

The Dawn

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Table of Contents

HIGHLIGHTS OF DAWN

- "The Lord Maketh Poor and Maketh Rich"—1 Samuel 2:7 2

INTERNATIONAL

BIBLE STUDY LESSONS

- God Creates Persons 12
God Makes a Covenant 14
God Gives Jacob a New Name 16
God Preserves His People 18

CHRISTIAN LIFE AND DOCTRINE

- The Kingdom of God—Part 3
The Results of Its Establishment 20
God's Gifts to the Faithful 45
Weekly Prayer Meeting Texts 58

"FRANK AND ERNEST"

- Radio Schedule 34

THE BIBLE ANSWERS

- Television Schedule 36

TEST YOUR KNOWLEDGE

55

ENCOURAGING LETTERS

56

YOUR QUESTIONS

59

SPEAKERS' APPOINTMENTS

- Great Britain 63
United States 63

OBITUARIES

63

CONVENTIONS

64

Highlights of Dawn

“The Lord Maketh Poor and Maketh Rich”—I Samuel 2:7

SHORTLY after Lyndon B. Johnson was elected to the office of President of the United States in 1964, he coined the phrase, “The Great Society.” His goal, in this new program, was to make the United States a truly prosperous nation by declaring an all-out war on poverty. He hoped to extend this opportunity for greatness to all nations in the world. Although these were commendable goals, no man could really accomplish such goals without the help of God and without his blessing.

Recently several writers reviewed “The Great Society” program, assessing the progress that had been made and how contemporary congressional leaders were viewing the continued pursuit of these goals. The latest data from the United States Census Bureau shows that many of the gains made against poverty over the past two decades had been wiped out even before the cuts in federal welfare programs took effect, and before the onset of the current recession. An extensive survey of the nation’s population in March 1981 showed that from 1979 through 1980 more than three million people entered the ranks of the poor as defined by the federal government, the poverty line being drawn at \$8,414 for a non-farm family of four. The study also found that the national poverty rate—the percentage of the population that is considered to be poor—increased from 11.6% to 13% (the figure for all of 1980). This finding put the poverty rate about where it was in the late 1960’s, before the substantial increases in federal assistance to the poor. Although the

latest figures for all of 1981 were not published at the time of this report, authorities believe that the poverty rate is now even higher.

In tracing the program's progress, it was noted that the poverty level hovered around the 22% level from 1957 to 1960, and then started to drop steadily until 1968, when it leveled off at 11.5% to 12%. It remained there through 1979, before the rise of the last two years.

When one considers that the United States is a leader among the developed countries and has only six percent of the total world population, how utterly futile the fight against poverty must seem to the undeveloped, poor nations. Of the thirty poorest nations on earth, twenty are in Africa; the others are scattered along the ragged edge of the world from Yemen to Haiti. Some two hundred and seventy million people live in these nations, which is comparable to the population of the United States. These do not have much in this present life and have less hope for the future. Conditions have not improved in these thirty nations. The Brandt Commission report made for the World Bank said of these nations, "Each of them has a slim margin between subsistence and disaster, and they are all circumscribed by their ecology and their dependence on international market forces [which are] beyond their control." The question raised is, "Will help from the outside be even harder to come by?" From the outcome of several conferences held in the last year, the answer to that question is "Yes." The developed countries are finding it more difficult to help these nations.

An incident involving Jesus led to a statement by him which confirms that we should expect such conditions of poverty in the world. This occurred about one week before his crucifixion, and is recorded in John 12:1-8: "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a

pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

It might appear from Judas Iscariot's question, "Why was not this ointment sold for three hundred pence and given to the poor?" that Judas was more concerned about the poor than was Jesus. But this was not so. John, in writing about this incident, makes it plain that Judas was not concerned about the poor, but rather that he tried to use the poor as a means of getting more money for his own selfish ends. Judas Iscariot never escaped the influence of greed and selfishness that is so prevalent in this present evil world. He was the treasurer for the little band of disciples and the small amount of money they possessed was entrusted to him. This responsibility became a temptation for Judas to steal from the treasury. Jesus was aware of Judas' failings. Therefore, in replying to Judas, he made the observation that the poor would not be able to change their lot in this life, and that there would be many opportunities to do them good. This has been so. The greed and selfishness of this present evil world has made poverty a continual condition for great numbers of the people in the world.

There is no doubt that Jesus taught his disciples to give to the poor in order to alleviate their suffering. At the same time, they did not have much in the way of worldly goods to give to the poor. How much money were they likely to have? Not very much. At one time, according to the account in Matthew 17:24-27, it appears that they had almost none. They had come to Capernaum and Peter was approached by the tax

collectors concerning paying tribute. Although Jesus reasoned that they were not subject to the tax, he instructed Peter to cast a hook into the sea to catch a fish in whose mouth he would find the tribute money which would be used for payment of tax for both of them. The method used by Jesus to pay the tax indicated that there was not an abundance of funds on hand for this purpose. As always, Jesus depended entirely on his Father to provide things needful.

At an earlier time in Jesus' ministry, a sum of money is mentioned: two hundred denarii (about one hundred and twenty of today's inflated dollars) which could have represented the full amount of money in their treasury. The occasion is recorded in John 6:1-13. Jesus had gone to a desert place and was sought out by over five thousand people. When he saw the people, he had compassion upon them and healed their sick until evening. Then his disciples suggested that he send the people away so they could go to the villages and buy food. But Jesus answered, "Give ye them to eat." (Matt. 14:13-16) In the account given by John, it is recorded that Jesus asked Philip, "Whence shall we buy bread that these may eat?" Philip's answer was that two hundred denarii would not "buy enough bread for each of them to get a little." (John 6:7, RSV) Jesus did not depend on the money to buy bread. Rather, he performed a miracle, with the assistance of his Father, to provide an abundance of food, not only of bread but of fish also, and fed five thousand men, besides women and children.

