

The Dawn

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The Voice of Trembling

AS LITTLE AS a century ago, the invasion of Kuwait by Iraq would hardly have made front page news, much less the front page headline in most newspapers around the world. The oil of that region would have been of small concern to anyone, and as long as the political transfer of land and power was confined to the Middle East community, and European colonialism was not involved, practically nothing would have been made of the matter.

How different is the situation now! Almost the entire world is vitally affected. What a few years ago would have been, at best, an irritating inconvenience to international relationships, now emerges as a world crisis situation. One newspaper completely filled page one with these startling words: **WINDS OF WAR.**

Who can tell at this point in time what the outcome will be, and how the world will be changed by it. The prognostications of many political analysts is that the present stalemate will soon escalate into a short-lived shooting war, in which the United States and other United Nations participants will emerge the victors. It has also been predicted that the United States will probably maintain limited military forces in the region for years to come to protect our own economic interests (oil) and that as a result our national political strength will begin to shift away from Israel in favor of Egypt, Saudi Arabia, Syria, and Iran.

In the future, the defense of Israel might well be relegated to a position of lesser priority by the Western powers.

It seems clear from the prophecies of the Bible that Israel will eventually be the victim of a powerful attack by nations from the north. And it also seems clear that great impetus

will be given to those powers' decision to invade Israel, by a calculation that the nations which are friendly to her are not in a position to defend her. The prophecies seem to imply that no one will come to her defense, and Israel will stand alone against the invaders.—Ezek. 38:8-13

Looking at the reality of current events through the eyes of Biblical prophecy, we are forced to conclude that God's hand is at this time directing world affairs in such a way as to shape the balance of power among the nations to bring about the finale of this present time of trouble—Armageddon. It appears that the coming invasion of Israel by the armies of Gog, and the destruction of that army (Ezek. 38:1-7), will be the spark that sets off the existing nuclear tinderbox on a global scale. Only God's intervention can save the world.—Matt. 24:21,22

For centuries, Israel has been the focal point of God's interest in the course of world affairs. Their place in world history has been well marked out in the Bible, and from our vantage point in time we can look back at their past and trace how accurately God's Word has been fulfilled!

Probably no other people have passed through trials so deep, so discouraging, and so enduring as have the Jews. Their polity destroyed by the Roman legions in A.D. 70, driven from their ancient homeland to scratch a hazardous living in ghettos in hostile lands, and persecuted beyond imagination, the simple fact of their existence today as a nation among nations is eloquent, living testimony to the faithfulness of Jehovah God, and to the trustworthiness of his Word of truth.

"Blindness . . . Is Happened to Israel"

And strangely enough, the real import of this astonishing fact is almost totally lost, not only upon the world in general, but upon the Jews themselves, who have been the principal actors in this great drama. For this little nation came into being, at long last, against all odds of probability. Almost certainly, any other people, after two thousand years of af-

flections such as they suffered, would have been swallowed up and assimilated into the cultures of the countries to which they had been scattered. Nothing but the power and providences of God himself could have accomplished the preservation of their identity as a people.

But while the Jews themselves are largely blinded to the fact that even today the great God of the universe is directing their destiny, those whose hearts have been blessed with an understanding of the LORD's great plan of the ages have their faith strengthened as they watch the unfolding of events in the troubled land of Israel.

While Abraham was dwelling in Canaan, the LORD repeated this promise, saying, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth." (Gen. 13:14-16) Again, when Abraham was ninety-nine years old, the LORD appeared to him, and once more definitely confirmed the promise. He said, "I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. 17:8) On a still later occasion, after Abraham had demonstrated his faith by his willingness to offer his son, Isaac, in sacrifice, God made an additional remarkable promise to Abraham, to the effect that in his (Abraham's) seed all the nations of the earth would be blessed.—Gen. 22:18

Thereafter, God went to great lengths to assure the descendants of Abraham of his love and care for them. Over and over again he assured them that they were his people, and he their God. In the third month after he delivered them from bondage in Egypt, and they were to begin their long journey through the wilderness, he seemed especially anxious to assure them of his love and care for them as his very special people. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself," he told them. "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

Even after repeated instances of faithlessness during the forty years’ journey through the wilderness, and having arrived at Jordan before going into the Promised Land, God again spoke to them through Moses. “Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all the people that are on the face of the earth.” (Deut. 7:6) And a thousand years later, after numerous additional breaches of their covenant with him, God still loved and cherished them, though he found it necessary to correct them, as a father disciplines unruly children. Through the Prophet Amos he told them, “Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.”—Amos 3:1,2

“Your House Is Left unto You Desolate”

Their final loss as a nation, because of their faithlessness, of their privileged status as a special treasure unto the LORD and as a kingdom of priests, occurred some seven centuries later when, in spite of the many signs that he was indeed the long-promised Messiah, the ‘seed’ of blessing, they rejected Jesus. It was Jesus himself, after the Jews as a whole had made clear their disbelief, who pronounced the words of doom upon their house. He said to them, “Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the LORD’s doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Then, as though signifying the sorrows that should later befall them, he added, “And whosoever shall fall on this stone shall be bro-

ken: but on whomsoever it shall fall, it will grind him to powder. . . . And the chief priests and Pharisees . . . perceived that he spoke of them.”—Matt. 21:42-45

Shortly thereafter, Jesus announced their final national rejection, in these words: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD.”—Matt. 23:37-49

With what sorrow Jesus must have spoken these words concerning that people who had been Jehovah’s special treasure! Surely the words of Moses must have passed through his mind: “The LORD’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As a eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the LORD alone did lead him.”—Deut. 32:9-12

And yet these words of Moses’ were not without a hint of the tragedy that, so long hence, was to take place. “Of the Rock that begat thee thou art unmindful, and hath forgotten God that formed thee. . . . They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not [now] a people; I will provoke them to anger with a foolish nation.”—vss. 18,21

The Reward of Faithlessness

The Apostle Peter later enlarged on this theme, and showed that it is the called ones of the Gospel Age, both of Jews and Gentiles, who inherit the promises to be God’s special treasure and kingdom of priests. He writes, “Unto you . . . which believe he is precious; but unto them which

be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye [footstep followers of Jesus during the Gospel Age] are a chosen generation, a royal priesthood, an holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God."—I Pet. 2:7-9

Not long after Israel's final rejection as a nation, Jerusalem was destroyed by the Romans, and the Jewish people scattered among the nations of the world, while over the ensuing centuries the Holy Land itself became subject in turn to Rome, the Moslems, Egypt, the Turks, and finally, in 1920, to Great Britain under a League of Nations' mandate.

"What Is Our Iniquity?"

But this tragic outcome should not have been unforeseen by discerning Jews, for the LORD had repeatedly warned them of the terrible consequences of disobedience to their covenant. God had said to the Prophet Jeremiah, "Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against the LORD our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, . . . and have forsaken me, and have not kept my Law, . . . therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night: where I will not show you favor."—Jer. 16:9-13

Scattered among the Nations

Much earlier, when the Israelites were about to cross Jordan into the Promised Land, Moses recited to them the manifold blessings that should be theirs if they kept their covenant with God. But he also pointed out to them the pains of disobedience, saying, "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee."

Then follows an awesome list of curses, including the statement that they shall "be removed into all the kingdoms of the earth; . . . and thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. . . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. . . . And the LORD shall scatter thee among all people, from one end of the earth even unto the other."—Deut. 28:1,15,25,37,62,64

When Jacob went down into Egypt, his entire family totaled just 70 souls. (Deut. 10:22) Some 300 years later, on leaving Egypt, the number of males 20-years-old and upward who were "able to go forth to war" amounted to a multitude of over 600,000, not counting the tribe of Levi. This would suggest that, including all women and all those males under 20-years-of-age, the number of Israelites that left Egypt would approximate some 2,500,000 people! Truly, God's promise to Abraham that his seed should be as the stars of heaven and as the sands of the seashore was abundantly fulfilled, even as the Apostle Paul later confirmed. No wonder Egypt's king was alarmed at their presence in the land of Goshen!—Gen. 22:17; Num. 1:46; Deut. 10:22; Heb. 11:12; Exod. 1:7-12

There is no way, of course, to determine how many Jews there were at the time of their rejection of the Messiah and their subsequent scattering into the far nations of the earth;

but we do know that they failed to keep their covenant with God, and it is therefore fair to assume that as a result their numbers were indeed reduced even as Moses had prophesied. We also know that, whereas in their relatively short stay of a few centuries in Egypt their numbers had increased from a mere 70 people to some 2.5 millions, yet in the following 4,400 years from that time to just prior to the Second World War they had grown only to about 16 million in all the world, of which number some 5 to 6 millions later perished by massacre during that war.

We also know that the curses which were foretold to result from disobedience have fallen heavily upon that sorely oppressed people. It well may be that the sentiments of many Jews are truly reflected in the words of the Jewish milkman in the play, "Fiddler on the Roof," when he wistfully remarked, "LORD, we know we are thy chosen people; but why don't you choose someone else for awhile?"

The Flickering Hope of a Homeland

Yet through all these agonizing centuries there was ever kept alive in the hearts of many Jews, albeit as a flickering flame, the hope of one day returning to the Promised Land. It sustained them in their afflictions; it kept them alive in their ghetto existence. Finally, in 1878, as a consequence of the Berlin Congress of Nations, the way was cleared for the purchase of land in Palestine by Jews, and Jewish colonists began to trickle in from Europe to eke out a precarious existence among hostile Moslem neighbors.

Coinciding most wonderfully with the chronological end of the Times of the Gentiles, World War I began in 1914, resulting in another remarkable coincidence in that Palestine, not many years thereafter, came under control of Great Britain, whose Foreign Minister—Lord Balfour—issued the Balfour Declaration, whereby the British government pledged support to the Zionist hope of establishing a national home for the Jews in Palestine.

For those who entertained it, this hope was further strengthened in 1920 when Great Britain acquired Palestine as a mandate of the newly created League of Nations, and Jews in modest numbers found their way to that land. But when Hitler came into power in Germany in 1933, the frightful persecutions that followed drove greater numbers to seek refuge in Palestine. Those who succeeded in doing so were the fortunate ones, for during the Second World War some five to six million Jews were cruelly massacred, constituting one of the blackest stains to foul the history of so-called human civilization since the world began.

