the papal church that the truth regarding the earthly kingdom began to be lost sight of and finally was repudiated altogether, as shown in the same encyclopedic reference:

"After the middle of the second century . . . the spirit of philosophical and theological speculation and of ethical reflection, which began to spread through the churches, did not know what to make of the old hopes of the future. To a new generation they seemed paltry . . . fantastic . . . but more

than this, these wild dreams about the glorious kingdom of Christ began to disturb the organization which the churches had seen fit to introduce. . . . Augustine was the first who ventured to teach that the Catholic Church . . . was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's, the old millennarianism . . . was . . . banished from the official theology.'

During the Reformation, many Bible truths which were lost sight of during the Dark Ages were recovered. Once again the Bible was upheld as the only standard for Christian doctrine. Yet, perhaps because true Bible study had been restricted for so many hundreds of years, misconceptions of the kingdom continued to dominate in most Protestant circles:

'The German and Swiss reformers . . . threw millennarianism overboard. . . . They took up the same ground in this respect which the Roman Catholic Church had occupied since the time of Augustine.'—Encyclopedia Britannica

Even after church-state systems were abolished, the term 'Christendom' (Christ's kingdom) persisted. In a vague sense God's earthly kingdom was regarded as being represented in the modern Christian nations.

Prevailing Protestant Views

Today the Protestant world is found divided into two major camps. On one extreme are found the Fundamentalists, who value the inspiration of the Bible but demand a literal interpretation for most of it. This has led to difficulty in harmonizing certain teachings bearing on the kingdom and the future of the earth. Some of these Christians believe that the earth is doomed to a fiery destruction in the final days of God's vengeance upon man. In an excerpt from Halley's Pocket Bible Handbook we read:

'The earth was destroyed by water. Next time it will be by fire. . . . When God's plans are ready, it may, by explosion

from within, or by collision with some other heavenly body, again flare into a seething mass of flame.”

This view, as explained by William Hordern in *A Layman's Guide to Protestant Theology*, pictures only the saints of God as saved and the remainder of humanity without any hope after this final catastrophe has taken place. Some Fundamentalists believe the earth will be renewed and that Christ will reign for a thousand years, but only the resurrected saints in their glorified spiritual bodies will benefit. According to this view, at the end of the millennial reign, after the wicked dead are judged, the saints are transferred to heaven. The re-formed earth will then stand empty and unpopulated, its role in human destiny having been fulfilled. With the planet Earth thought to be of only temporary importance and with only the saints benefiting from the millennium, the concept of an earthly kingdom as the great hope of the masses of mankind is completely lost.

In this day of enlightenment, it has become possible to apply sound methods of Bible study to harmonize apparently conflicting teachings. After examining the range of texts that bear on this subject, students of the Bible are convinced that God designed his planet Earth as a permanent abode for his human creation. Isaiah 45:18 reads: “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.” And Psalm 37:11,29 states, “The meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein forever.”

Those texts which are thought to teach that the earth will be destroyed may quite readily be shown to be either poor translations or symbolic in meaning. “What shall be the sign of . . . the end of the world?” Matthew 24:3 refers, rather, to the end of the age or dispensation just preceding the establishment of the kingdom. The Greek word **aion**, which is translated ‘world’ in this text, is defined in Young’s Analyti-

cal Concordance as 'age, indefinite time, or dispensation,' and is so rendered in the newer versions.

Another verse, found in II Peter 3:6, provides further corroboration of this. Speaking of the social order or arrangement that existed before the Flood, Peter writes: "The world that then was, being overflowed with water, perished." Here the Greek word **kosmos**, is used and is defined by Dr. Young as 'arrangement' or 'beauty' as well as 'world.' It is quite obvious that the planet Earth was not destroyed at the Flood but merely the people who made up the evil social order or arrangement of that period.

Finally, a third text shows that the fire which will consume the earth is symbolic and represents the great time of distress and trouble among the nations, which God will use to prepare the hearts of the people for his kingdom. It is found in Zephaniah 3:8, 9, and reads: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

Notice that after the earth is symbolically devoured by the fire of God's jealousy, some of the inhabitants of the earth still remain. These are not the saints, for they already know the pure language. It is then that God turns to the people, intervenes in their earthly affairs, establishes his kingdom of righteousness, and offers them the pure language of truth.

Thus is shown a picture of a very loving God offering everlasting human life to all who will be willing to respond to the pure language and serve him with one consent—a very far cry, indeed, from the narrow view of an angry, vindictive, wrathful God, eager to annihilate his wayward creation.

On the other extreme of Protestantism, the Modernists have so distorted the original hope of the kingdom that it has lost all its true meaning. Briefly, they believe that if peace and goodwill are ever to be established upon the earth, it is man himself who must do it. All faith in the promises of God respecting his kingdom has been completely lost. Their view, though bereft of any scriptural support, has gained in acceptance and now dominates all Christian thinking on the subject. The following excerpt from the pen of a contemporary Modernist, Richard Gregory, in *Gods and Men*, serves to sum up this view:

“What has been achieved in the six thousand years of civilized life may represent only the incipient stages of growth of moral or ethical consciousness towards a condition so sublime that it approaches what is conceived to be divine. Belief in the possibility of continuing this upward trend by service to high ideals is the basis of a religion which will make the world happier and better whatever sacerdotal forms may be used to express it. It is by such exalted endeavors that the kingdom of man will prove worthy to be called the kingdom of God.”