Jesus was especially solicitous of the poor. There may have been many times when he and his disciples used the small amount of their earthly goods to give to the poor. This seems evident from the recording by John of the conversation between Jesus and Judas at the Last Supper (John 13:21-30), which was followed by John's comment, "Now no one at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said

unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.' Judging by this comment, Judas may often have been sent on a mission to give to the poor.

It had been prophesied in Isaiah 61:1 that the ministry of Jesus would include preaching good tidings unto the poor. Although the King James Version translates this verse in Isaiah, "preaching good tidings to the meek," the particular Hebrew word means humble and would include those who have been humbled by the adversities of life. Jesus did fulfill this prophecy. At the beginning of his ministry, as was his custom, he went to the synagogue in Nazareth and read from this prophecy of Isaiah. After reading, Jesus sat down and said, "This day is this scripture fulfilled in your ears." (Luke 4:18-21) Wherever Jesus went he preached about the kingdom of God. When he was ministering in Capernaum and in the other cities in Galilee, the inhabitants besought Jesus that he should not depart from them: "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4:43

Later, when John the Baptist was imprisoned, he sent two of his disciples to Jesus to ask him, "Art thou he that should come, or look we for another?" (Luke 7:20) The answer Jesus sent back to John was, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." (vs. 22) We note that one of the signs sent to John was that the Gospel was being preached to the poor.

For centuries, all that the poor had to look forward to was a life of hardship, probably ending in a pauper's grave. Jesus brought them real hope by preaching the coming of God's kingdom. He taught them to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9,10) Through the miracles Jesus performed, many were convinced that Jesus was "that prophet that should come

into the world.” (John 6:14) They endeavored to take him by force, and to make him a king, but he eluded them. They did not know that he had first to give his life for them as a ransom. Then he would have to select his church—a task that would take about two thousand years. These things had to be completed before the promised blessings could come. Those who were invited to be of the church would have to be willing to lay down their lives in sacrifice, following in the footsteps of Jesus. This requirement is forcibly called to our attention in the incident of the rich, young ruler who came to Jesus, and which is recorded in the Gospels of Matthew, Mark, and Luke. The account in Matthew 19:16-22 reads as follows: “Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Jesus then told his disciples that it would be difficult for a rich man to enter the kingdom of heaven, and followed with an illustration that has often been misunderstood: “And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” (Matt. 19:24) This illustration was intended to show the necessity on the part of those who were rich to subject their interest in material things to the things of the Lord. It was not intended to indicate that it was impossible for a rich

man to enter the kingdom. Those who would be **willing** to give first place in their hearts to the things of God would be able to enter the kingdom. The needle's eye referred to a small gate within a larger gate for entering the city. Cities in olden times had walls for protection from their enemies, and at sundown the gates were closed and anyone desiring to enter the city at night could only do so through a small, guarded door within the large gate. This door was known as the needle's eye. A latecomer to the city could come to this small door; after identifying himself and being granted permission to enter, he could bring in his camel, if the camel were unloaded. Even then, the camel had to crawl on its knees to enter inside. Hence, in using this picture, Jesus was emphasizing the necessity for the rich to be willing to unburden themselves of material ambitions, and to be humble, in order to enter the kingdom.

Why did Jesus seem to favor the poor of this world and speak disparagingly of the rich? It is not because the rich man has wealth, but rather that in most cases he has not acknowledged God and given him the first place in his heart. The Lord used Hannah to utter a great truth in prayer, which was recorded in I Samuel 2:7-9: "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." The latter part of this prophecy refers to those who are "the poor of this world, rich in faith, and heirs of the kingdom," or the footstep followers of Jesus. (James. 2:5) However, a basic principle is cited at the beginning of the prophecy, which applies to everyone. God has the power to direct the affairs of men, even though he has permitted Satan to have a measure of power during this time when evil is permitted. God can

and will intervene at any time that is necessary to further his interests.

In this present evil world, Satan has been able to create great differences in our society. Many have amassed great riches, often through oppression of their fellowmen. For centuries, the poor and oppressed accepted their lot, until the increase of knowledge and learning of the latter days awoke them to awareness of their rights. Changes in government occurred. Today, more than one-third of mankind lives under governments that profess to be communist. Since these governments have ostensibly been champions of the needy and the poor, the plight of the poor in such nations should be of utmost interest and concern, especially to those who study world poverty conditions. However, it has been very difficult to obtain information on health, nutrition, literacy, and economic conditions under communism. Yet enough has become available for some authorities to make assessments and comparisons (mainly with non-communist countries). In these comparisons, neighboring non-communist countries are shown to be faring better than the communists. One writer summarizes the study as follows: "While every long-standing communist regime appears to have reduced both the extent and the severity of poverty in the society under its direction, available evidence does not suggest that Marxist-Leninist states have been particularly successful in accelerating the alleviation of material want." In this we see the failure of man-made solutions to economic inequities among the nations of the world. Inequities will continue as long as selfishness and greed (the chief tools of Satan) are permitted to flourish.

When Satan suggested that Job revered God only because the Lord had granted him great riches, God permitted Satan to afflict Job to show the real condition of his heart. "The Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand." (Job 1:12) But when Job lost all his possessions, his response was,

“The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” (vs. 21) The experiences of Job are intended to teach us the lesson of the permission of evil. How well we learn to put our complete trust in the Lord while in this environment of evil will have a direct effect on our final reward. At the end of Job’s trial, his wealth was restored twofold, which is a picture of how God will restore to mankind the wealth they had in the Garden of Eden. After Job’s restoration from affliction, Satan was not permitted to buffet Job. So, also, Satan will be bound during Christ’s millennial reign, and not be permitted to buffet mankind.