The severe immigration restrictions imposed by Great Britain ended when the United Nations took away their mandate, and opened the way for the partitioning of Palestine. The Jews immediately proclaimed the establishment of the State of Israel at Tel Aviv. The surrounding Arab nations attacked the new-born country, but eventually Israel was successful in repelling the attackers, and even won some Arab territory. Since that time the Jews and Arabs have fought three more wars, resulting in a stronger Israel.

What Kind of "Peace"?

Now, at this very time, world Jewry is watching with bated breath, the outcome of the present military maneuvering, fearful that the United States, edgy under the international stress brought on by the threat of an oil crisis and reshuffling of power politics in the Middle East, may force a change with Israel which will leave her vulnerable to future attack by her enemies. For in spite of vague hints emanating from certain quarters of an Arab desire to reach a peaceful settlement with Israel, that nation is far from convinced that the Arabs have abandoned, or ever will abandon, their often-stated intentions of one day 'driving the Jews into the sea'.

It is precisely this frightening possibility that haunts the hearts of Jews everywhere in the world, including those in the United States. And it is precisely this fear that Israel might indeed be destroyed that resulted in uniting all Jews,

of whatever opinion, in a spontaneous outpouring of support for the nation of Israel. For they firmly believe that if such a calamity should be permitted to come about, then no Jew would ever again be safe in any part of the world.

Thus it was that, at the time of the Six-Day War of 1967, and especially during and after the Yom Kippur War of 1973, Jews of every shade of thinking came together in hearty support of Israel, by demonstrations, by offers to serve Israel in any capacity—even in the army, and by pouring great sums of money into the coffers of that nation in a mighty effort to preserve her national existence. For if Israel were allowed to disappear, they feared, then their own lives and the lives of their families would once more, as in the days of their worst persecutions, be in jeopardy. And as one considers the tragic history of this suffering people, one can readily be sympathetic with their dismay.

"The Time of Jacob's Trouble"

That there would come such a time of deep anxiety for the Jewish people following their regathering to their own land is indicated by the Prophet Jeremiah. He writes, "Lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the LORD: We have heard a voice of trembling, there is fear, and not peace [*Margin*], Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30:3,5,6) It would appear that we are now approaching the period described so vividly by the prophet.

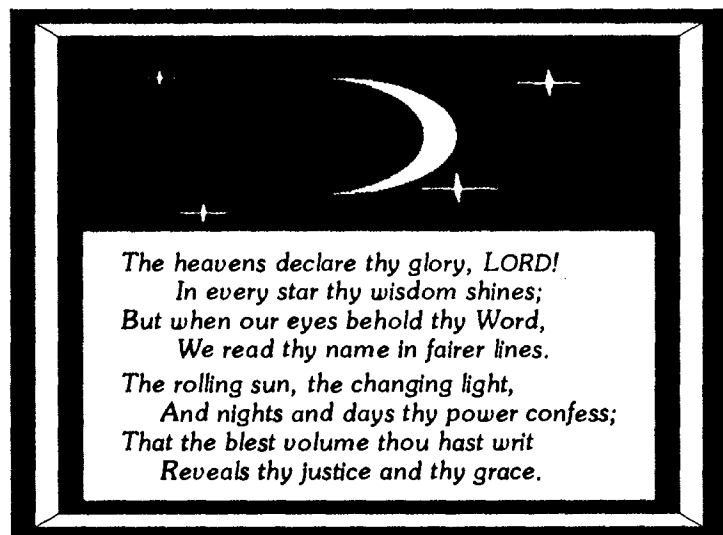
But what kind of tomorrow may the Jews look forward to from this point? The prophets describe a time of great sorrow and suffering to come upon Israel. But just when all seems hopelessly lost, the LORD God comes to her aid.

"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle."

"Fear thou not . . . O Israel!"

Speaking of this time of Jacob's trouble, the Prophet Jeremiah adds, "But he shall be saved out of it." (Jer. 30:7) The same prophet then offers much hope and encouragement to Israel. "Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel," he writes; "for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. 30:10,11

In this way Jehovah will clearly reveal both to Israel and to the world that he is the one LORD God Almighty, and that his promises are true, and his faithfulness everlasting. ☐



*The heavens declare thy glory, LORD!
In every star thy wisdom shines;
But when our eyes behold thy Word,
We read thy name in fairer lines.
The rolling sun, the changing light,
And nights and days thy power confess;
That the blest volume thou hast writ
Reveals thy justice and thy grace.*

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."—John 15:10

We may daily and hourly keep ourselves in the LORD's love by obedience to, and a growing love for, the principles of righteousness. We are to rejoice in every experience in life—its difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the LORD shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart submission. ☐

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Listen to these
interesting topics
discussed Sundays
on

**KKEY-1150
7:00 a.m.**

OCTOBER:

- 7-Faith of Our Fathers**
- 14-Rich Man & Lazarus**
- 21-For the Glory of God**
- 28-Today, Tomorrow, In Prophecy**

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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.

OCTOBER SPECIAL

On Sunday, October 21st "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are 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:

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INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR OCTOBER 7

Consequences of Wrongdoing

KEY VERSE: *"Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel."* — II Kings 9:6

SELECTED SCRIPTURE: II Kings 9:1-12

AS ELIJAH'S LIFE was especially ordered of God to represent many circumstances which would occur during this Gospel Age and the history of the LORD's people, called to eventually be taken up into heaven, so it seems that Elisha's experiences were directed to more particularly depict those who would succeed the Elijah class—the visible prophets of God on the earth during the age to come.

Elisha kept a very high profile among the people and the exercise of his prophetic authority was accompanied by many miracles. Essentially, every incident the Bible records of Elisha's life pertains to a miracle! From this standpoint, the Spirit of the LORD rested

upon the prophet in an abundant measure. Nor was he partial as to who benefited from his miracle-working power. One miracle gave power of conception to a childless woman, and then, years later, when her boy died of sunstroke, another miracle raised him from the dead. Thus again is presented an exhibition of the power of God which will, in his own due time, awaken all the dead.

Then there was the miracle of purifying the poisoned "pottage," followed closely by another in which a small amount of food was increased sufficiently to feed a hundred men. (II Kings 4:38-44) This, on a smaller scale, was similar to Jesus'

miracle of feeding the multitude on Galilee's shores.

One of the last official acts of Elisha was to authorize one of the sons of the prophets to anoint Jehu to be king of Israel. (II Kings 9:1-10) Jehu was used by the LORD to destroy the house of Ahab—wicked king of Israel—and Jezebel—his notoriously wicked wife. Thus came about the fulfillment of the prophecy given to Elijah by the LORD. (II Kings 9:16,17) Actually, God had instructed *Elijah* to anoint Jehu. The fact that *Elisha* did this (even though by proxy—one of the sons of the prophets actually performed the anointing) helps to emphasize how completely the LORD recognized Elisha as Elijah's successor. Elijah's mantle fell on him, meaning that he could act for Elijah, which he did in the anointing of Jehu.

The dynasty of Ahab thus came to an end when his son—successor to the throne—was killed by Jehu. And then, riding into Jericho with his army, he also accomplished the death of Jezebel. Ahab and Jezebel represent,

in symbolism, the combined civil and religious authority of this world, as fulfilled primarily in the church-state system which held sway for so many centuries in Europe, but is now essentially gone.

Ahab was slain while Elijah, the predecessor of Elisha was still alive, and Ahab's son became king. But it remained for Elisha, after Elijah was gone, to finalize the work of destroying these two enemies of God and Israel. Just so in the antitypical reality of the sequence of their service as prophets, the destruction of the governments of this world begins in this age, while the church is still in the world, and it remains for those who will represent the glorified church in the world after they are no longer here, to completely destroy the false kingdom concepts in the hearts and minds of the people of earth. Elisha was greatly responsible for putting an end to idol worship.

In the person of Elisha we see beautifully reflected the work of the Ancient Worthy class in the kingdom. □

Standing Firm for Truth

KEY VERSE: *"The LORD took me as I followed the flock, and the LORD said unto me, Go prophesy unto my people Israel. Now therefore hear thou the word of the LORD."*—Amos 7:15,16

SELECTED SCRIPTURE: Amos 7:8-17

ACCORDING TO HIS own testimony, Amos was a herdsman of Tekoa who was given a message from the LORD to deliver to Israel "in the days of Jeroboam the son of Joash." Israel had been divided into two kingdoms, known for identification purposes as Israel and Judah. Uzziah was king of Judah at the time Amos delivered his message to Israel.—Amos 1:1

At the time of Amos' ministry Israel was at the height of power, wealth, and security. At least, the ruling class thought they were secure. But evils prevailed, which is usually the case under such circumstances. The poor were oppressed, while the more favored indulged in idleness and extravagances. The serious things of life were ignored while they wantonly sought pleasure in

gluttonous eating and riotous dancing.—Amos 6:5, *Marginal translation*

Nothing is more unwellcome to a people in time of prosperity than to be told that calamity is coming upon them, but this was the warning that Amos sounded to Israel. So "Amaziah the priest, of Bethel" took action to have Amos sent back to Judah. Because he was called 'a priest of Bethel', this does not indicate that he was a servant of Jehovah, the true God of Israel, for it was at Bethel that the original Jeroboam—not the one mentioned in this lesson—set up idol worship. This shrine of heathen worship remained there throughout the entire existence of the ten-tribe kingdom of Israel.

Amaziah said to Amos, "O thou seer, go, flee thee away into the land of Judah,

and there eat bread and prophesy there. But prophesy not again any more at Bethel: for it is the king's chapel [*Margin*, 'sanctuary'], and it is the king's court [*Margin*, 'house of the kingdom']." (Amos 7:12,13) While Amos did return to Judah, before doing so he replied to Amaziah, "Thus saith the LORD: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land."—vs. 17

Subsequently the kingdom of Israel was destroyed, and many of the ten tribes taken into captivity in Assyria. In chapter 9, verses 8 and 9, we read, "Behold, the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth: saving that I will not utterly destroy the house of Judah, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in

a sieve, yet shall not the least grain fall upon the earth."