Within recent years, the inconsistency and unreasonableness of the Modernist view has become more and more apparent. Examples on every hand are showing that the moral structure of the people living in so-called Christian countries is not evolving upward but is steady degenerating, as predicted in the Bible. Crime, juvenile delinquency, graft, corruption, immorality, excesses of liquor and tobacco, and the use of narcotics are all steadily on the increase. All of this was to be expected, however, as shown in the Bible's vivid preview of the present evil time of the end:

“But understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless,

swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it." (II Tim. 3:1-5, RSV) Thank God that when the kingdom is established and Christ is ruler of all the earth, "the inhabitants of the world will learn righteousness."—Isa. 26:9

Bible Predictions of the Kingdom

Now that a perspective of the views of Christians throughout the history of the church has been gained, the way has been cleared for a fresh examination of what the Bible teaches on the subject of the kingdom. Is the kingdom to be a literal government upon the earth? Is the ruler to be divinely appointed or chosen by ballot? What will be the extent of its control over the nations of earth? These are some of the questions answered by the prophecies of the Bible.

We believe that the future establishment of a divine government upon the earth is the clear and harmonious teaching of both the Old and New Testaments. The Prophet Daniel, in two separate pictures, previews the rise and fall of the four universal empires of Babylon, Medo-Persia, Greece, and Rome, which were to rule the earth from his day onward until they would be supplanted by the kingdom of God. These accounts are found in the second and seventh chapters of Daniel, where the empires are pictured as four parts of a great image of a man, and again as four terrible beasts. In both of these pictures, the setting up of God's earthly kingdom is shown to follow the downfall of the last of these empires.

According to these prophecies, God would not grant universal dominion to any other earthly power after the final decay of the Roman Empire. The barbaric tribes which conquered Rome later developed into such modern European nations as Germany (Alemanni), France (Franks), Great Britain (Anglo-Saxons), and Italy (Lombards). It is of these vestiges of the Roman Empire that the prophecies in Daniel speak:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in

pieces and consume all these [former] kingdoms, and it shall stand forever.” (Dan. 2:44) “Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Dan. 7:13, 14

The establishment of God’s earthly kingdom is shown to be vested in the hands of Christ. Though absent from the earth between his first and second advents, Christ promised to return to establish God’s kingdom, as shown in the parable of the nobleman: “A certain nobleman went into a far country to receive for himself a kingdom, and to return.” (Luke 19:11-15) The Revelator shows that the glorified church shares in the honor of reigning with Christ for a thousand years, thus giving rise to the expression “the millennial reign of Christ.”—Rev. 20:4, 6

To clear up any doubts that might exist, Revelation 5:10 points out specifically that this reign is to take place upon the earth. As the representatives of God, who have proven their worthiness for this position, Christ and his church are divinely appointed to this office, not elected by the ballot of the people. Of this fact the Prophet Isaiah writes: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . the Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this.”—Isa. 9:6, 7

According to Daniel’s prophecy, when God’s kingdom is finally established, it will be the fifth empire to exercise control over all the nations of the earth. Speaking of the extent of the influence of this divine rulership, the psalmist writes: “He [Christ] shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea,

all kings shall fall down before him: all nations shall serve him.” (Ps. 72:8,11) “All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s: and he is the governor among the nations.”—Ps. 22: 27,28

In highly pictorial language, the Prophet Micah also describes the kingdom, calling it the mountain of the house of the Lord: “In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among many people, and rebuke strong nations afar off.”—Mic. 4:1-3

From the foregoing description, it may be seen that the overall testimony of the Scriptures depicts the kingdom of God as a ruling government, controlling the affairs of the nations and enforcing divine standards of justice. Some Christians, however, have raised objections to this concept of the kingdom on the basis of several texts, which should be considered here.

The first is found in John 18:36, where Jesus is quoted as saying: “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” Here the word rendered ‘world’ is translated from the Greek **kosmos**, meaning ‘arrangement,’ ‘beauty,’ or ‘world,’ as previously mentioned. Hence Jesus was simply stating that his kingdom would not be established during the social order or arrangement that existed in his day.

Another text, Luke 17:20,21, as it is translated in the Authorized Version, gives the impression that God’s kingdom is

only in the hearts of men: "And when he [Jesus] was demanded of the Pharisees when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation [margin, with outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." On this basis some Christians believe that the primary significance of the term 'kingdom' is the transforming influence that it creates in the hearts of believers. Again Halley states:

"What was the kingdom that Jesus came to found? Not a political kingdom, but to reign in the hearts of men, and through their hearts control and transform their lives. The human heart is the realm in which Jesus came to reign. . . . The basic idea of the word [kingdom] implies Jesus' dominion in the hearts of his people through all dispensations, onward into eternity."

We believe that a thorough analysis of the passage in Luke 17:20, 21 will show that Jesus' words mean much more than just a heart influence in men. Since Jesus was addressing the Pharisees, whom he elsewhere called hypocrites and a generation of vipers, it is evident that he could not have meant that his kingdom was embodied within the hearts of these listeners.

The Diaglott clarifies the meaning of this text by translating it, "God's Royal Majesty is among you," showing that Jesus, the Royal Majesty and Ambassador of heaven, was present among the Pharisees.

Jesus' statement that the kingdom could not be discerned by outward observation should be understood to apply to the heavenly, or spiritual, phase of the kingdom arrangement, which will be invisible to the eyes of humans. Thus the words of Jesus may be seen to be harmonious with the overall testimony of the Scriptures depicting the kingdom as a powerful government, and they do not preclude its future establishment as such upon the earth.

(Continued on page 38)

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Elmhurst WKDC 1530 8:15 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

W. Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA

Hammond WJOB 1230 8:30 a.m.