The condition of poverty has been used by some as an illustration of man’s life during this present evil world under the penalty of death. On the other hand, we have the various loyal angelic orders of beings created by God. These can be regarded as rich. Such was also the rich condition of our Lord Jesus in his pre-human existence as the Logos, described by the Apostle Paul in II Corinthians 8:9, “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

The various degrees of wealth or poverty among the people of the world are really but minor differences when we consider that all are under the same penalty of death. Many who are rich but have poor health cannot buy health or an extension of life. Death is the great equalizer of all men. A passage in the Book of Job shows how death (pictured by sleep) brings all people on the various levels of society to the same condition. After Job had been afflicted with boils over his entire body, he cursed the day of his birth and stated that it would have been better if he had died at birth, saying: “Why did I not die at birth, come forth from the womb and expire? Why did the knees receive me, or why the breasts, that I should suck? For then I should have lain down and been quiet; I should have slept; then I should have been at rest, with kings and counselors of the earth who rebuilt ruins

for themselves, or with princes who had gold, who filled their houses with silver. Or why was I not as a hidden untimely birth, as infants that never see the light? There the wicked cease from troubling, and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there, and the slave is free from his master.”—Job 3:11-19, RSV

But Jesus, who was rich, became poor, taking upon himself the form of a servant. “Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.” (Phil. 2:8,9) Jesus was willing to die on the cross as man’s ransom so that we through his poverty might be rich. Through this ransom, God will make rich all the world of mankind by restoring them to life and happiness in his kingdom of righteousness. In that kingdom, Satan will be bound and obstacles and hindrances to a prosperous and great society will be removed. It is then that social and economic inequalities will be removed, as the Prophet Isaiah has prophesied, “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”—Isa. 65:21-23 □

“The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth. and to the end of the world their words.”—Psalm 19:1-4, Leeser

International Bible Study Lessons

LESSON FOR SEPTEMBER 5

God Creates Persons

KEY VERSE: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7

SELECTED SCRIPTURE: Genesis 2:4-9, 18-25

THE first human being whom God created was Adam. The Hebrew word translated Adam means 'ruddy'. The same Hebrew word is also translated 'man' and it first appears in the Scriptures in Genesis 1:26, which reads in part, "And God said, Let us make **man** in our image, after our likeness." The Hebrew word translated 'Adam' and 'man' also is properly used to designate the entire human species. The Bible also applies this same word to both Adam and Eve.

The text states that God created Adam in his own likeness and image. This, of course, does not mean that this was literally so, because God is a great spirit being and man is flesh. The thought is that man was created in the mental and moral image of God; that is, for example, having the same capacity for such mental processes as the ability to reason, and on the basis of reasoning, come to a conclusion. Man is able to reason concerning right and wrong and,

in fact, God has invited man to reason with him.—Isa. 1:17, 18

It is only because of the superiority of the brain that man is elevated above the lower animals. In Ecclesiastes 3:19, 20 we read: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as one dieth, so dieth the other; yea they have all one breath; so that a man hath no preeminence above a beast—all go unto one place; all are of the dust, and all turn to dust again." In describing the process of creating Adam, the scripture states, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He was not given an immortal soul which supposedly escapes from the body when it dies and continues to live in heaven, hell, or purgatory. **Man is a soul, composed of a physical body which has been animated by what the Bible calls the breath of life.**

The word 'soul' in the Genesis account is a translation of the Hebrew word **nephesh**, which simply means 'a living creature'. The same Hebrew word is translated with the same meaning even when the reference is to the lower animals. The earth was especially prepared for man, and man was peculiarly adapted to the conditions here on earth. Everything on the earth was created for man to use and enjoy.—Gen. 1:29-31

God knew it was not good that man should be alone, and so he created a helpmate for him. In Genesis 2:21-23 we read: "And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man."

After Eve was created, Satan was successful in tempting her to disobey God's instructions and, in the process, he accused God of being a liar, stating, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing

good and evil." (Gen. 3:4, 5) God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3:3) This is why Jesus said that Satan was "a liar and the father of it." (John 8:44) We know that Adam also entered into the transgression and that because of this the sentence of death was passed upon them and, therefore, on all of their progeny—the human race. (Gen. 3:19; Rom. 5:18, 19) But our first parents and their progeny were not left without hope, for God promised them a seed who would be a deliverer and, by the resurrection, would, in due time, give all an opportunity for life in the kingdom.—Gen. 3:15; Gen. 22:16-18; John 5:28, 29; Gal. 3:16, 29; Rev. 22:17

God in his foreknowledge had planned a way of escape from the consequences of man's transgression, for the Scriptures tell us that it was foreordained before the foundation of the earth that Jesus, as the antitypical lamb of God, would die and provide the ransom price for Adam and his race. (I Pet. 1:18-20; I Cor. 15:20-23) The opportunity to regain life through Jesus, the Redeemer, is a provision of divine grace, a manifestation of God's great love for mankind and his desire to fulfill the original purpose for which man was created. □

God Makes a Covenant

KEY VERSE: "In the same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land."

—Genesis 15:18

SELECTED SCRIPTURE: Genesis 15:1-6, 12-18

THE Lord first began dealing with Abram when he was in Ur of the Chaldees. He appeared to Abram and made a covenant with him to the effect that if he would "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee . . . I will make of thee a great nation . . . and in thee shall all families of the earth be blessed." (Gen. 12:1-3) This was the promise that was the motivating force in the life of Abram. Associated with this covenant was the fact that Abram was to have a seed. But Sarah, his wife, was barren and as they both grew older over the many years that the Lord dealt with them, Abram became more and more concerned about fulfillment of God's promise of a seed.