This 'sifting' of the house of Israel among all nations seems to refer to a scattering still more widespread than merely their captivity in Assyria. It is from this worldwide scattering that the promised regathering takes place. (vss. 14,15) When the ten-tribe kingdom was destroyed many of the people of those tribes remained in their land and became associated with the two-tribe kingdom. In 606 B.C. these were taken into captivity. But this is not the return foretold in the prophecy just quoted. In this prophecy the LORD states, "I will plant them upon their land, and **they shall no more be pulled up** out of their land."

After the return from Babylonian captivity, the people of Israel were again driven out of their land—scattered among all nations. It is from this worldwide captivity that they are now being regathered and reestablished in the Promised Land. And we are assured that this "planting" is to be a permanent one. □

Assurance from God

KEY VERSE: *"The LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* — Isaiah 7:14

STATED SCRIPTURE: *Isaiah 7:1-4, 10-17*

DAVID, A FORMER KING, had rejoiced in the fact that all nations would eventually acknowledge, worship, and serve the God of Israel. He was especially happy in the knowledge that the great king of promise was to come from his family, his "house." When God promised him, through the Prophet Nathan, that he would establish his ruling house forever, David was overwhelmed with appreciation and joy, and said to the LORD, "Who am I, O LORD God? And what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner [*Margin*, Hebrew: 'law'] of man, O LORD God?" — II Sam. 7:18,19

God had spoken of his 'house for a great while to

come', but it was a much **greater** 'while' than David realized! He did not realize that through many future generations his ruling house would be divided, that wicked rulers would at times be in control, and that finally it would cease to function, as when the last king, Zedekiah, was overthrown, and the nation taken captive to Babylon.

The foes of Israel were both from within and from without. In another prayer of David we read, "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that

the name of Israel may be no more in remembrance."—Ps. 83:1-5

God did not permit Israel's enemies to destroy them as a nation, although they did lose their national independence, and the typical ruling house of David ceased to function.

The promise of our text, "The LORD himself shall give you a sign: Behold, a virgin shall conceive, and bear a son," is presented in an interesting background. Enemies of Israel were attempting to destroy Jerusalem, but the LORD would not permit it. He promised instead that those who were then plotting against the house of David would themselves be destroyed. Then, out of this local scene came the long-range prophecy of the birth of the Messiah. This was to be a sign that God had not forgotten his people; all his promises would be fulfilled in his own due time and way.

Much that happened in connection with the birth of the Messiah was calculated to build up this same thought in the minds of those concerned. Mary did not casual-

ly discover that she was to become a mother, and left to wonder how it came about. Instead, the angel, Gabriel, was sent to announce to her the important role she was offered in the outworking of the divine plan. Later, angels announced the birth of the Messiah, and sang, "Glory to God in the highest," affirming that this expression of God's goodwill toward men would eventually lead to peace on earth. Yes, it was the LORD who was working to accomplish *his* plans, not the plans of men.

This point was emphasized by the angel in the announcement made to Mary. The angel said concerning Jesus, "He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father, David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32,33) Truly David was right when in his prayer he observed that God had spoken of his house for 'a great while to come'!—II Sam. 7:19 ☐

A Promise of Deliverance

KEY VERSE: *Hezekiah prayed, "Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."*
—II Kings 19:19

SELECTED SCRIPTURE: II Kings 19:14-20, 32-34

TODAY'S LESSON CONCERNS the manner in which Hezekiah met an Assyrian invasion of Judah under the leadership of Sennacherib. The Assyrians had entered the land and were encamped against the fortified cities, and Sennacherib was particularly determined to capture Jerusalem. Seeing this, Hezekiah consulted with his princes and decided on a course of action. First they cut off the water supplies that would in any way be a help to the enemy. Then they strengthened the walls of the city, and reorganized their army as best they could.

But Hezekiah did not rely too much on his army, or on the strength of Jerusalem's walls. His real trust was in the LORD. This is brought beautifully to our attention in his message of comfort to

the people. He said to them: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him: with him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles."

What wonderful words of encouragement! The record is that the people "leaned themselves upon the words of Hezekiah." (*Margin*) So may all the LORD's people lean upon his promises of grace to help in their every time of need, for there has never failed one word of all his good promises. On the other hand, those who lean on the arm of flesh have no assurance of victory.

Sennacherib made an effort to instill fear into the

heart of Hezekiah and his defenders of the city. The argument was that Israel's God would not be able to protect them, that the gods of other nations had failed to stop the Assyrian army, and therefore Hezekiah could not hope that his God could successfully fight against such a powerful force. Thus it was a challenge of the ability of Jehovah to defend his people.

Because "they spoke against the God of Jerusalem," placing him in the same category as the gods of the heathen—which were no gods at all—we are told that Hezekiah and the Prophet Isaiah "prayed and cried to heaven." (II Chron. 32: 19,20) As a result of their petitions, we read, "The LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land."—vs. 21

In this experience of Judah being attacked by their enemies, the Assyrians, and the defeat of the Assyrians, we have an illustration of the 'warfare' in which

the followers of Jesus, the spiritual Israelites of this age, are engaged. It is a 'good fight of faith'. Our enemies are the world, the flesh, and the Devil. The LORD has provided us with an "armor of righteousness on the right hand and on the left."—II Cor. 6:7

The LORD sent an angel to protect and save Israel on this occasion, and through him the whole camp of the enemy was either slain or caused to flee away. So we have the assurance that "the angel of the LORD encampeth round about them that fear him, and delivereth them." (Ps. 34:7) These ministering spirits, therefore, in the providence of God as in the deliverance of Judah, stand by to give us that extra help which we need to be victorious.

The LORD wants us to make faithful use of the armor of truth which he has provided, and always to be on the alert to meet the attacks of our enemies. But like the people of Judah, without the LORD's direct help we too would fall before our adversaries. □

The Unsearchable Riches

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. . . .

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

—I Peter 3-5, 10, 11

THE APOSTLE PETER tells us that the prophets of old wrote concerning the sufferings of Christ, and that they also wrote of the glory which would follow as a result of his life, death, and resurrection. And in the twelfth verse the apostle concludes, "Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

Although the prophets were mightily blessed of the LORD, being used of him to record information concerning the Messiah and his messianic reign, they were not privileged to

understand "what manner of time" was signified. Instead, their words have come down the corridors of time, having been preserved by God, not for the benefit of the ancient prophets, but to minister to those who would walk in Jesus' footsteps during the Gospel Age. The Apostle Peter indicates that even the angels did not understand the significance of the prophetic Word until after it was fulfilled. What a privilege we have to understand some of these deep things of God, and to see into the future, since the Gospel has reached our ears through the power of the Holy Spirit.

We read in Ephesians 3:7-10, "I [Paul] was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

We will use an illustration to visualize the situation of the prophets from their vantage point in history. As we travel through mountainous country we might pull into an area designated as a scenic overlook. As we scan the aspect we might try to pick out a prominent mountain as a landmark from among the many high peaks in the range before us. And we see one or two, rather close to us, which are quite impressive. But then we turn our eyes a little to the left and right, and suddenly, beyond and above the others we see a magnificent peak, far grander, more majestic and lovely than any of the other nearby mountains. This is the one we wished to view and to admire.

Perhaps this can illustrate how the prophets viewed the future scene: the nearby ranges could signify the sufferings of Christ, but further off in the distance, in a kind of haze of beauty, would be the highest peak—the glory which would follow! They did not understand very much about the words

they wrote; their vision was impaired by a haze of intervening time. The Prophet Daniel asked, "I heard, but I understood not: then said I, O my LORD, what shall be the end of these things?" And the LORD told him, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end."—Dan. 12:8,9

But today, we are between the mountain ranges of Christ's suffering and death which was in the past, and are drawing closer to the time of his glory which is promised. We are privileged to see more clearly! The hidden secrets have been made known to the members of the true church of God—"Christ in you, the hope of glory."—Col. 1:27

Even at our Lord's First Advent, his disciples did not understand that he must lay down his life in death as a ransom price for Adam, and, of course, this pathway entailed suffering. After the close of his earthly ministry—after his crucifixion and resurrection—he appeared in the guise of a stranger to two disciples on the road to Emmaus. They questioned why Christ had to suffer and to die. And he said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25-27

How often the ideas of 'suffering', and of 'glory' are linked in the Scriptures. Peter has much to say on this subject. For instance, he said, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. . . . Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—I Pet. 3:18,22

And again, he wrote, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:13) In his first epistle, fifth chapter, he said, "The elders which are among you I exhort, who am also an elder, and a

witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.”—vs. 1

The prophets of the Old Testament also dealt with the suffering and the glory in an associated manner. We will notice that often the glory of God, of Messiah, and of the kingdom to come is mentioned and enlarged upon without any reference to the sufferings, but we never find the sufferings foretold without the glory to follow described immediately afterward. This is so, because God’s glory and Messiah’s glory will be endless, throughout eternity! But the sufferings are only alluded to, followed by a reference to the glory resulting, because the sufferings come to an end when the glory begins!

Just a few examples of this will be examined in the Psalms, and in Isaiah’s prophecy. For instance, we read in Isaiah 53:10, “It pleased the LORD [Jehovah] to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.”

It ‘pleased’ God to allow his beloved Son, Jesus, to be made a sin-offering, through his suffering and death, only because of what it would accomplish. The end would be glorious! Mankind would be raised up out of the miry clay of degradation and sin, and have their feet set upon a solid rock—Christ Jesus. They would be returned to perfection, holiness, righteousness, and placed in a position where they would have the ability to render to God all the praise and glory which is due his name.