La Porte WCOE

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.

Portland WDCS-FM 9:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

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

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

Port au Choix, Nfld.

CFNW 12:15 p.m.

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

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

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1360 7:15 a.m.

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

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

Prince Albert, Sask.

CKBI 900 7:30 a.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

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

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

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

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Leesburg WIYE Channel 55
Sunday 9:30 a.m.
Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-
Decatur
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWB

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBP

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City Channel/Cable Co.

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

ARKANSAS

(7:30 a.m.)
Fort Smith Channel 10
Joplin
Pittsburg Channel 19
Jonesboro
Little Rock Channel 15

CALIFORNIA

(6:30 a.m.)
Fresno Channel 13
Los Angeles Channels 18, 19, 44
Theta Cable
San Diego Channel 22
San Francisco Channel 18
San Luis
Obispo Channel 25

City Channel/Cable Co.

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

CONNECTICUT

(8:30 a.m.)
Hartford
New Haven Channel 33
Rollins Southern Connecticut
Storer
Valley

DELAWARE

(8:30 a.m.)
Philadelphia Channels 2, 22

FLORIDA

(6:30 a.m.)
Ft. Lauderdale Channel 25
Dade
Hollywood

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

City Channel/Cable Co.

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

GEORGIA (8:30 a.m.)
Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
25, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom
Augusta Cablevision
Columbus Channel 18
Tallahassee Channel 12

IDAHO

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

ILLINOIS

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

INDIANA

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

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

Though the term kingdom, as used in the Bible, primarily has a future application, there is a limited secondary sense in which it is also applied to depict the work of grace that is presently transpiring in the hearts of believers. This usage is illustrated in Romans 14:17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." And again in Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Here the influence and effect of the Holy Spirit upon the hearts of consecrated believers in this life is described loosely as the kingdom of God. This work of grace is now in its incipient stages and will reach full fruition later when the heirs of the kingdom actually become associated with their Head, Jesus, and together administer the spiritual affairs of the kingdom. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. 2:26

Preparation for the Kingdom

Thus far the philosophy of church groups regarding the kingdom has been considered and compared with God's purpose to establish it upon the earth, as revealed in the Bible. It is intended now to present a brief outline of some of the preparations which have been made for the kingdom from the very dawn of man's creation to the present time.

The first three chapters of the Bible reveal that originally man was created perfect, in the moral likeness of God, and placed in an environment ideally suited to sustain his existence. Through a lack of experience with the results of evil, the first man Adam fell from his state of perfection and faced the consequences of sickness, suffering, and death. This heavy penalty was imposed upon Adam, not because of the magnitude of his sin, but because the principle of obedience to the Creator had been broken.

God's wisdom permitted the whole race of mankind to be plunged into this state of imperfection so that man could profit from a direct experience with evil, to show the awful results of disobedience to divine law. The history of man has demonstrated the heavy price which has already been paid to gain this experience. The entire world has been groaning and travailing together in pain under the burden of the reign of sin and death, and longing for deliverance. (Rom. 8:22) Unknown to mankind as a whole, the plan of God for man's recovery has been progressing steadily ever since his fall.

The kingdom of God, restoring the perfection that was lost in the Edenic paradise, could not come unless a means were provided to atone for the disobedience of Adam and his posterity. God, though greatly grieved by the disobedience of his earthly creatures, had nevertheless foreseen such an eventuality and had made provision for it. His great love prompted him to send his closest associate in the heavenly realm, his only begotten Son, Jesus Christ, to the earth to become a ransom sacrifice for sinful Adam. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10

The Bible also declares that Jesus Christ "gave himself a ransom for all, to be testified in due time." (I Tim. 2:6) "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:18, 19) Here, then, was clear-cut, tangible evidence that God was still interested in his wayward creation and was actively working out the preliminaries which would make his future kingdom possible.

A very logical objection presented itself at this point. If it were truly God's intention to establish a kingdom and if his Son completed his atoning sacrifice at the close of his earthly ministry, why should there be a delay of almost two thousand

years in setting up the kingdom? Some Christians offer the explanation that it is God's will to have them first convert the entire world to Christianity by their own efforts. When they have succeeded in accomplishing this feat, the hearts of men will be prepared for the establishment of God's kingdom:

"In the model prayer, we are taught to pray, 'Thy kingdom come, Thy will be done, as in heaven, so on earth,' which seems to mean that the kingdom of God makes progress on earth, in proportion as the will of God is done by men. . . . The kingdom is a present reality, and that kingdom is destined to grow from small beginnings to vast issues. . . . The rule of God is meant to be exercised more and more fully, in all spheres of human activity, in world politics, in trade, in commerce, in literature, in family life, everywhere.'" We read this in G. T. Manley's, *The New Bible Handbook*.

In the past this view gave an appearance of reasonableness since each century after the establishment of the church witnessed more and more conversions, until more than one-third of the world had been added to the ranks of Christendom. Today, however, statistics covering world religions reveal the fact that the Christian population has reached its peak and is now steadily losing ground to heathen religions.—*The World Almanac and Book of Facts*

It should be realized that while the actual number of Christians is still increasing, in terms of relative percentage growth they are decreasing. The conclusion to be drawn, then, is that if it were left to man's devices to convert the world to Christianity before the kingdom could be established, the outlook for the future would be gloomy indeed.