In the fifteenth chapter of Genesis, this anxiety is expressed in verse three: "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." By this, Abram was apparently willing to accept a child born of a

woman other than Sarah as his heir, provided that such an arrangement was approved by God. But God said, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (vs. 4) And then the account continues, stating that Abram believed God and it was accounted to him for righteousness.—vs. 6

After this Abram expressed concern about another aspect of the covenant which God had made with him, and that was concerning the land promised to him. God said, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he [Abram] said, Lord God, whereby shall I know that I shall inherit it?" (Gen. 16:7) Abram felt the need of a further assurance, and so the Lord gave him the needed anchor to his faith by making another covenant with him. The Hebrew word translated covenant is *bereth*. It means 'to cut', to make a compact (made by passing between pieces of flesh). The account continues, describ-

ing the cutting of three animals into six parts and two birds that were not divided, and these were spread out on the ground. God then is pictured as a smoking furnace and a burning lamp passing between the pieces as a means of sealing the covenant. Then the account continues, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18

As time continued to pass and Sarah remained barren, she began to lose faith in God's promise to provide a seed and she arranged for Abram to take her handmaid, Hagar, as a concubine. From this union a child was born who was named Ishmael. God seemingly did not object and apparently for some time Abram thought Ishmael was to be the promised seed. But in Genesis seventeen we read that God again appeared to Abram and confirmed the fact that the original covenant was made with him (the implication is that it was not made with Sarah) and that it would be fulfilled. (vs. 4) It was also at this time that Abram's name was changed to Abraham, which means 'a father of many nations'. The account continues, stating that Sarah would bring forth a child and his name would

be Isaac, and the covenant would be renewed with Isaac.—Gen. 17:21

As for Ishmael, God promised that he would make of him a great nation and would bless him. (Gen. 17:20) The Apostle Paul, in Galatians 4:21-31, tells us that this entire experience of Abraham with these two wives was an allegory, and that Hagar represented the Law Covenant and Sarah represented the Sarah feature of the Abrahamic Covenant. Ishmael, the son of Hagar, represented the Jewish nation. Isaac, the son of Sarah, represented the long-promised seed—the seed of blessing.

God reaffirmed his original covenant with Abraham after he had severely tested him by asking him to sacrifice Isaac, the son of promise. Abraham was willing to carry out God's instructions, believing that God would resurrect Isaac from the dead in order to fulfill his promise to provide a seed. (Gen. 22: 15-18; Heb. 11:17-19) The Apostle Paul tells us the seed promised to Abraham was Christ. The meaning of the word Christ is 'anointed', and Paul continues, pointing out that Christ, the anointed seed, was to be composed of Christ the head and his faithful footstep followers.—I Cor. 12:12-14; Gal. 3:16, 26-29 □

God Gives Jacob a New Name

KEY VERSE: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with man, and hast prevailed."—Genesis 32:9-12, 22-30

SELECTED SCRIPTURE: Genesis 32:9-12, 22-30

NAMES in the Old Testament time when changed, especially by divine direction, often reflected a new purpose or a new responsibility in the person's life. For example, Abram's name was changed to Abraham, which means 'father of a multitude'. Sarai's name, which means 'contentious', was changed to Sarah, which means 'princess'. When Jacob's name was changed to Israel, this was for a purpose also, and reflected the increased role Jacob was to have in God's arrangements. But this added honor was not to be his until he had been proven and tested.

After some forty years, the Lord instructed Jacob to leave Padan-aram and return to his native land, Canaan. (Gen. 31:3) He had many unpleasant experiences with his uncle, Laban, and was now ready to demonstrate faith in the overruling providences of the Lord. However, the last experience Jacob had with Esau, who still lived in Canaan, was fresh in his mind, and from

the standpoint of the flesh he was afraid. Jacob was now ninety-seven years old, and rich in flocks and herds; and with his wives and twelve sons he started on the long journey of four hundred and fifty miles. Progress was slow because of the herds, giving Jacob much time to meditate upon the very probable hostile reception he would receive from Esau. Yet, in spite of his fears, he was obedient in carrying out God's instructions to return to Canaan and a confrontation with Esau.

As Jacob neared Canaan, he sent messengers ahead with gifts to Esau, but in return he learned that Esau, with four hundred mounted men was coming forth to meet him. This news aroused Jacob's worst fears. In preparation for what he assumed would be an unpleasant meeting, he divided the people who were with him, and the flocks and herds, and the camels, into two bands, "and said, If Esau come to the one company and smite it, then the other company which is left shall

escape.” (Gen. 32:8) Then Jacob went to God in prayer. In his prayer he acknowledged God as the source of all his blessings which were first enjoyed by his grandfather, Abraham, and later by his father, Isaac. He reminded God that he was where he was because of obedience to the instructions received from him. He stated, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I have become two bands.” (Gen. 32:10) Here Jacob acknowledged the bountiful material blessings he had received at the Lord’s hand, and also the promise of the future blessings represented in the birthright which was now his.

Apparently God sent a messenger to comfort and reassure Jacob, but the messenger withheld the blessing until Jacob demonstrated his sincere desire to receive it. This Jacob did by wrestling with the messenger to prevent him from leaving before he received the blessing. “And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.” (vs. 26) Then, in verse twenty-eight, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.”

The Lord answered Jacob’s prayer, for when Esau and his group came to where Jacob was waiting, “Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.” (Gen. 33:4) The Lord later confirmed what the angel had told Jacob, saying, “Thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.”—Gen. 35:10-12

On his deathbed, Israel (Jacob) blessed his twelve sons, and through them the patriarchal tribal arrangement was continued. (Gen. 49:1-33) After their time of slavery in Egypt, they were delivered by God across the Red Sea and led to Mount Sinai where the Lord began dealing with them as a nation under the Law Covenant. The nation was divided into twelve tribes, each carrying the name of one of Jacob’s twelve sons. The name Israel did have a prophetic fulfillment and the nation will continue to be used by the Lord even in the kingdom. □

God Preserves His People

KEY VERSE: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Genesis 50:20

SELECTED SCRIPTURE: Genesis 50:15-26

THE story of Joseph and how the Lord used him in a very special way is one of the most touching accounts in the Bible. Joseph was the favorite son of Jacob. His relationship with his father made the other sons jealous and in time they conspired to kill Joseph. They left him in a pit to die, but by the Lord's providence he was found by slave traders and was sold as a slave in Egypt. Because of his ability, he soon rose to a position of responsibility in his master's household, but he was falsely accused of a transgression and was put into prison. While he was there, two who were in prison with him each had a dream. Joseph, with the Lord's help, was able to interpret both dreams and the interpretations proved to be true. One of the prisoners, who had been a butler in the king's house, was restored to his former position and favor with the king. The other, who was a baker, was hanged in accordance with the interpretation of the dream. Joseph asked the butler to remember him in the

prison and speak a good word for him with the king, to the end that he might be released. But the butler soon forgot about Joseph, who continued to languish in prison.