Another example is in Psalm 22. This chapter is a prophetic statement of the excruciating suffering which Christ endured while hanging upon the cross: “All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. . . . I am poured out like water, and all my bones are out of joint:

my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." (vss. 7,8,14,15) But the conclusion of the chapter indicates the results which were obtained by means of his suffering and death: "My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever. 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."—vss. 24-28

The same connection is seen in Psalm 102, which again is a prediction of how greatly our Lord, Christ Jesus, suffered for us upon the cross. "Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. . . . Mine enemies reproach me all the day; and they that are mad against me are sworn against me. . . . My days are like a shadow that declineth; and I am withered like grass."—vss. 2-6,8,11

And then we read of the glorious time to follow: "But thou, O LORD, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory, when the LORD shall build up Zion, he shall appear in his glory."—vss. 12-16

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Our Lord spoke to his disciples concerning the afflictions he would be called upon to endure in Jerusalem. (Matt. 16:21) And immediately, he followed up this statement with

the words, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (vs. 27) In order to impress them with this lesson, he then told them, "Verily I say unto you, There be some standing here, which shall not taste of death till they **see** the Son of man coming in his kingdom."—vs. 28

We read in the very next chapter (Matt. 17) a delineation of what Jesus meant by this latter statement. The transfiguration scene is described in verses 1 through 9. This was the occasion when Peter, James, and John were taken up into a high mountain with the Lord. There, in a vision, they were caused to **see** the coming glory of Christ's kingdom. Peter later described himself and James and John as "eyewitnesses" of Christ's majesty—I Pet. 1:17-18

He said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but **were eyewitnesses** of his majesty. For he received from God the Father honor and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Even though they did not fully perceive the lesson until after they were begotten by the Holy Spirit at Pentecost, still they were not left to conclude that his sufferings would have no results. They were given this most wonderful exhibition of Christ's glory in the kingdom, and his standing of favor and honor with the Heavenly Father, to help establish their faith in that future hope.

The Scriptures assure us that in God's great plan of the ages, not only Jesus is to be exalted to the throne as the world's Messiah, but with him is to be a company of brethren—prospective sharers of that same glory, honor and immortality. These, we are told, are required to pass through similar hazards to those of their Master. But just because they pass through similar sufferings, they are not on an equal level with Jesus. Jesus is the Head, the Chief Captain

of our salvation. (Heb. 2:10; I John 4:17) No, indeed, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matt. 10:23,25) He is the Master; we are his servants.

Why has it 'pleased' God that Christ should suffer? Why did he ordain that all who would follow in his footsteps must share in his ignominy, shame, and reproach? We realize that in our Lord's case, the Father used these trying experiences to test the love and loyalty of his Son under the most severe conditions which could be contrived, to demonstrate his obedience to angels and to men. With God's intention to confer upon Jesus the very greatest of glory and honor, he wished to prove to all creatures the worthiness of his Son to be exalted to his position in the Father's throne.

In a symbolic picture we hear the heavenly hosts acknowledge the right of Jesus to be exalted to his high position because of his faithfulness unto death, when they are represented as saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:12,13

If such a demonstration of the worthiness of God's only begotten Son, Jesus, was necessary, how much more necessary it would seem that the elect church, gathered out from the fallen human race, should be proven loyal to God—yes, even unto death. There is a difference, however, between the Master and his servants. In the case of our Master, it was declared that he was perfect before he left his heavenly home; and of course he was perfect when he became the man, Christ Jesus. We read that he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) "In him was no sin."—I John 3:5

On the other hand, in the case of his followers the imperfections of the flesh still remain. We come under the robe of Christ's righteousness in a reckoned sense only. In this way we are judged by God not according to the weaknesses of our fallen flesh, but according to the love and zeal in our hearts. Our desire to walk perfectly is witnessed to by our endeavors to faithfully follow in the footsteps of our Head, Jesus, in the pathway of self-sacrifice and chastity, overcoming to the best of our abilities the weaknesses of the flesh, and showing forth the praises of him who has called us out of darkness into his marvelous light.

The trials and testings which are the daily experience of the footstep followers of the Lord are designed to develop a character acceptable to God. Our Heavenly Father overrules each of these for our own good. Sometimes they take the form of chastening, as we read: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb. 12:7

Ordinarily we think of the word 'chastisement' as signifying correction for wrongdoing. But in the Bible it is especially used to convey the idea of education, or instruction in righteousness. In **Strong's Concordance**, the word chastening is explained as meaning, 'to train, as a child—that is to educate, instruct, to teach, to learn'. The church needs to have practical lessons in character development—but lessons of a very high order. Consequently we receive chastening such as no other creatures in the universe have been subject to, aside from our Lord. They must receive the training necessary to make them fully conformed to the Heavenly Father's will in every instance and under every circumstance.—Col. 1:24

What was true of Christ, is also true of his body. "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) And Philipians 2:8 tells us, "He humbled himself, and became obedient unto death, even the death of the cross." Let us remember that unless we are willing to learn now the lessons of love, humility, obedi-

ence—to endure hardness under every trying situation—we shall not be prepared to enter into his eternal glory.

But when we do reach this condition of perfection, by his grace, what will be our portion? Paul, writing to his beloved 'son', Timothy, said, "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." We will be made actually perfect when we attain our resurrection change! "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11,12

When the Apostle Paul endeavored to contrast his sufferings with what he expected to receive in the kingdom as his reward for faithfulness, he discovered that it was impossible to compare them. He wrote: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us!" (Rom. 8:18) In this same chapter, he continued, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together!"—vss. 16,17

Let us take every opportunity to prove our love, loyalty and devotion to our gracious Heavenly Father who has offered us an inheritance of unsearchable riches if we are kept by his power through faith unto salvation! □

"He [God] opened the rock, and the waters gushed out; they ran in the dry places like a river."—Ps. 105:41

"They drank of that spiritual Rock that followed them: and that Rock was Christ."—I Cor. 10:4





Joseph's Dreams

THE PATRIARCH JACOB had twelve sons—Reuben was the eldest, and Benjamin the youngest. The others were Simeon, Levi, Judah, Issachar, Zebulon, Dan, Naphtali, Gad, Asher, and Joseph.

Of all of the sons of Jacob—whose name had been changed by God to Israel—the Bible deals more particularly with Joseph. We are told that Jacob loved Joseph more than all his children, and he made him a coat of many colors. When his brothers saw that their father loved him best, they were jealous. They hated Joseph, and could not speak peaceably to him.—Genesis 37:3,4

“Jealousy is cruel as the grave,” the Scriptures tell us in the Song of Solomon 8:6. A good example of what is meant by this is shown in what happened when Joseph told his brothers about a dream he had one night. He related his

(Continued on Page 37)

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KANSAS

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Coffeyville KGGF 690 9:05 p.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.

Winchester WHRS 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.

Salem WJIC 1510 9:45 a.m.

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon

New York WOR 710 9:15 p.m.

OHIO

Cincinnati WNOP 790 a.m.

Portland KKEY 1150 7:00 a.m.

. . . 66 radio stations
proclaiming worldwide the
Gospel of Christ's kingdom!

PLEASE TAKE NOTE

of adjustments which are being made regularly in the schedule for the "Frank and Ernest" programs. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Jenkintown (Wed.) WIBF-FM 103.9 12:30 p.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Beaufort (Fri.) WVGB 1490 2:00 p.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.

Tacoma KAMT 1360 7:30 a.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.

Jackson WYLO 540 2:15 p.m.

... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	10:15 a.m.
Canmore	CFHC 1450	11:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	8:15 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	8:30 a.m.
Qualicum-Parksville	CHPQ 1370	8:30 a.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL 1190	8:45 a.m.

Overseas Broadcasts

BRITISH ISLES

Radio Caroline (Tues.)	KHZ 819-AM	8:45 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

ECUADOR

Quito	Radio Anoranza 99.7-FM	8:45 a.m.
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HONG KONG

Radio Villa Verde (Fri.)		6:00 p.m.
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ITALY (Italian)

Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria (Fri.)		
	MHz 102	5:30 p.m.
Radio Corleone Centrale		
	FM 88-500 FM-92	11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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NIGERIA

Radio Africa (Thurs.)		7:45 p.m.
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PANAMA

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

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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SOUTH AFRICA

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SRI LANKA

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

Nuku' Alofa (Mon.)		10:15 a.m.
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URUGUAY (Spanish)

Montevideo	Radio El Espectador 810	9:15 a.m.
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THE BIBLE ANSWERS – TV Programs

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

CALIFORNIA

Arroyo Grande Channel 66

FLORIDA

Daytona Beach Channel 42

Fort Myers Channel 7

Ocala Channel 7

Orlando Channel 4

St. Petersburg Channel 35

Tampa Channel 57

GEORGIA

Atlanta Channel 4

Cordele Channel 55

Savannah Channel 55

IOWA

Cedar Rapids Channel 13

*Des Moines Channel 33

LOUISIANA

Jennings Channel 13

New Orleans Channel 61

MAINE

Portland Channel 57

MASSACHUSETTS

Hyannis Channel 41

MICHIGAN

Detroit Channel 26

MINNESOTA

Minneapolis Channel 13

MISSISSIPPI

Philadelphia Channel 20

MISSOURI

St. Louis Channel 7

NEBRASKA

Lincoln Channel 67

NEW YORK

Buffalo Channel 67

Glens Falls Channel 8

Oneonta Channel 15

Rochester Channel 40

Syracuse Channels 14, 18

NORTH CAROLINA

Raleigh Channel 68

Reidsville Channel 14

OHIO

Cleveland Channel 29

Columbus Channel 62

OKLAHOMA

Tulsa Channel 33

PENNSYLVANIA

Harrisburg Channel 40

TENNESSEE

Heliskell Channel 12

VIRGINIA

Norfolk Channel 68

WEST VIRGINIA

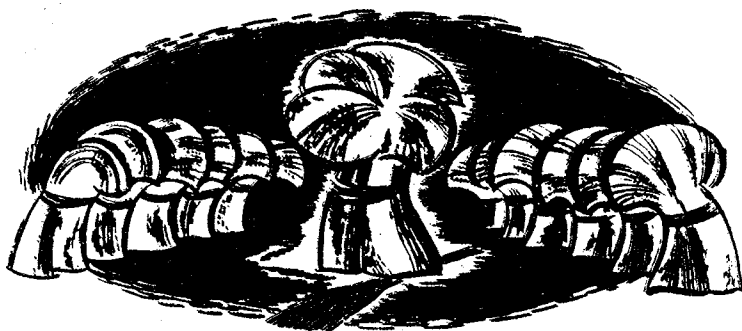
Huntington Channel 55

*Logan (Mon.) Channel 12

PUERTO RICO

Arecibo Channel 28

dream to them, saying, "We were binding bundles of grain in the field, and, lo, my bundle arose, and also stood upright; and behold, your bundles stood round about, and bowed to my bundle!" It might have been better for Joseph if he had kept this dream to himself, but he was so excited about it he wanted to share it with his brothers! Evidently he was not aware of their feelings of jealousy toward him. However, they did not share his joy! No, instead they felt threatened by the thought that Joseph's dream indicated to him, at least, that someday he might be a ruler over them, to whom they would be obliged to bow down. And their jealousy for Joseph increased!