Fortunately, however, by reexamining their Bibles, thoughtful Christians have discovered a plausible reason for the failure of Christianity to convert the world. They have come to realize that it is not God's will for the world to be converted in this age by man's own efforts. Jesus' instruction

to be his witnesses "unto the uttermost part of the earth" (Acts 1:8) included no assurance that the testimony would be received and acted upon.

Rather, now it is understood that it is God's will in this age to select out of the world only a small company of believers, the true church class, to become associated with his Son, Jesus. "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Not until the church class is complete and glorified with its head, Christ, will it be the due time for the conversion of the world, the residue of humanity. "After this I will return, and will build again the tabernacle of David, which is fallen down . . . that the residue of men might seek after the Lord, and all the Gentiles."—Acts 15:16, 17

This understanding, that it simply is not God's intention to have the world converted at this time, sheds new light on long-standing Bible enigmas relating to the kingdom. Many have wondered why it was not Jesus' aim to convert the multitudes during his earthly ministry and why he defined the terms of discipleship so strictly that only a few responded. Recall his words to his own disciples when he explained that "unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11, 12

Now it becomes clear that Jesus understood his Father's purposes and limited his call to the relatively few of acceptable heart condition who would qualify as his footstep followers. This harmonizes fully with other Bible texts, such as Matthew 7:14, which states, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

What, then, is the true reason for the delay in setting up the kingdom? Several suggestions may be given. First, it was God's intention to have the earth fully populated with

Adam's descendants and to provide all of them with a lifelong experience with evil and its awful consequences. In addition, a world where sin and sinful tendencies have predominated has provided a suitable testing ground for the faithfulness of the true church class. As potential heirs to a divine legacy of rulership, the consecrated followers of Jesus must be thoroughly tested and proven worthy in the face of the unfavorable conditions of this age—indifference, ridicule, and opposition.

After the number that compose the church class is fully called out of the world and glorified with Jesus, it will be God's due time to establish the kingdom in power and great glory and to direct his favor toward the residue of mankind. During the Millennial Age, when the kingdom will become operative, those Bible texts describing the world's conversion will finally be fulfilled.

Then it shall be true that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34 □

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Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Hebrew was sold into slavery by his own brothers and many years later occupied a position of great authority in Egypt? For what price was he sold?
2. Which very ancient women have been honored by having a book of the Old Testament bear their name?
3. How many men have been honored by having a book of the New Testament bear their name, and who?
4. Complete this scripture: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither"—
5. In Genesis 1:28 we read this commission which God gave to Adam and Eve: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." What part of this divine commission was omitted when the Lord repeated a portion of it to Noah and his three sons shortly after the Flood?
6. Was that part of the commission to Adam to "subdue the earth" ever given to anyone else after his failure to carry it out?
7. Who is Lucifer?
8. Which is correct? (a) Baptism always implies the use of water either by sprinkling or immersion, or (b) there is a baptism that requires no water.
9. Upon what condition may we find God, according to Jeremiah?
10. What book of the Bible records the following prophecy? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Who spoke these words?

(Answers on Page 62)

Christian Life and Doctrine

God's Design for a Better World

"I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Revelation 21:3

GOD does have a design, a plan, for a better world. What the vast majority of those who read the Bible fail to understand is that the divine plan is sure to be carried out, that the better world the Creator has designed will, in his due time, become a glorious reality. The idea generally held by professed Christians is that while God has a design for a better world, the better world never materializes because man continues to reject that design.

The prophecy of Isaiah 42:5-9 pertains to the Messiah, that great servant whom Jehovah promised to send to accomplish his design for a better world. Verse four of the chapter, which also refers to Christ, declares that "he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

The Creator addresses his servant and promises to uphold him and to keep him and to give him for a covenant of the people, and "for a light of the Gentiles." (vs. 6) God's design through him is stated to be "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—vs. 7

This is a marvelous design. First it calls for the enlightenment of the people. Since sin entered into the world, and death by sin, the people have been under the rulership of the

prince of darkness. Darkness has covered the earth, and gross darkness the people.—Isa. 60:2

But the design of God is that Jesus shall yet enlighten every man that cometh into the world. Thus far, because the due time has not arrived for this general enlightenment, only a few have been given eyes to see, and ears to hear, the glorious Gospel of the divine plan of salvation. These have been invited to lay down their lives with Jesus and thus prove worthy to participate with him later in accomplishing God's design for the enlightenment and blessing of all mankind.

God has also designed that the prisoners shall be brought out of the prison house of death. In order to accomplish this, God sent his Son into the world to be the Redeemer of the human race. This was an expression of God's love in providing an opportunity for whosoever believeth in Jesus to receive everlasting life. Jesus did not come to condemn the world but that the world through him might have life.

The receiving of life through Jesus is dependent upon believing in him. But where many fail to realize the wideness of God's mercy is in their erroneous conclusion that the opportunity to believe in him is limited to the present short span of life, when most human hearts are darkened by sin and unresponsive through failure to recognize the light. It is in order that every man might be enlightened that God's design calls for the release of all the prisoners of death.

Jesus referred to the plan of God for a better world as the Gospel of the kingdom of God, that is, the good news pertaining to God's plan to establish a righteous government over men, under the administration of which they would be enlightened and blessed. Jesus is the great king in that government. (Isa. 9:6; Rev. 19:16) But there will be associate kings who will rule with him.