After a time, Pharaoh had a dream and no one in the court was able to interpret it. The butler finally remembered Joseph, and recommended him to the king. Joseph was brought before the king and again with the Lord's help he was able to tell him the meaning of the dream. The interpretation was that there would be seven years of bountiful harvests to be followed by seven years of drought. Joseph suggested that someone who was wise should be appointed to manage the time of plenty and store part of the crop against the time of drought. Pharaoh very wisely appointed Joseph to oversee this project, and he made him the chief deputy next to himself.

When the drought came, Egypt was able to feed herself and was in a position to barter with her neighbors for money,

and when the money was gone they took lands, and eventually the people themselves were willing to become slaves in order to have food. It was during this time that Jacob and his family in the land of Canaan began to experience hardship because of the drought. So Jacob sent ten of his sons down to Egypt to buy grain. Remembering the terrible loss he had experienced when Joseph was lost, he refused to allow the youngest son, Benjamin, to go out of his sight. When the ten sons arrived in Egypt they were recognized by Joseph, and while he felt compassion toward them, he did not want to make himself known until he had tested them as to their condition of heart and remorse for the crime they had committed against him. He treated them with suspicion and, even though he gave them grain, he held one of them as a hostage and demanded that when they returned they were to bring with them Benjamin as proof of their identity. This, of course, was very difficult for Jacob, but he finally relented.

When the ten brothers, including Benjamin, arrived in Egypt for more grain, they were met by Joseph, who then released the hostage and invited them all to eat with him. But Joseph wanted to impose one final test on them

before he identified himself. He had his silver cup secreted in Benjamin's bag. After they left to return home, Joseph had the little group intercepted and the cup was found in Benjamin's bag. They were all returned to face Joseph. It was Judah's impassioned plea on behalf of Benjamin and on behalf of Jacob that let Joseph know there had been a change of heart with his brethren; he then identified himself and there was a joyful reunion.

Later the entire family was moved to Egypt, and Joseph cared for them. When his brothers expressed remorse, Joseph answered, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." (Gen. 45:7,8) On his deathbed Jacob said to Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."—Gen. 48:3, 4 □

Christian Life and Doctrine

THE KINGDOM OF GOD

Part III

The Results of Its Establishment

THROUGHOUT all the ages of his existence upon the earth, man has striven commendably for certain worthy goals of life. These basic desires of humanity have been described in different terms, such as life, liberty, and the pursuit of happiness.

Statesmen have endeavored to bring about peace and goodwill among the nations. Government heads have striven for political independence and economic and social benefits for their countries. Champions of civil liberty have highlighted the needs and rights of the individual, regardless of race, creed, or color. Scientists have produced timesaving and laborsaving inventions. Doctors have waged a continual battle against disease and sought ways of improving man's health and lengthening his life.

Yes, noble men of every period and in every walk of life have sought to elevate the position of the human race. Notwithstanding these lofty aspirations to improve the lot of humanity, what of any consequence has actually been accomplished?

It is true that recent centuries have witnessed a gradual rise in the economic living standards of many people. But has anything constructive been achieved in attacking the basic cause of man's problems? Has the greed or hatred or selfishness or other sin lurking in the hearts of men been erased, or even lessened? In the thousands of years of his history on earth, has man's life been altered to remove the fears of economic loss, war, sickness, pain, or death?

None can deny that all these basic evils still plague the human race and will continue to do so unless superhuman power is employed to extricate man from his plight. And this is the very assurance that is found recorded in the Bible. God has not forgotten the needs of his earthly creation and has designed a master plan by which it will be restored to its original perfection.

Resurrection of the Dead

Of all the major world religions, the Bible alone teaches an actual resurrection of the dead. Although the heathen religions believe in life after death, life is defined by these as an indestructible entity which never ceases to exist once it has begun. Death is considered a gateway into another form of life, higher or lower, thus bypassing the need for resurrection and substituting reincarnation or transmigration of souls instead.

In sharp contrast to this, the Bible teaches that everlasting life was a gift of the Creator and was taken back because of disobedience to the divine will: "The soul that sinneth, it shall die." (Ezek. 18:4) Death is described in the Bible as a very real condition, completely devoid of life in any form, and as a great enemy of mankind.—Eccles. 9:5,10; Ps. 146:4; I Cor. 15:25,26

Only by the grace of God and the atoning work of Jesus Christ is it possible to have an individual's life restored through resurrection. Perhaps the greatest of all the promises which God has made regarding the kingdom is found in the scriptural declaration, "There shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

The establishment of a divine government upon earth is intended to be a blessing, not only to those living at the time, but to all people, living or dead. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28,29) No other source but the Bible has produced a message of such

comfort and hope, giving assurance to all that their deceased loved ones will return from the depths of the grave.

To those who find this feature of the plan of God difficult to believe, the Apostle Paul declared, "Why should it be thought a thing incredible with you [King Agrippa], that God should raise the dead?" (Acts 26:8) The mighty God who was able to form human beings originally is also able to recreate them and restore them to life. The great sacrifice of Jesus, having satisfied divine justice by atoning for the disobedience of Adam, guarantees the resurrection of all mankind. "For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The divine arrangement in the resurrection includes a plan for the gradual awakening of all the dead, in two broad stages. The first to be benefited will be the footstep followers of Jesus, who have part in what is termed "the first resurrection." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Next in order will be the residue of mankind, all those who are to be blessed by the kingdom reign of the church class. These will be given the opportunity of remolding their lives in harmony with the precepts of Christ.