A little later Joseph had another dream, which was more amazing than the first one! He told his brothers this dream, also: "Behold, I have dreamed a dream more; and, behold the sun [representing his father, Jacob], and the moon [his mother, Rachel], and the eleven stars [his brothers] [bowed down] to me." His brothers' envy became deep-rooted and cruel after hearing this new dream. And even his father scolded him, asking him, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the

earth?" (Genesis 37:9-11) Although Jacob rebuked Joseph, he kept these dreams in his mind, thinking about them, and wondering what they really meant. Jacob seemed to sense that God was especially dealing with his son, Joseph, and that he would become a man of destiny, even as he later proved to be.

Some time after this, Joseph's brothers left home to look for good pastureland for their father's flocks. They decided to set out for Shechem where the plains were known to be very fertile. Since this was a distant place and Joseph was still too young to be that far away for very long, he stayed at home with his father. His brothers had never shown any desire to injure Joseph in spite of their hatred for him. So, Jacob, wanting to know whether his sons and flocks were prospering, felt that it would be safe to send his favorite son, Joseph, to Shechem to bring back a report. And Joseph was quite willing to serve his father in this way.—Genesis 37:12-14

After a long, difficult search for his brothers, Joseph discovered that they were not in Shechem, where his father had thought them to be. He must travel still further to search for them in Dothan. There he finally came upon them. He could see their camp, and his father's flocks far across the fields. And his brothers also saw Joseph as he came toward them across the flat plains—identifying him, no doubt, from his colorful coat. When they sighted him, they all felt—as one man—the old, bitter hatred of him flaring up immediately in their hearts! Joseph was no doubt either walking or riding a camel, so it took him a long time to reach them after they first identified him slowly approaching them. This gave them ample time to express to each other their desire to rid themselves forever of this despised brother. They began to make plans to kill him! Indeed, "jealousy is as cruel as the grave!" They mocked him, saying, "Behold the dreamer cometh."

At first, their evil purpose was to murder Joseph, throw him into a deep pit which was nearby, and then report to their father that he had been killed by a wild beast. They said to each other, "We shall see what will become of his

dreams?" But Reuben, the eldest, while he too hated Joseph, could not bring himself to help in the plot to murder him. So, instead, he suggested that they put him into the pit alive, and just let him die there. He secretly planned to return to the pit, rescue Joseph, and restore him safely to his father.—Genesis 37:18-22

Finally, after considering all the aspects of the matter, the brothers agreed to this alternative plan, and Joseph was cruelly cast into the deep hole. But, sometime later, when Reuben was not present, an idea even more satisfactory to the brothers was proposed by Judah. A passing band of traveling merchants bound for Egypt suggested an answer to their problems. They would sell him as a slave! Not only would they be rid of the dreamer, Joseph, without actually killing him, but they would also profit from the transaction!

So they sold him for twenty pieces of silver. Lifting Joseph out of the pit, they collected their money, turned Joseph over to his purchasers, and he was now on his way to Egypt and a pitiful life as a slave! When Reuben returned to the pit to rescue Joseph, he discovered he was not there. He was deeply troubled, but it was too late. Joseph was gone.—Genesis 37:20-30

Now the wicked brothers had to find a reasonable explanation for Joseph's disappearance in order to satisfy their father, Jacob. So they killed a young goat and dipped Joseph's beautiful coat of many colors in its blood. They tore it to shreds, making it seem as if a wild beast had attacked and killed him. After they reached home, they showed the bloody garment to Jacob. Immediately he said, "It is my son's coat; an evil beast hath devoured him. Joseph is without doubt torn in pieces." (Genesis 37:33) Without any of them having to say a word, Jacob had assumed exactly what his sons wanted him to think.

Jacob was so overcome with grief that no one could comfort him. His sons had not anticipated this extreme reaction of their father. He declared that he would mourn the remain-

der of his lifetime for his dear son, Joseph, saying, "I will go down into the grave unto my son, mourning." (Genesis 37:35) So the long years went by with no change in Jacob's anguish. Jacob was convinced that Joseph was dead, while all the time his sons knew that he had been subjected by them to a lifetime of slavery and misery in Egypt.

Joseph's brothers had called him 'the dreamer'. Those two strange dreams sent to him by God had brought him nothing but trouble up to this point in our story. No doubt the brothers felt certain that those dreams could have no possibility of ever coming true. How could Joseph ever rule over them, now that he was in the depths of slavery in the faraway land of Egypt?

But despite his desperate situation, Joseph never lost faith in God. He knew that Jehovah had his hand over his life. He realized that his dreams had indeed been sent to him by God to assure him that someday, in some way, he would be used to help, to forgive, and to bless his brothers, and his entire family! Joseph knew that all the LORD's wonderful promises do come true, in his own due time and place.

QUESTIONS

1. Which of his twelve sons was Jacob's favorite? Why do you think this was true?
2. What made his brothers so jealous of Joseph?
3. What were Joseph's two dreams, and what did they mean?
4. What did their jealousy lead Joseph's brothers to do? Can you quote a Scripture written by the wise man, Solomon, that is appropriate to this story?
5. What steps can be taken to rid ourselves of feelings of jealousy that sometimes we might find beginning to lurk in our hearts?



***I will abide in Thy tabernacle forever: I
will trust in the covert of Thy wings.***

Psalm 61:4

A Report of a Pilgrim Trip taken by Brother A. Debski of France, and Brother G. Bologna of U.S.A. — May, 1990

A Visit to Romania

THE LIFTING OF THE Iron Curtain toward the beginning of 1990 affected Romania by bringing more freedom to that country, and to our Christian brethren who live there. It was not until a sister from the city of Cluj, who is familiar with English, wrote to the Dawn early in the year asking many questions, that we began to learn of our Romanian brethren. Previous to this time we were not aware that these brethren existed. She became the liaison between these brethren in Romania and the brethren in the United States.

Her communications indicated that foremost in their minds was the desire to have a personal visit from some Bible Students, either from the United States or another part of the world where contact had been impossible for them, for so long. Because of this request, arrangements were made by the Dawn for a joint visit to the Romanian brethren of one brother from the United States, and one from France.

These two gentlemen met at the airport in Zurich, Switzerland, and from there traveled by plane into Bucharest International Airport, arriving on May 14th. Since none of the brethren were acquainted with each other, nor did they even have snapshots to identify each other by, two of the Romanian brethren wrote their names on cardboard plaques and held them up so they could be seen by all the passengers who were disembarking. When the brethren did find each other, they greeted one another with great joy! Together they took a plane to Cluj, Napuca, where they stayed at the home of one of the brothers who had welcomed them at the

airport. This brother's parents were among the first to receive the truth in that country, many years ago.

After a night of rest, and before a meeting took place, which had been arranged at another home, the visitors were greeted by several friends who dropped in to bring gifts of flowers and freshly baked bread! A little later, the gathering was attended by about 90 brethren, whose smiling faces and shining eyes bespoke the joy in their hearts. They overflowed two rooms, and some had to stand in the doorways to listen. The brother from America gave a discourse in the Romanian language, while the brother from France spoke in French, having his discourse interpreted by a schoolteacher who teaches that language. She traveled with them on the remainder of their trip as his interpreter wherever they went, and so the language barrier on the pilgrim trip was overcome through her necessary and good services.

Many questions were asked the visitors that first day. Some of them were: "What are your views on the Trinity?" "How many Bible Students are there in France?; in the U.S.A.?" "In which other countries are there brethren, and how many?" "How many are still newly coming to a knowledge of the truth at the present time?" "What lessons are there for us to learn in the fact that despite the wide promulgation of the truth, so few are accepting it or are presenting themselves in consecration to the LORD?" "What attitudes do Christian denominations exhibit toward Bible Students?" and, "Are the brethren incorporated as an 'association'?"

In answering their queries, both brethren pointed out that since we are living at the time of our Lord's second presence, and, in fact have reached an advanced stage of the harvest, the number responding to the invitation to follow in Jesus' footsteps is gradually diminishing, despite the fact that the door to the high calling is still open, and the church is not yet complete. They both called attention particularly to Pastor Charles T. Russell's thoughts as expressed in the 1916 Forewords to the volumes of *Studies in the Scriptures*, and Reprint articles such as Z. 5950 and 5695—"The Harvest Is

Not Ended," and "The Coming Storm and Its Glorious Outcome." Afterwards the brother, whose home was the site of the meeting, showed them his library: **"Studies in the Scriptures," "Tabernacle Shadows," "Daily Heavenly Manna," "The Photodrama of Creation,"** and other books, all in the Romanian language.

The next day, funeral services were held for an elderly sister in Gilau, which was 50 km. from Cluj. They attended a lengthy service in the home, then another held on the lawn outside the house, and still another at the cemetery. After the burial, a meeting was held on a farm, about 80 km. from Cluj, in the town of Curerdea. 130 brethren gathered there in three rooms, and both pilgrim brothers gave discourses before returning to Cluj after an evening meal had been served.

On the three days which followed, the pattern continued as outlined above. They would travel to the homes of various brethren, either in towns or on farms, where a number would gather together to hear the messages of the visitors from America and France. Fellowship, and Biblical discussions were enjoyed in all of these places—one in Paniceni, where 80 attended; one in Sin Petru where nearly 100 gathered in the barn, and in the yard, to listen to the wonderful words of life! And another funeral service took place in Cluj, which was a memorial to an elderly sister. And again, discourse meetings were held in Gadalin where a group of 80 brethren were in attendance.