The work of calling these from among the world of mankind began at the first advent of Jesus. That is why Jesus spoke of the kingdom as being at hand in his day and explained that

from then on the Gospel was to be preached. But it was not God's design that all the world should accept the Gospel during this age. He visited the Gentiles merely to take out of them a people for his name. It is after this that all the Gentiles will be enlightened and given an opportunity to receive the blessing of life.—Acts 15:13-17

It will be through Christ and those associated with him in that glorious kingdom that 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. 21:4

Truly this will be a wonderful new world, and it is sure to become a reality, for "He that sat upon the throne said, Behold, I make all things new. And he said unto me [John], Write: for these words are true and faithful."—Rev. 21:5



Weekly Prayer Meeting Texts

JULY 1—Walk as children of light . . . proving what is acceptable unto the Lord.—Ephesians 5:8, 10 (Z. '99-4 Hymn 196)

JULY 8—The church of the living God, the pillar and ground of the truth.—1 Timothy 3:15 (Z. '99-37 Hymn 281)

JULY 15—Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing.—1 Corinthians 13:3 (Z. '99-77 Hymn 240)

JULY 22—The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—Psalm 34:18, 19

A just man falleth seven times, and riseth up again.—Proverbs 24:16 (Z. '03-217 Hymn 87)

JULY 29—Our God whom we serve is able to deliver us.—Daniel 3:17 (Z. '99-171 Hymn 273)

The Hope of Deliverance

WHEN God pronounced the sentence of death upon our first parents, he did not leave them without hope that at some time and in some manner the penalty might be lifted. A ray of hope is to be noted in the statement God made to the serpent pertaining to a coming seed that would bruise his head. —Gen. 3:13-15

We cannot suppose that Adam and Eve understood clearly the implications of God's statement concerning the seed of the woman; but they seemed to have been given some hope by it, for when their first son, Cain, was born Eve said, "I have gotten a man from the Lord."

In the light of subsequent promises of God, it is now clear that God's statement concerning a seed that would bruise the serpent's head actually did mean that in God's due time Adam and his race would be delivered from Satan's rulership and from sin and death. This means that the original purpose of God in the creation of man will be fulfilled and that the earth will become one vast paradise, populated by the redeemed and restored offspring of Adam and Eve.

About two thousand years after man's fall into sin and death, God made a promise to Abram—who was later called Abraham—saying that through him and his seed all the families of the earth would be blessed. Later, when Abraham proved his worthiness by demonstrating his willingness to obey the Lord by offering his son Isaac in sacrifice, God confirmed this promise by his oath.

In the New Testament the seed promised to Abraham is identified as Christ. The further explanation is given that those who follow in the footsteps of Christ will be associated with him as the promised seed. This means that true Christians will participate with Jesus in the future work of blessing mankind with health and life.

It was because God continued to love his human creatures, even though they had disobeyed him, that he carried out his provision for them to be released, through Christ, from the penalty of death. God's plan for the deliverance of mankind from death through Christ is on the same basis as the condemnation of the entire human race through one man. All lost life through Adam, and all will have an opportunity to regain life through Christ.—I Cor. 15:22

There are many promises in the Bible to assure us that when the divine plan for the deliverance of mankind from sin and death is complete there will be no more sickness, pain or death, that joy will replace sorrow, and that all tears will be wiped away. This deliverance of mankind from sin and death will include the awakening of those who have died. These have all been ransomed by Jesus and will be restored.—Isa. 35:10 □



Encouraging Letters

Now Understands

Dear Friends: After reading much of your material I have come to a realization of God's loving plan for mankind, and his special provision for the consecrated saints. I sincerely thank you for this, and wish to help you in your work. God bless you! —OH

Wants "Another Good Book"

Dear Dawn: I want to thank you for the wonderful books you sent me. I just love to read them. I

think I understand about hell now. Where I go to church every Sunday, they teach that hell is a place where the wicked go to burn forever and ever. Could you please send me another good book to read? God bless you! —CA

Film Very Helpful

Gentlemen: A letter was received concerning the showing of a film in our church. It is entitled "When the Dead Live Again." It had been announced

during our 9:00 a.m. worship service that a thirty-year-old member of our church choir had been tragically murdered the night before, so this film was very pertinent—thanks!—WI

His Friends Also Listen

Dear Sirs: I have heard your program on Radio Cayman and found it very interesting. I really love it now—it is my Bible. One Sunday I was searching the radio stations and heard the program, and now lots of my friends in Jamaica here have found your program interesting. So I am taking the chance of writing to you for a copy of "Archeology Proves the Bible," and may God bless you in your good works. Yours sincerely.—B.W.I.

Reassurance Needed

Dear Bible Students: I am late in thanking you for sending your booklet "Hope." It has been such consolation to me, and I have read it over and over again. My daughters and I have been extremely depressed since our dear and much-loved husband and father passed away. We miss him so much, and it is very painful. However, we know that someday we will all be together again. But being mortals, we behave like mortals, and need

constant reassurance. I am sending your booklet to my daughter in California, who will in turn send it to my other daughter in New Jersey, so we can all share in its comfort. Will you please now send me your booklet "God and Reason" to help me reinforce what I know in my heart is true, but my mind does not quite accept yet. God bless you. Please pray for us. Sincerely.—PA

Loves Every Page

Gentlemen: I have just finished reading "The People of the Bible." Oh, what a book! I just love every page of it. I am so very glad that you have published it in book form. When I first started to take The Dawn this series was printed in it. I am glad that I did not miss those articles. Heartfelt appreciation! One more thing—you never praise yourselves, but you give the praise to God, to whom it belongs. May the good Lord enrich you spiritually always.—IL

"A Very Big Help"

Dear Sirs: I am writing at this time to send you my most sincere thanks for sending me the six volumes of Studies in the Scriptures. Those volumes have proved to be a very big help to

me, and I am sure they will be helpful to the other men too. Thank you ever so much for being so kind to me as an inmate. Truly yours.—OH