Notice these two phases of the resurrection as they are mentioned in I Corinthians 15:22,23, "in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming [during his thousand-year kingdom reign]." Here the phrase "Christ the firstfruits" includes the entire church class who are to be raised first. This is corroborated in James 1:18, which reads, "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures."

The use of the terms "firstfruits" and "first resurrection" suggests that there will also be "afterfruits" and a "second resurrection." God has destined that more than just the

church class should obtain salvation. In a prophecy of the resurrection of all mankind, Job wrote: "If a man die, shall he live again? . . . Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14,15) Moses expressed it in this way: "Thou turnest man to destruction [as punishment for sin]; and sayest, Return, ye children of men [because the sacrifice of Christ has atoned for sin]."—Ps. 90:3

If all mankind is to be resurrected, the question might be asked, "What is the difference between the first and second resurrections?" The chief difference, apart from the order of awakening, is the type of salvation that is attained. For the church class a heavenly reward is promised, which will mean a change of nature from the human to the spiritual. Spiritual bodies with an accompanying greater range of abilities will be necessary for those who will share the kingdom reign with Christ.

For the residue of humanity there will be no change of nature, since God originally intended to have an earthly creation, and the object of the resurrection will be to restore it to the perfection which was lost in Eden. Man will be restored to his earthly home and, under the guidance and supervision of Christ and his church, will be granted the opportunity—by obedience to the righteous laws of the kingdom—of living there forever.

The Apostle Paul summarized the two salvations to be manifested in the resurrection when he wrote: "All flesh is not the same flesh. . . . There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. . . . There is a natural body, and there is a spiritual body. . . . As is the earthy, such are they also that are [resurrected to the] earthy: and as is the heavenly, such are they also that are [resurrected to the] heavenly."—I Cor. 15:39-48

A final testimony is provided by Jesus himself. Notice how his words recorded in John 11:25, 26 provide confirmation that all mankind will be granted an opportunity for life in the general resurrection. Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Verse twenty-five applies to the followers of Jesus in this life. All those who exercise faith in Christ, though still subject to death, are nevertheless promised renewal of life in the resurrection.

Verse twenty-six applies to the world of mankind after their resurrection in the millennium. Whosoever believes in Christ at that time and is willing to accept the divine arrangements in the kingdom era will never die again.

There are several passages of Scripture which deserve special consideration at this point. These texts have been understood to teach that unbelievers will be brought forth in the resurrection only for the purpose of being condemned and reassigned to their fate of doom. A proper understanding of the resurrection should harmonize all the promises of God pertaining to the eventual blessing of the human family during the thousand-year kingdom. Any view that falls short of this would not be honoring God's grand purpose in restoring the dead. The whole object of the resurrection is to provide all the willing and obedient of mankind the opportunity of gaining everlasting human life.

The first of these texts which are generally misunderstood is Revelation 20:5. As it stands in the Authorized Version, it appears to contradict many of the promises of God for the blessing of humanity during the thousand-year kingdom period. It seems to place the general resurrection of the world at the very end of the millennium, which would not permit anyone to benefit from the reign of Christ and his church. It reads, "But the rest of the dead [apart from the

church] lived not again until the thousand years were finished.’’

The passage is of doubtful authenticity. Since it is omitted in both the Sinaitic and the Syriac manuscripts (the oldest copies in existence), it raises the possibility that it could be spurious and not a part of the original inspired Book of Revelation. On this basis, then, its authority could no longer be accepted as equal to that of other scriptures.

There are two other scriptures which also need to be examined. The first reads: “All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:28,29) The second, which is similar to this, states, “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Dan. 12:2 Both of these verses briefly describe the two classes in the resurrection. Both highlight the reward of the righteous and the punishment of the unrighteous.

The question at issue in these two passages is, what is the nature of the punishment inflicted upon the unbelievers who come forth in the resurrection? The Authorized Version defines it as ‘damnation’ and ‘shame and everlasting contempt’. The Greek word **krisis**, here translated ‘damnation’, is actually defined as ‘judgment’, **Young’s Analytical Concordance**, and the word is so rendered in the Revised Standard Version. A resurrection to judgment is by no means the same as one of damnation, and it actually implies that divine favor will be granted to those judged.

The Hebrew word **olam**, translated ‘everlasting’ in the expression ‘everlasting contempt’, may sometimes be defined as ‘age-lasting’. Since an indefinite period of time is actually signified, it can change the thought of the text altogether. The scorn and contempt attached to the unrighteous will last only for an age, or for the time required by them to amend their ways. By accepting the righteous provisions and

arrangements of the kingdom, these will have an opportunity gradually to improve their reputation.

When first brought back from death, this class is placed in a shameful and contemptible position because of their degraded characters and the memory of their misdeeds. By humbling themselves and becoming obedient to the laws of the kingdom, these may begin on an upward course. If they turn completely from the error of their ways to full obedience to the Lord, the contempt for their former sin will give way to a new acceptance and respect. The age-lasting contempt for them will then have come to an end. Of this class God will say, "I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34) Thus, even these texts become harmonious with the general tenor of the Scriptures pertaining to the resurrection and the judgment.

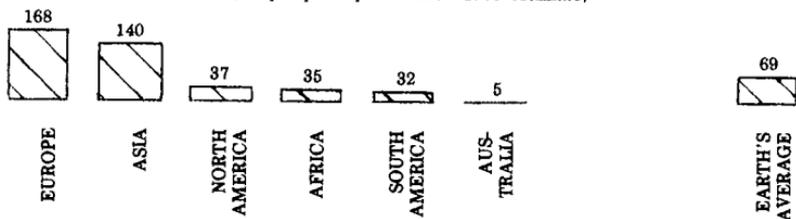
Will There Be Room?

The foregoing discussion has called attention to the fact that God's plan calls for a resurrection of all those who have died and for their restoration upon the planet Earth. Some who are practical-minded might object to the feasibility of all the dead being restored to life upon the earth, supposing that there would not be sufficient land area to support them. It may readily be shown, however, that these fears are unfounded.