Sunday, May 20th, was a special day! A theater had been rented for the occasion. About 300 brethren rejoiced in the program which had been arranged for the convention; they had gathered from nearby farms and villages. Besides the talks by the visitors, two Romanian brethren spoke to the assembly, as well. This was a joyful milestone in the experiences of these brethren, since this was the first convention they had held in many, many years! After the convention, one of the Romanian speakers and his wife invited the brothers from U.S.A. and from France to stay at their home

in the town of Baia Mare—250 km. north of Cluj. They accepted, and spent three days of good fellowship both in their home, and at several meetings which were organized.

As the second week of their pilgrim tour began, more eager questions confronted the two visitors each time they concluded their discourses. They ran the gamut of Bible Students' interests: the second presence of our Lord, the harvest of the Gospel Age, consecration, sanctification, John's baptism, the Memorial, etc. These questions evidenced the depth of study the Romanian brethren had reached in their Christian walk, and the thoroughness of their consecration and dedication to God and his service.

A more informal program had been planned for Tuesday. A relaxed discussion over coffee began the day at one brother's home, and a picnic later, in a nearby park, was a welcome change of pace. Discussions continued, however, and the particular subject of concern was our Lord's presence, and how the Greek words '*parousia*', '*epiphania*', and '*apokalupsis*', help to clarify our understanding of the matter. Several brethren who had relatives in the United States, as well as a few who planned a visit in the near future, had some interesting conversations with the pilgrim from America.

On Wednesday, a journey was made by car high up into the mountains to reach the town of Calinesti. The trips to the various towns mentioned in this report were all made by car. And on each occasion, those who had cars filled them to capacity, and followed the speakers to their destinations! When the entourage arrived at Calinesti, there were 75 folks waiting in the front yard, sitting on benches under the trees! Their radiant faces showed their deep appreciation for the discourses they heard. One brother was so moved that he promised to fast on Sunday, and to pray for our brethren! After a picnic dinner, the two speakers were taken by car to Sighet, near the Ukraine border, where they stayed at the home of another brother in the truth.

Meetings were usually held in the afternoon during this trip, but on Thursday the services began at 11:00 a.m. in the courtyard of a home. 130 brethren assembled this time, and they had a testimony meeting followed by the two discourses. Audio tapes were made of the singing and the messages of the brethren there. And after lunch, during which there was much discussion on the Scriptures, they drove all the way back to Cluj.

The few remaining days of their visit were spent visiting some elderly brethren, 86 and 89 years old, who had worked in the Bible Students' publishing house in Romania from 1926 to 1928, where Romanian truth literature had been printed. In their day, these old-timers had served a large community of Romanian brethren—estimated at as many as 1,500—as well as about 600 brethren in Bessarabia, which is now part of the USSR. There has been no contact with these brethren in Bessarabia or in Yugoslavia for many, many years because of the restrictions imposed by the Iron Curtain.

Another faithful old brother was introduced to the two pilgrims. He was living in Brasov, and in his great desire to improve the former translation (which was very poor), and to preserve and circulate Brother Russell's first volume, "***The Divine Plan of the Ages***," he had translated a French version into Romanian, and had typed it, three copies at a time using carbon paper, and then bound them into books. These volumes were the only ones available in recent years, and were the result of a great labor of love and deep devotion to the truth. In that city an outdoor meeting took place on Saturday, despite the fact that it was a rainy day. Two discourses were given while the brethren sat under umbrellas!

On the final day, Sunday, the brothers were treated to some beautiful mountain scenery, which was a relaxing way to conclude their pilgrim trip. The next morning they drove to Bucharest where some of the brethren had come to see them off. In fact, one brother, who had attended every

meeting held in Romania, had come by train to wish the pilgrims Godspeed!

The brother from France, and the brother from the United States left Romania with a vision of these dear brethren—'old' in the truth, but 'new' to them—in their hearts and minds, and with much gratitude to the Heavenly Father for providing the blessings of their visit.

How the Harvest Message Came to Romania

The visit of our two brethren to Romania, just recounted, revealed that there were hundreds of consecrated brethren in that country who were faithfully following in the footsteps of Jesus. How the Bible Student movement began in Romania was pieced together from accounts given to them by those they visited. One brother said that a faithful Bible Student had once come from the United States to the town of Ruginoasa and witnessed to the truth. The time was prior to World War I—1912, to be exact—when Romania was still part of the Austrian-Hungarian Empire. The brother made a presentation of God's plan for the world of mankind to a Baptist church congregation. At the conclusion of his discourse he asked how many agreed with his presentation. Some in the congregation raised their hands, and these were later excommunicated by the minister. They formed their own meeting to study volume one of Studies in the Scriptures, "***The Divine Plan of the Ages***," which was printed for them in Romanian in the United States.

This pilgrim brother from America zealously preached to other congregations, until in 1914 he was arrested and imprisoned. But when he was released, he continued to give a witness to the truth. It is not clear when he returned to the United States, but in general it is agreed that it was around 1918, but he may have been working at Bethel during the war years. Several agree that one brother from Hungary and one brother from Romania did work at Bethel with Pastor Russell. After the war, they were asked to go to Romania and set up a printing office. It was in this way, in 1918, that

they went to Romania with \$1,000 to establish a plant to print literature and to supplement the witness work there.

From his parents, a brother remembers hearing this story of the two brothers from America who arranged for the printing plant. They were very active in preaching the message of truth, visiting many churches of varying denominations. Through this ministry many ecclesias were formed throughout Romania.

Some of the results of this early work were seen by our visiting brethren. Among them was the sixth volume, entitled, ***"The New Creation,"*** which was printed in 1926; a ***"Tabernacle Shadows"*** printed in 1927; a hymnbook which was printed in 1919 in Muras-Osornei; several copies of a magazine called, ***"Epoca de Aur" (The Golden Age),*** etc. It is apparent that the printing began in Muras-Osornei, and then was moved to Cluj Napola. One of the buildings in which this activity took place was seen by the visiting brethren. It started in a small way, but eventually, through the help of many brethren from other parts of Romania, the building was expanded. As a result of this, it was large enough to house the workers as well as the printing equipment. The witnessing effort was flourishing, and it needed many hands to continue sending out the message far and near.

During this period of time, many differences of opinion concerning the interpretation of the Bible developed among the brethren, as was happening in other parts of the world, as well. Some accepted the new interpretations; others saw them as serious deviations from the true, basic plan of the ages. This was an influencing factor in the continued expansion of the witness work. In 1928 more equipment was necessary, and sufficient funds for the purchase were not available. However, a brother in Germany who followed the new interpretations, offered to lend them the money.

When he discovered, however, that most of the brethren in Romania did not believe as he did, he asked that they return his money. They were not able to do this, and so a lawsuit followed, which resulted in the loss of the printing

plant. Later, in 1931, a large, well-known, worldwide organization attempted to take control of the witnessing work in Romania. This caused another, very serious division among the brethren there. Those who did not go along with the new arrangement separated themselves, and began to publish their own journal in the city of Sibul. This was in 1932. They called it, "**Stuff in Scriptur!**," as you can, no doubt, determine means, Studies in the Scriptures. And so the needs of the brethren were served by this publication.

World War II brought a dramatic change in government. The brethren in Romania often speak of "the night coming in which no man can work" (John 9:4), because many hardships and persecutions followed the inauguration of the new regime. Freedoms enjoyed previously were now restricted—but witnessing continued! As a result many were persecuted; some were imprisoned. Their personal testimonies of the suffering they endured are touching.

For example: in 1958 a brother from Surduc was brought before the authorities and asked, "Do you believe that the kingdom of God will be established in the earth?" When they heard his affirmative answer they continued questioning him, asking, "Does this mean that communism will disappear?" And when his answer was again, "Yes," he was sentenced to a term of fifteen years in prison. Three other brethren from this village were also imprisoned. One who was sent to prison had his property confiscated, and his wife had to pay rent to live in her own house. Fortunately this man's sentence was comparatively short—four years and one month. Another brother was sentenced to eight years, and served four years and four months before being released.

These persecutions were quite general, and varied from area to area, depending upon the decisions of the local authorities. Finally their problems were resolved somewhat, and the brethren were able to meet together to study the Bible with less fear of being apprehended, and they were permitted to visit brethren in other cities. However, some of their meetings continued to be broken up by police, heavy

finances imposed upon all the participants of the meetings, and literature was confiscated.

Most of us are unable to imagine what a great change took place in the lives of the brethren after December, 1989! New liberties afforded to them almost seem unreal! They are still trying to adjust to their new liberties, and to live their lives faithfully now that open witnessing is possible again. No longer do they have to have secret meetings, but can meet openly without fear of the authorities. This was possible when the two pilgrims from America and France recently visited them. They are most thankful for the new freedom and are slowly becoming aware of the opportunities they now have of contacting brethren they knew in the past, as well as for meeting brethren who are new to them.

As we ponder the experiences of our Romanian brethren, we are greatly impressed with the similarity of their experience with that of other brethren throughout the world. They came to a knowledge of God's plan through the faithful efforts of others to spread the glad tidings! It is interesting to realize that the same tests of faithfulness to the truth they withstood in the 1920's and 1930's were also being endured by the brethren in the United States and in other places in the world! There is no doubt that they suffered more severe hardships following World War II than in other countries. Nevertheless, they did endure them, and we are grateful to the LORD that he gave them the strength to do so! They are a wonderful example to us of faith, and courage, and long-suffering! □

"Walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

—Colossians 1:10-12

BROTHER R.S. SEKLEMIAN, San Francisco, CA

What Say the Scriptures about Spiritism?

THERE IS TODAY throughout the entire world a great deal of interest in spiritism. Millions of people attempt to communicate through mediums with what they believe are the spirits of departed loved ones. They are convinced that they really do so, because information known only to the deceased is often imparted, and his/her voice and mannerisms are impersonated. It is not only the ignorant and superstitious who are convinced. A bishop of very high rank once wrote a book about his supposed communication with his dead son. Also the ancient practice of witchcraft is being revived. There is even a cult frankly worshipping Satan himself, with a priesthood, altars, and obscene ceremonies.