Pastor Uses Dawn

Dear Dawn: I don't suppose you will read this short letter, but I will take the chance and write it anyhow! I just want you to know

that the Dawn publications have been of great help to me and to others to whom I have had your magazine sent. I am the pastor of a small church, and many of my sermons come from portions of The Dawn. I only pray that God will bless you all there, and may you receive a great reward for the wonderful work that is being done by you and your staff. Your Christian friend.—OH □

LISTEN TO THESE
INTERESTING TOPICS
TO BE DISCUSSED BY

'FRANK and ERNEST'

RADIO WHOL—1600
10:45 a.m. on SUNDAYS

July 4-The Triumph of
Christianity
July 11-Probation after Death
July 18-The Judgment Day
July 25-Times of Restitution

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

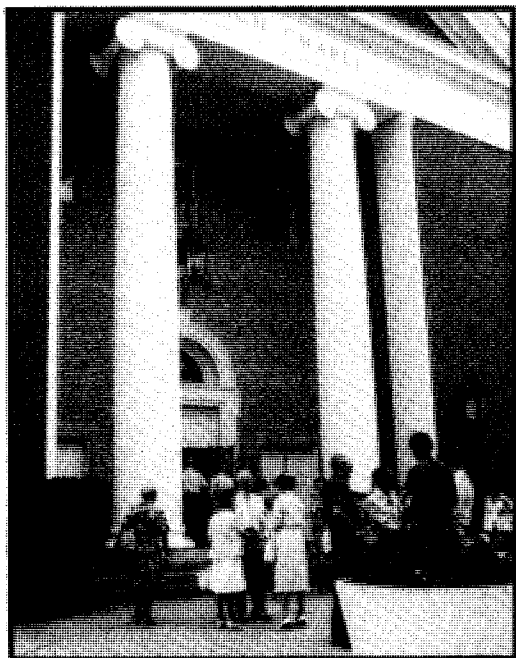
'FRANK and ERNEST'
Box 60, Dept. N, General Post Office
New York, N.Y. 10116

FOR YOUR NEWSPAPER

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

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

Talking Things Over



General Convention Bulletin July 31-August 5, 1982

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.” —Philippians 4:8

AS YOU review the convention program, it is our sincere hope you will be inspired to enjoy with us the feast the Lord has placed on the table.

The Sunday School Committee has requested we repeat the announcement that was made in June:

All students in the 8-12 age group who will be attending the convention should write for their free notebook of Sunday School lessons. In your request you should **include your name, age, and mailing address**. Please do not request a notebook if you are not coming to the convention. Mail your request to:

Mr. Wade Austin
2107 Wilder Avenue
Lakewood, CA 90715

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

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

The convention program, as in previous years, will have a question meeting. This year, however, the questions will be from the list of obscure passages not generally understood. Capable brethren will discuss these scriptures for our enlightenment and benefit. ☐

The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$3.00.

Saturday, July 31



Chairman: Brother Stephen Suraci
New Haven, CT

9:30 Morning Devotions

9:45 Welcome by College

Mr. Morley Fraser
Director of
Continuing Education

10:00 Welcome Address

Bro. J. H. Snyder
Sacramento, CA

10:30 Intermission

11:15 Discourse

Bro. E. K. Penrose
Columbus, OH

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Bro. Thomas Franz
Washington, D.C.

2:45 Discourse

Bro. Mitchell Blicharz
Palo Alto, CA

3:15 Intermission

3:45 Discourse

Bro. E. F. Lankford
Sacramento, CA

4:30 Discourse

Bro. Joseph Panucci
Groton, CT

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse: "God's Promises through Covenants"

Bro. Irving Foss
Los Angeles, CA

7:45 Vesper Service

Bro. Stephen Jeuck
Orlando, FL

8:15 Songs in the Night

Sunday, August 1



Chairman: Brother Frank Nemesh
Detroit, MI

9:00 Morning Devotions

9:15 Discourse Bro. Lloyd Hagensick
St. Petersburg, FL

9:45 Discourse Bro. Robert Robinson
British Dawn

10:30 Intermission

11:00 Convention Theme Discourse Bro. Mike Balko
West Newton, PA

12:00 Close of Morning Session

• • • • •

2:00 Discourse Bro. Emile Herrscher
Phoenix, AZ

2:45 Intermission

3:15 Testimony Meeting Bro. Charles Zubowsky
La Salle, IL

4:00 Dialogue: "Winds of Doctrine"
Bro. Stephen Roskiewicz
and Bro. Leo Post

5:00 Close of Afternoon Session

• • • • •

7:30 Praise Service

8:00 Public Meeting Film Showing
"Evolution or Creation"
Science Building, Campus Grounds

Monday, August 2



Chairman: Brother William Vrooman

Orlando, FL

9:00 Morning Devotions

9:15 Discourse

Bro. Burton Brown

Los Angeles, CA

10:00 Intermission

10:30 Testimony Meeting

Bro. William Harp

Cincinnati, OH

11:15 Discourse: "Gospel Age and Its Covenant"

Bro. R. J. Krupa

Portland, OR

12:00 Close of Morning Session

• • • • •

2:00 Discourse

Bro. Wade Austin

Los Angeles, CA

2:30 Discourse

Bro. E. O. Weeks

Jersey City, NJ

3:00 Intermission

3:30 Panel Discussion: "The Whole Counsel of God"