While it is true that within 200 years there would not be sufficient space remaining on the earth to support comfortably even the living, it is likewise true that today there is ample space remaining for both the living and the dead. Though this statement appears contradictory, it may be verified easily by reference to the chart, "Low Population Densities of Earth's Continents," and to the chart, "High Population Densities of Selected World Areas." Data for charts based largely upon: "Density of Population," **The World Almanac and Book of Facts** (1978 ed.), pp. 189, 439, 511.

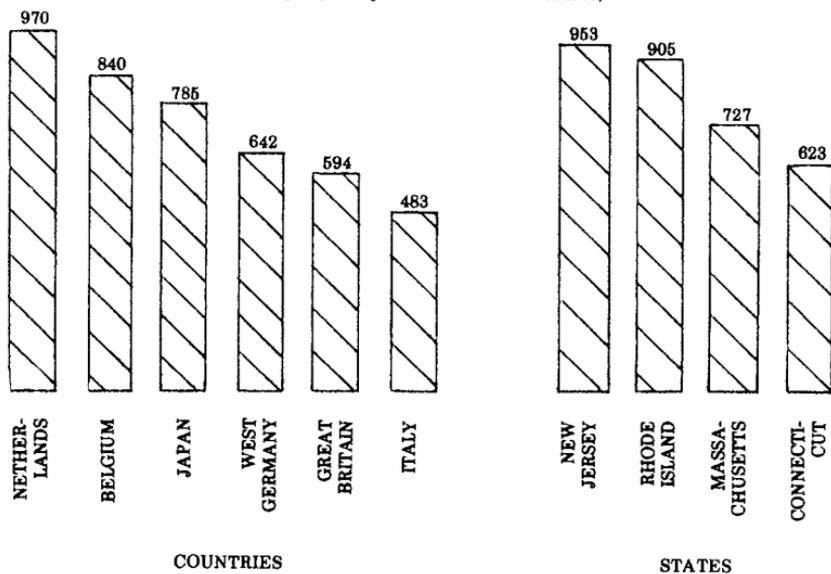
LOW POPULATION DENSITIES OF EARTH'S CONTINENTS

(People per square mile—1976 estimate)



HIGH POPULATION DENSITIES OF SELECTED WORLD AREAS

(People per square mile—1976 estimate)



The first graph shows that today there are vast continents that are barely inhabited at all. Four continents have an average of twenty-seven people per square mile. The average density for the entire earth is only sixty-nine per square mile, which is about the same as the average in the United States. Yet a government study of this country pointed out that only one percent of the land is being used for living purposes and an additional two percent of it for working space. Think of all the emptiness that still awaits man's use!—"Population Density High," **Daily News-Post**, October, 1959

The second graph shows that it is a very feasible proposition for all the resurrected dead and the present living generation to live together comfortably upon the earth. It has been estimated by the Eugenics Department of the Carnegie Institute that some thirty billion people have lived on the earth since the beginning of recorded history about six thousand years ago. (G. Stimpson, **A Book about a Thousand Things**, p. 140) Thirty billion people distributed evenly over the earth's land area would give a density of 530 per square mile.

Surprising as this may seem, this figure is actually lower than the density of many countries today, such as Great Britain, West Germany, Holland, and Belgium, and less than some states, such as New Jersey, Massachusetts, and Rhode Island. Notice that a very high standard of living is being supported today in many different world areas where the population density is greater than 530. Surely, then, the world as a whole should have little difficulty in supporting its total population during the kingdom, when man's total economy will be devoted to peaceful and profitable pursuits.

Now that it is evident that sufficient living space still remains to support comfortably both those people now living and all who died in the past, it becomes possible to appreciate a little more fully the resurrection feature of God's plan. But there is still one further objection that might be raised.

Will it be possible from an agricultural standpoint to raise sufficient food to feed the resurrected billions? The Bible answers in the affirmative and provides interesting clues in predicting how this will be accomplished.

Micah 4:1-3 reads: "In the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains. . . . And he shall judge among many people, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks." Here in symbolic language we are told that under divine supervision the nations will direct their tremendous resources, not to war, but to peaceful and profitable pursuits, including the feeding of restored humanity.

Psalms 67:4-6 states: "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . Then shall the earth yield her increase." When man's efforts are channeled constructively to solve the food problem, when modern methods of agriculture are adopted worldwide, when surpluses are used and not burned and otherwise destroyed, and when new sources of energy are tapped to irrigate barren wastelands, the earth will bring forth abundantly. As predicted in Isaiah 35:1, even "the desert shall rejoice, and blossom as the rose."

Judgment of the World

The thousand-year kingdom period may also be considered from another standpoint. The Bible speaks of a time when God "will judge the world in righteousness by that man [Christ] whom he hath ordained." (Acts 17:31) Contrary to tradition, the judgment day (epoch, or period of time) will not be a doomsday to be regarded with fear and dread by all mankind. The judgment day of the Bible is actually the same thousand-year day of the kingdom and millennial reign of Christ. Well has the poet written concerning it:

“A thousand years! earth’s coming glory!
’Tis the glad day so long foretold;
’Tis the bright morn of Zion’s glory
Prophets foresaw in time of old.”

The Scriptures are replete with references to the judgment day, giving assurance that it will be a grand and desirable time in which all people will be blessed. In I Chronicles 16:31-33 it is written: “Let the heavens be glad, and let the earth rejoice: . . . let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.”

The psalmist adds: “Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. . . . Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”—Ps. 98:4, 8, 9

The Apostle Paul furthers this thought of the blessedness of the judgment day by saying: “God . . . hath appointed a day, in the which he will judge the world in righteousness . . . whereof he hath given assurance unto all men.” (Acts 17:30, 31) There would be little point in giving all men assurance of a future judgment unless it were to be a favorable time for them.