We find great interest in the supernatural among scientists also. Societies of top-ranking intellectuals have been formed for the investigation of what is called "psychic phenomena." These have demonstrated under conditions which preclude fraud or trickery that superhuman intelligences do indeed exist, and that they do exert supernatural powers.

But there are some peculiarities common to all these spirit communications. The information secured is invariably trivial, inconsistent, and unsatisfactory. There are frequently contradictions, and even outright lies. Bad advice is given, and eventually the spirits exhibit a very low morality, making evil suggestions.

Now what does the Bible say about these things? It teaches that the intelligent beings which speak through mediums and perform supernatural acts are not the spirits of deceased

humans. We know they cannot be, because, according to the Bible, there is no consciousness in death. Thus it is written, in Ecclesiastes 9:5: "The living know that they shall die; but the dead know not anything." And again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—vs. 10

When Adam disobeyed God, he was condemned to death. God had plainly told him the penalty for disobedience, saying, "Thou shalt surely die." (Gen. 2:17) God did not say that he would be kept alive in a spirit form after death. It was Satan, the Devil, the father of lies (John 8:44), who said, "Ye shall not surely die." (Gen. 3:4) Whom should we believe?

The entire human race inherited death from father Adam. Their only hope is in a future resurrection from the dead; and that is what a loving God has made provision for. This is the import of John 3:16, which reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus we read, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) Jesus said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth."—John 5:28,29

Well then, if the mysterious intelligences who communicate with mankind and perform amazing supernatural acts are not spirits of deceased human beings, who, and what, are they? The Scriptures tell us that they are fallen angels: "angels that sinned."—II Pet. 2:4

Let us trace the origin of these evil beings. Early in human history, before the Flood, God allowed the holy angels to leave heaven and to come down to earth, and, it seems, to try to exert a good influence upon the people. But their efforts obviously failed to change the downward course of mankind into death. Probably Satan suggested to these an-

gels that they could do much more good to mankind, and have influence over them if they assumed human bodies, and appeared as men. He suggested that in this way they would be their visible leaders.

But God had not authorized the angels to do this; their estate was a spiritual one. Their habitation was in heaven. Nevertheless, some of the angels listened to Satan's evil advice. They did take on human bodies, and did appear among men. Jude refers to these as "the angels which kept not their first estate, but left their own habitation." (Jude 6) The Apostle Peter refers to them as spirits "which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah."—I Pet. 3:20

Next we read, in Genesis 6:1, 2, and 4: "It came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . And there were giants in the earth in those days, and also after that; when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old; men of renown."

The unauthorized hybrid offspring of the sons of God and the daughters of men were of unusual strength and vitality. Instead of being an influence for good, these angels now openly allied themselves with Satan. They and their giant offspring tyrannized mankind, and saturated the earth with sin and violence. Genesis 6:5, 11 states: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually. . . . The earth also was corrupt before God; and the earth was filled with violence."

God determined to end those conditions. This he did by bringing the great Flood of water upon the earth, saving only righteous Noah and his family. And so the earth was cleansed of the violence and corruption which had prevailed under the tyranny of the fallen angels.

The angels who sinned did not perish in the Flood. When the waters rose, they survived by abandoning their human bodies, and again assuming their spirit bodies. So these evil angels, or demons, are very much alive to this very day. In II Peter 2:4 we read: "God spared not the angels that sinned, but cast them down to **hell**, and delivered them into chains of darkness, to be reserved unto judgment." This word **hell** is a mistranslation. In the Greek language it is '**tartarus**', which, according to **Strong's Concordance**, has the meaning, 'the atmosphere of the earth'.


The scripture continues, "and delivered them into chains of darkness, to be reserved unto judgment." So we know **who** they are, and we know **where** they are. They still exercise a significant, evil influence over mankind by operating upon their minds, as well as through spirit 'manifestations' of various kinds. They are called "evil spirits," "lying spirits," and "seducing spirits" in the Bible. Any contact with them is strictly prohibited. It is possible that much of the wickedness in the world today has been incited by these evil spirits.

Any attempt at communication with them is extremely dangerous. Sometimes they invade the minds of those submitting to them, and take complete control, driving their victims to insanity. It is possible that some in insane asylums today give evidence of being spirit obsessed. And, we might add, those who act as mediums are in special danger and should take warning to desist from these activities which are obnoxious to God.

A favorite device of these spirits is to impersonate the dead. By thus making people believe that it is possible to talk with their dead relatives, they perpetuate Satan's original lie: "Ye shall not surely die." And it is a cruel, heartless deception, indeed.

Being in league with their chief, Satan, they are the peculiar enemies of those who are trying to follow righteousness. The soldiers of the cross are in constant warfare with such. It is written, "We wrestle not against flesh and blood [merely], but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places."

The time is coming, and that shortly, when the kingdom of God will cleanse the earth from these wicked spirits, and all their evil. In the meantime, no prudent person who loves righteousness and values his sanity, will have anything to do with spiritism or occultism in any form. These are snares of the Adversary, and should be shunned by all right-minded people. 

WEEKLY PRAYER MEETING TEXTS

OCTOBER 4—"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19 (Z. '04-26,27 Hymn 110)

OCTOBER 11—"Be ye clean, that bear the vessels of the LORD."—Isalah 52:11 (Z. '04-28 Hymn 198)

OCTOBER 18—"He that is slothful in his work is brother to him that is a great waster."—Proverbs 18:9 (Z. '04-77 Hymn 309)

OCTOBER 25—"Deal courageously and the LORD shall be with the good."—II Chronicles 19:11 (Z. '04-207,205 Hymn 263)

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Brother Joseph Niemyski, Columbus, IN—July 27. Age, 99.

Brother Ben Newcomer, Maryland—August 2. Age, 82.

Brother Bill Matlock, Delaware Valley, PA—August 8. Age, 51

Sister Lucy Martig, Pittsburgh, PA—August 11. Age, 81.

ENCOURAGING LETTERS

Constant Inspiration

Dear "Frank and Ernest": Listening to your spiritual broadcast over the radio is a constant inspiration for me. You gave me hope for the sufferings we are encountering nowadays in our country. That is why I have to be with my transistor radio when the time of your program comes. I just hope that you keep giving us your inspirational talks as we won't get tired listening to them. Thank you, and may God shower you with his constant blessings.—*Philippines*

Agrees with Every Word!

Dear "Frank and Ernest": Last night, May 14th, I heard your broadcast over Viewpoint (from England) about twenty hours—Dutch summertime. I agree with every word which was spoken. I know that there are two dispensations. First [developed] was the [Ancient Worthy class] of the "circumcision"—preached by the twelve apostles. They will live and rule [on earth] during the

1000-year reign of Christ. Second, the [church class] of grace, preached by the Apostle Paul, [who] will rule in [or from] heaven. I don't believe in hell, [or that people in general today are subject to] second death. I have several questions to ask you yet, but at first I would like to receive your Dawn magazine, and as much documentation [booklets] as you can spare. I'm glad that after hearing so much false preaching over radio and TV, [that] true explaining of Scripture is being heard. Please mail it by air-mail because by boat it will take from 4 to 8 weeks. With many regards. Sincerely yours.—*Netherlands*

Relevant Message

Dear Sir or Madam: I would greatly appreciate it if you would kindly send me a copy of "The Creation Book." I find your radio programme to be very interesting and particularly relevant in light of the doubt and skepticism which pervades society

today. I wish to thank you for what you are doing towards promoting the Christian message. Also for your kind cooperation. Yours respectfully.—*Philippines*

God Will Bestow His Blessings

Dear Sir: I am a regular listener to your programme through Radio Africa on every Thursday by 7:45 p.m., and I am interested in listening to this very programme. I hope to tell you that God is using you in a very special way to minister to people far and near. He is going to bestow his blessings upon you for such a great work. Please, I need your help and advice on how more I can live for God all the day long. Thanks and God bless you.—*Nigeria*

Comfort in Distress

"Frank and Ernest": I am a regular listener to your broadcast on Radio Caroline, which gives me so much pleasure. Your messages give me comfort in distress, and develop my spiritual knowledge, making me a better Christian than before.

Not just me, but others that I have spoken to are also delighted themselves, and told other depressed people about your program also. Please stay on the air. You are helping lots of us. I am, yours truly.—*England*

A Breath of Fresh Air!

Dear "Frank and Ernest," God bless you and your loved ones for your voices on the air over DZAM. At least we can breathe fresh air! So much of coup attempts, killings and graft and corruption have polluted our air lanes. It's better hearing your broadcast, because it's what we need here! Thank you for your nice message, and my best regards to you both. Your ardent fan.—*Philippines*

Misses "Frank and Ernest"

Dear "Frank and Ernest": Thanks for the programme. It is a blessing to listen to. Unfortunately, we can't get you [clearly] on Radio Caroline because of a new radio station which is jamming the program. We hope there will be a solution so that we can receive the programme as

before. Thank you. Yours faithfully.—*England*

Come and Visit Us!