Moderator: **Bro. E. K. Penrose**

Panel: **Brothers Kenneth Nail**

Emile Herrscher

Robert Gorecki

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse

Brother David Bruce

Seattle, WA

7:45 Vesper Service

Bro. Bruce Clark

Buffalo, NY

8:15 Songs in the Night

Tuesday, August 3



Chairman: Brother Charles Martig
Pittsburgh, PA

9:00 Morning Devotions

9:15 Baptismal Discourse Bro. Stephen Roskiewicz
(Goodrich Chapel) Grand Rapids, MI

10:15 Intermission

10:45 Immersion Service Bro. James Tate
(Church) The Dawn

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting Bro. Nicodem Kasperowicz
 Paterson, NJ

2:45 Discourse Bro. James Webster
 Boston, MA

3:15 Intermission

3:45 Discourse: "The Millennial Age and Its Covenant"
 Bro. Kenneth Nail
 The Dawn

4:30 Discourse Bro. Kenneth Fernets
 Vernon, B.C.

5:00 Close of Afternoon Session

• • • • •

7:00 Elders' Meeting

Wednesday, August 4



Chairman: Brother Carl Boughton
Pittsburgh, PA

9:00 Morning Devotions

9:15 Discourse

Bro. Walter Blicharz
Detroit, MI

10:00 Intermission

10:30 Convention Business Meeting

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Bro. Sam Krystek
Los Angeles, CA

2:45 Discourse: "The Jewish Age and Its Covenant"

Bro. Gilbert Rice
San Diego, CA

3:30 Intermission

4:15 Discourse

Bro. Pantel Hatgis
New York, NY

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse

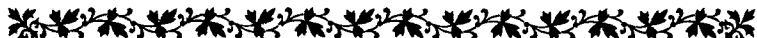
Bro. Stanley Jeuck
Orlando, FL

7:45 Vesper Service

Bro. John Trzeciak
Gary, IN

8:15 Songs in the Night

Thursday, August 5



Chairman: Brother Raymond Rawson

Detroit, MI

9:00 Morning Devotions

9:15 Testimony Meeting

Bro. George Ibasfalean
Bradenton, FL

10:00 Discourse

Bro. George Jeuck
The Dawn

10:45 Intermission

11:15 Discourse

Bro. Leo Post
The Dawn

12:00 Close of Morning Session

• • • • •

2:00 Question Meeting

Moderator: Bro. Irving Foss
Brothers E. F. Lankford
and Stanley Jeuck

3:15 Intermission

3:45 Discourse

Bro. Russell Jurd
Los Angeles, CA

4:30 Discourse

Bro. Richard Suraci
New Haven, CT

5:00 Close of Afternoon Session

• • • • •

7:00 Melodies of Praise and Closing Discourse

Bro. Timothy Krupa
Portland, OR

8:15 Love Feast and Breaking Bread

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 31-August 5, 1982

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

JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4	AUG. 5
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Dinner will be served Friday, July 30, 1982, between 6:30 and 7:30 p.m., for \$4.75 (cash), and breakfast on Friday, August 6, 1982, between 6:30 and 7:30 a.m., for \$3.00 (cash).

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

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

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

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

REGISTRATION

The university requires a **minimum** deposit on all registrations of \$25.00, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten (10) days before the convention. It is important to register well in advance of the convention in order to assure accommodations. Reservations and payment should be made by July 2.

Registration will start Friday, July 30, at 9:00 a.m. and will continue Saturday, July 31, until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

The cost this year will be as follows:

Meals: Breakfast, \$3.00; Lunch, \$3.75; Dinner, \$4.75

Rooms: \$7.75; Registration, \$1.75

The total cost for a person having six nights lodging and eighteen meals is \$115.50 plus \$1.75 registration—\$117.25. Then for the additional night for those coming in on July 30th, there will be the added cost of \$7.75 for lodging, which brings the cost to \$125.00.

In addition to the above, for those brethren arriving on Friday, July 30th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$4.75. For those leaving the convention on Friday, August 6th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.00.

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

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

and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Michigan 49224

TRANSPORTATION

The university again requests that brethren use the Battle Creek or Jackson airports if practical. The charge for transportation from either of these airports will be \$11.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 30th**. Boarding will be at the **American Airline baggage area** at 3:00 p.m. and a few minutes later at the **United Airline baggage area**. The **second pickup** will be at 8:00 p.m. at the **American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$12.00 per person provided there are three or more. Otherwise, the charge will be the actual cost. When you send in your reservation, please inform the university as to

the means of transportation, or the name of the airline, flight number, and time of arrival, the airport, or depot.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's Classes in order to qualify for the subsidy.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost.

On making reservations, pay the full rate to the college for children six to seventeen years old. The convention treasurer will refund the discount to those who qualify. Children ages four and five will be charged half the adult rate, and children three and under will be free.

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

FIGURE YOUR ADVANCE PAYMENT HERE

Rate X no. of days X no. of people \$



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 loved ones.

Sister Mildred Chrimes, England—March 31. Age, 77.

Brother T. Parker, England—April 4. Age, 72.

Sister Luella Crawford, Jackson, MI—April 19. Age, 84.

Sister Barbara Erdely, West Newton, PA—April 30. Age, 90.

Sister Mildred E. Pigg, Boise, ID—May 25. Age, 80.

Brother Stanley Stolzman, Buffalo, NY—May 28. Age, 71.

Answers to Test Your Knowledge Questions

(See Page 43 for Questions)

1. Joseph was sold for twenty pieces of silver.—Gen. 37:28; 41:41
2. Ruth and Esther
3. Ten: Matthew, Mark, Luke, John, Timothy, Titus, Philemon, James, Peter and Jude
4. —“sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”—Rev. 21:4
5. Only the first eight words of the commission to Adam and Eve were repeated to Noah. (Gen. 9:1) The remainder, which follows, was omitted: “and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth.” The right to subdue the earth and to have complete dominion was taken from disobedient man.
6. Yes: to the Lord Jesus Christ to be accomplished during his kingdom reign.—I Cor. 15:25-28
7. The chief rebel, Satan, meaning ‘adversary’; his name being changed from Lucifer, meaning ‘light-bearer.’
8. (b) is correct. Water immersion is the **symbol** of the true baptism into Jesus Christ. There is no mention of water in Romans 6:4-6, where the meaning of baptism is given. There is also the baptism of the Holy Spirit. —Matt. 3:11; Acts 2:4, 16-18, 32, 33
9. “And ye shall seek me [Jehovah], and find me, when ye shall search for me with all your heart.”—Jer. 29:13
10. The Book of Acts (3:19-21). Here the Apostle Peter declares that all God’s holy prophets, speaking by inspiration, proclaimed that the time will come when the restitution (restoration) of all things will take place. The earth will thus be restored to Edenic beauty and mankind restored again to the mental, moral and physical perfection of our first parents. With God’s will done on earth as in heaven the people will rejoice in the kingdom of God. As indicated by these words of the apostle, our Lord’s return is for the very purpose of accomplishing the restitution of **all** things. □

Speakers' Appointments

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

C. BOUGHTON		Vernon, B.C.	10, 11
Spokane, WA	July 2	Luseland, Sask.	15
Seattle, WA	4	Regina, Sask.	16
Vancouver, B.C.	6	Prince Albert, Sask.	17, 18
Victoria, B.C.	7	Porcupine Plain, Sask.	20
Vernon, B.C.	10, 11	Stenen, Sask.	21
Portland, OR	14	Winnipeg, Man.	22, 23
Boise, ID	17, 18	Moorhead, MN	24
LaSalle, IL	22	Minneapolis, MN	25
Gary, IN	23, 24	Marshfield, WI	26
Indianapolis, IN	25	Milwaukee, WI	27
G. JEUCK		Gary Area, IN	28
Sayville, NY	July 18	Roselle, IL	29
New Haven, CT	25	R. ROBINSON	
K. NAIL		Los Angeles, CA	July 1-5
Palm Desert, CA	July 1	San Diego, CA	7
Los Angeles, CA	3-5	Fresno, CA	8
Sacramento, CA	11	Sacramento, CA	11
Allentown, PA	25	Palo Alto, CA	12
G. PASSIOS		San Francisco, CA	13
Los Angeles, CA	July 3-5	Chico, CA	14
Philadelphia, PA	18	Portland, OR	16
Pottstown, PA	18	Seattle, WA	18
L. POST		Spokane, WA	20
West Newton, PA	July 12	Boise, ID	22
Pittsburgh, PA	13	Sacramento, CA	25
Columbus, OH	14	H. SNYDER	
Greenfield, OH	15	Laramie, WY	July 21
Indianapolis, IN	16	Denver, CO	22
St. Louis, MO	17, 18	Kansas City, MO	25
Cincinnati, OH	19	St. Louis, MO	26
Virginia Beach, VA	21	LaSalle, IL	27
Richmond, VA	22	Milwaukee, WI	28
Washington, D.C.	23	J. TATE	
G. RICE		Middletown, NY	July 11
Portland, OR	July 7		
Seattle, WA	8		

Conventions

NORTH SASKATCHEWAN CONVENTION, July 2-4—East End Community Club, 2nd St. & 10th Ave. E., Prince Albert. Mrs. Ann Michalyca, Box 1371, Melfort, Sask., Canada SOE 1A0

LOS ANGELES, CA, July 3-5—Golden State Masonic Temple, 933 So Hoover St., Los Angeles. Mr. Wade Austin, 21207 Wilder Ave., Lakewood 90715
Phone: (213) 865-3808

MINNEAPOLIS, MN, July 4—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4808 Decatur Ave. 55428

VERNON, B.C., July 10, 11—At the Fernets' home, Pearson Rd., Vernon. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna V1V 1A5
Phone: (604) 542-6858

SACRAMENTO, CA, July 11—Young Ladies Institute, 1400 27th Street, Sacramento, CA

CHICAGO, IL, July 25—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101
Phone: (312) 543-5735

BIBLE STUDENTS GENERAL CONVENTION, July 31-August 5—Albion College, Albion, MI

DENVER, CO, August 20-22—Loretto Heights College, 3001 South Federal Blvd., Denver. Mr. Joseph Marks, 915 East 9th Ave., Broomfield 80020
Phone: (303) 466-2625

CONNELLVILLE, PA, August 21, 22—Travelodge, New Stanton. Mrs. Duane Cramer, R.D. 1, Box 120-A, Vanderbilt 15486
Phone: (412) 677-4633

JACKSON, MI, September 4-6—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203
Phone: (517) 782-7252

NEW YORK, NY, September 5—Church Center for the United Nations, 777 United Nations Plaza, 1st Ave. at 44th St., New York. Mr. Leo Post, 24 Lexington Rd., New City 10956

SAN DIEGO, CA, September 4-6

SEATTLE, WA, September 4-6—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102nd Place, NE, Kirkland 98033
Phone: (206) 822-4607

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Warrington
Bridlington

August 14
September 25

R. ROBINSON

U.S.A.
Ipswich

August 1-28
September 11