Dear Brethren: Loving greetings in our Lord and Savior! Thank you very much for your letter and I appreciate it very much. I hope you can come and visit our place, Culion Palawan. Thank you for the Dawn magazines you are always sending me. May God bless you. Yours in Jesus' name.—*Philippines*

Open and True Literature

Dear Dawn: So glad to have found this wonderful literature—so open, so true—and sure knowledge that God will reign on Earth. Let his love show through!—*OH*

Interested in the Great Pyramid

The Bible Answers: As I flipped through the channels about 2:00 a.m. Monday morning, I caught the beginning of your show about the "Parable of Stone," on Channel 4. The show interested me very much with its explanation of the different meanings of the Great Pyramid. Its symbolism as God's

altar really made an impact on me after thinking of what was said. I am requesting further information on this, as was given at the end of the show. Sincerely.—*OK*

Lovely Program

Dear Friend of the LORD: I don't have words with which to express how happy I feel on hearing on radio waves of the Radio Newspaper here in the Isthmus of Panama your very beautiful and lovely program which was a real inspiration for me personally.—*Panama*

Appreciates the Message of Hope

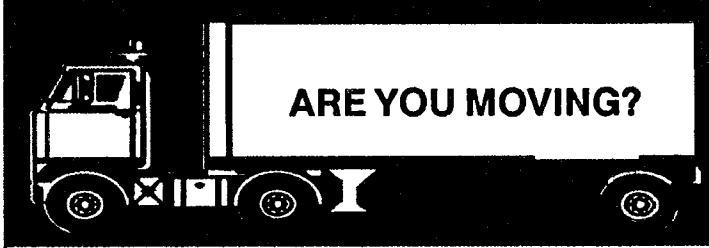
Dear Sirs: Thanking you very much for your wonderful broadcast this evening explaining the coming age of the LORD. If at all possible could you please send me a copy of your booklet, "God and Reason"? Your program was informative and filled one with hope for the future. Thank you again. Yours truly.—*NY*

Many Thanks from Romanian Brethren

[Liberties were taken in expressing the thoughts of this letter which obviously had been written with the use of an English dictionary.] Dear Brethren from the Dawn. The brethren of Romania transmit a lot of Christian love and greetings in the name of our present Lord. We thank you very, very much for your help, and we are all happy for your magazine, The Dawn—A Herald of Christ's presence, which we received in August 1990. Your help is totally different from others we have received, and extremely good. We are spiritually stimulated

by it. Again, we thank you very, very much in the name of our present Lord. We pray that he will bless you there, and us here. Beloved brethren, if God so loved us, we ought also to love one another.

We were so happy to have the visitors come and it gave us much joy. Their parting was very difficult after we had enjoyed three days together. Because of your help, our spiritual table is full of food! Please do not mind my English, because to write in your language is very difficult, but in the future I will write much better. Both my family and the brethren wish to express their thanks to the



ARE YOU MOVING?

It will save the Dawn Publishers considerable expense in postage if you will notify us of your new address three weeks in advance of your move.
Thank you!

Dawn brethren. We wish to kiss you all, and wait for some of you to come to visit us again.—*Romania*

Request from Moldavia, Russia

Dear Brethren: Greetings in the name of our Lord! The joy that our Heavenly Father brought to us through the help of your labor, through your hands and your caring, we have no words to express. We have no means to thank you for all that you have done for us. We would like you to share with us this great joy of brotherhood in Christ Jesus our Lord. Our prayer is: "Our Father which art in heaven, You did perform a miracle for us! We thank and glorify you for it!"

Dear brethren in Christ, I would like to describe to you our joy and what is happening in our lives. We brethren in the Moldavian Republic now enjoy spiritual food, because our table is richer! Now we have volumes 1,2,4, and 6 in the Romanian language. We recently received them, and they are so fresh for us even though written long ago. We already have started

to translate the 4th volume into the Russian language. Ukrainian brethren up to this date have always possessed more spiritual food than we, but not anymore!

But the amount we have now for such a large congregation as we have here is just a drop in the bucket! We are thankful to God for your generosity and sacrifice on our behalf, of course! Our joy is great! The last package I received one morning while going to work contained: a Russian Bible, 1st volume in Romanian language, a hymnbook, and 12 booklets. And what happened I did not expect! My friends at work, when they learned what I had gotten, entreated me to share with them all the things I received. Eventually I gave up, and soon all my books were gone! It was a pleasure for me to do so. When other people heard about this they came and begged me to give them something for any price. I told them that you can buy with money everything in the store, but the things I have—the Bible and other books and booklets

that I have—I got them all free as a gift.

Dear brethren I do not know how to approach you and how to ask you to help us as far as possible with Romanian literature, including Bibles, volumes, and anything you have or are able to provide. We would like you to translate for us the booklet, "The Faith Once Delivered unto the Saints," in the Romanian language, because the majority of brethren in our locality need Romanian literature. Dear brethren, I

wrote to you how I feel about our need, but it is for you to judge what is good or bad, right or wrong, in this situation. Once again we thank you and our God for your labors of love. The time is coming when we will meet one another in fulfillment of Psalm 132:1-3. Because the events of our time are happening so fast, we need to keep our faith strong. Everything you sent to us we received. The peace of God be upon you! By his grace.—
Russia ☐

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The Glory of God

THE PERSONAL GLORY of the Creator is quite beyond our comprehension, but we can understand to some extent the glorious virtues of his character. We might say that God's infinite wisdom, his unyielding justice, his boundless love, and his almighty power, in perfect balance as they are, together reveal his glory!

We can 'see' God's glory through an understanding of his plan for the redemption and recovery of the human race from death. But the world in general does not possess this knowledge, and therefore does not now see the glory of God. But with the establishment of the kingdom of Christ this situation will change. Then the knowledge of the LORD will fill the earth, and all shall know and serve him. Then all flesh will see, or discern, the glory of God.

The whole world will then know of God's justice as represented in the divine penalty for sin. They will know how divine wisdom found

the way whereby God could be just, yet release the condemned world from death. They will know that it was divine love that provided the Redeemer, who himself lovingly died for their sins. The world will also then discern, even better than we are able to comprehend at the present time, the miracle-working power of God; for they will see it demonstrated in the resurrection of the dead. Since all the dead from every part of the earth are to be awakened from death eventually, the glory of God will indeed fill the earth!

The glory of God was reflected to a limited degree in our first parents, whom he created in his image, and crowned with glory and honor. As a result of the reign of sin and death, man has lost much of his original perfection, although there are degrees of the divine qualities of justice, sympathy, and love to be found in many persons even now.

During the Gospel Age, God has been inviting a company of people to come out from the world, offering them the privilege of striving through the exercise of faith for a change of nature, from the human to the divine. Those who reach this high position in the resurrection will attain also unto the divine glory.

All who do not attain to spiritual glory in the resurrection will be restored to human perfection during the thousand years of Christ's kingdom. And think what a change that will be! It will be a progressive return to holiness, or perfection, which the Bible likens to traveling over a highway.

This highway is in reality the return road, not only to life, but to the image and glory of God. All who have

been ransomed by Jesus will return from the sleep of death. If they then accept the provisions of divine love through Christ, and obey the laws of the kingdom, they will obtain eternal joy and gladness, and sorrow, sickness, and death will be no more.

The Bible assures us, all will then acclaim the glory of God, and the glory of his beloved Son, Christ Jesus, the Lamb that was slain to take away the sin of the world. They will then sing that inspired song recorded in Revelation 15:3,4: "Great and marvelous are thy works, LORD God Almighty; just and true are thy ways, thou King of saints. . . . All nations shall come and worship before thee; for thy judgments are made manifest." □

"Thy Word is a lamp unto my feet, and a light unto my path."—Psalm 119:105



SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

M. Balko

Detroit, MI	October 14
Grand Rapids, MI	15
Gary, IN	16
Milwaukee, WI	17
Minneapolis, MN	18
Winnipeg, MAN.	19-21
Moorhead, MN	22
Kansas City, MO	24
Camdenton, MO	25
Mountain Home, AR	26
St. Louis, MO	28
Indianapolis, IN	29
Cincinnati, OH	30
Greenfield, OH	31

G. Balko

Fairmont, WV	October 25
Washington, D.C.	28

Montross, VA	29
Richmond, VA	31

W. Blicharz

Cincinnati, OH	October 28
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R. Gorecki

New England Conv.	October 6,7
London, ONT.	14

G. Passios

Buffalo Convention, NY	13,14
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E.K. Penrose

Louisville, AL	October 20,21
St. Petersburg, FL	24
Orlando, FL	27,28
Columbus, GA	31

L.B. Post

New England Conv.	October 6,7
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CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

NEW ENGLAND CONVENTION, October 5-7—Quality Inn and Conference Center, Chicopee, MA. Phone (413) 592-7751. **Make reservations no later than August 15.** Write: Mrs. Richard Suraci, 171 Johnson Road, Hamden, CT 06518. Phone: (203) 248-3793

RICHMOND, VA, October 12-14—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond 23225

BUFFALO, NY, October 13,14—Unity Temple Masonic Lodge, 1940 Niagra Street, Buffalo. Contact for information: Mr. Eugene Buczkowski, 85 Rogers St., Cheektowaga 14225. Phone: (716) 634-2163

GRAND RAPIDS, MI, October 13,14—Kenowa Hills Jr. High School, 4252 Three Mile Road, NW, 49504. Contact: Mrs. Ruth Kowalski, 141 S. Park Lane Dr., NE, Grand Rapids 49505-3588

LOS ANGELES, CA, October 21—284 E. Olive St., Burbank, CA 91502. Contact: Jackie Lamel, 3705 Chevy Chase, Flintridge, CA 91011

CINCINNATI, OH, October 27,28—Ramada Inn Sharonville, 11029 Dowlin Dr., Cincinnati 45241. (513) 771-0300. Baptismal Service to be held. **Make reservations no later than October 1.**

Contact Secretary: Mrs. Edith Harp, 2609 Merrittview Lane, Cincinnati, OH 45231
Phone: (513) 825-4112 or 0183

ORLANDO, FL, October 27,28—Garden Club of Sanford, 200 Fairmont Dr. (Corner 17-92), Sanford. For information and accommodations, write: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707.
Phone: (407) 699-8303

NEW HAVEN, CT, November 4—Italian-American Club, 85 Chase Lane, West Haven. Contact: Cindy Mason, 19 Burr St., Branford, 06405. Phone: (203) 481-9935

JERSEY CITY PRE-THANKSGIVING CONVENTION, November 17,18—Masonic Temple, 1912 Morris Ave., Union, NJ. Write: Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660 for information and accommodations.
Phone: (210) 440-0925

SAN DIEGO THANKSGIVING CONVENTION, November 22-25—LaJolla Village Inn, 3299 Holiday Court, LaJolla, CA. Phone: (800) 854-2900. **Reservations must be made by October 31st.** Write for information and reservations: Mrs. Anna Karavas, 6758 Mineral Drive, San Diego 92119.
Phone: (619) 464-6774