Further evidence of this is given in the Old Testament description of how judges were raised up by God to execute justice and relieve oppression among the Israelites. Throughout the administration of the judges the people were blessed. For an example, see Judges 3:9-11. Concerning the future kingdom, God has promised: “I will restore thy judges as at the first.” (Isa. 1:26) Then the blessing of the people will not be confined just to Israel but will be poured out upon all nations.

We believe that the judgment day will be a thousand-year period devoted to the education of mankind in the ways of

righteousness. The Apostle Peter links the judgment day with a thousand years in II Peter 3:7, 8. In verse nine he says God is "not willing that any should perish, but that all should come to repentance" during this period. "God . . . will have all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:3, 4

The gradual process of enlightenment is shown by these words: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) The Gospel shall be made so plain that even the fool will understand and respond: "And an highway shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not pass over it; but it shall be for those: the men, though fools, shall not err therein."—Isa. 35:8

Some matters will have to be unlearned also: "Nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. 4:3) Then, at the close of the thousand years, when the lessons of righteousness have been fully learned, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34) Then also will come to pass the saying: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

There will be a small group of incorrigibles, however, who will stubbornly refuse to make progress toward righteousness in the Millennial Age and must suffer the consequence, which is "the second death." In the parable of the sheep and the goats (Matt. 25:31-46), these are the ones who prove unworthy of life and are condemned to "everlasting fire," which the Revelator says is a symbol of second death: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire which burneth

(Continued on page 38)

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Elmhurst WKDC 1530 8:15 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

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

INDIANA

Gary (Sat.) WWCA

Hammond WJOB 1230 8:30 a.m.

La Porte WCOE

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.

Portland WDCS-FM 9:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

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

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

Port au Choix, Nfld.

CFNW 12:15 p.m.

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

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

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

Oshawa, Ont. CKLB 1350 7:15 a.m.

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

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

Prince Albert, Sask.

CKBI 900 7:30 a.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano

FM 83.300 11:30 a.m.

Euro Tele Radio Calabria

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

Radio Corleone Centrale

FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID

GEORGIA

Albany WTSG
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWS

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBD

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg Channels 19, 24, 31, 33	
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach Channel 11	
Huntsville-Decatur-Florence Channel 9		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Mobile-Pensacola Channels 19, 29		Hartford-New Haven Channel 33		Albany Channel 13	
Montgomery Channels 6, 22		Storer-Rollins-Southern Connecticut		Atlanta Channels 6, 17, 21, 22, 25, 27, 28, 30, 36	
ARIZONA (6:30 a.m.)		Valley		Cable TV Co. Fayette Telecom	
El Centro-Yuma U.A. Columbia		DELAWARE (8:30 a.m.)		Augusta Cablevision	
Phoenix Channels 2, 17, 30, 31		Philadelphia Channels 2, 22		Columbus Channel 18	
Tucson Channels 2, 17, 20		FLORIDA (8:30 a.m.)		Tallahassee Channel 12	
Sajuro Cable		Pt. Lauderdale Channel 25		IDAHO (6:30 a.m.)	
ARKANSAS (7:30 a.m.)		Broward-Dade-Hollywood		Boise Channel 18	
Fort Smith Channel 10		Pt. Myers-Naples Channel 9		Idaho Falls Channel 10	
Joplin-Pittsburg Channel 19		Jacksonville Channels 20, 22		Spokane Channel 5	
Jonesboro-Little Rock Channel 15		Orlando-Daytona Beach Sanlando ATC		ILLINOIS (7:30 a.m.)	
CALIFORNIA (5:30 a.m.)		Miami Channels 5, 7, 18, 25		Chicago Channels 14, 19, 21, 33	
Fresno Channel 13		Panama City Channel 2		Davenport Channels 7, 19	
Los Angeles Theta Cable		Sarasota Channel 12		Teleprompter	
San Diego Channel 22				Evansville Channel 12	
San Francisco Channel 18				Peoria Channel 19	
San Luis Obispo Channel 26				St. Louis Channel 23	
				Southwestern Metro East	
				INDIANA (8:30 a.m.)	
				Chicago Channel 10	

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

(Continued from page 31)

with fire and brimstone: which is the second death.”—Rev. 21:8

At the close of the millennium, it indeed “shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.” (Acts 3:23) God will not permit the disobedience of a few individuals permanently to blight his otherwise perfect creation. Disharmony with God leads to an existence which is injurious to self and others and will therefore be justly punishable by “the second death,” which is eternal oblivion and extinction of life.

The overall view of God’s completed plan of redemption will prove to all that he has been a very successful Creator of the human race. The present Gospel Age will have represented the day of salvation for the church: “Behold, now is the accepted time; behold, now is the day of salvation.”—II Cor. 6:2

The future Millennial Age will have afforded the opportunity for the world’s conversion: “And the Spirit [Christ] and the bride [the glorified church] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—Rev. 22:17

In the grand finale of God’s plan, the great majority of all the vast multitudes of humans brought into existence will have gained everlasting life. As the Scriptures present it, “The abundance of the sea shall be converted unto thee.”—Isa. 60:5

Some Christians object to this view of the judgment day, considering it to be an unwarranted second chance for the world to be saved. Not appreciating the full extent of God’s love for his creatures, they feel he has restricted salvation only to the church class. Since the church is being called in this present age, it would naturally follow that all salvation would then be limited to this life.

On the basis of this understanding, consider for a moment how God's plan would be limited in its effectiveness. Think of the vast multitudes of humanity born in the pre-Christian era who never heard the Gospel or the name of Christ. Are they to be doomed just because they happened to live at the wrong time?

Consider the other billions who were never reached by the Gospel during the present age. Think, too, of the countless others who have been confused by the conflicting and contradictory messages being preached on every hand. Are all these likewise to be eternally lost?

The culmination of such a view would permit the salvation of only a relatively few of God's creatures, only those who were worthy to become members of the church class. The great majority of humanity, by circumstances largely beyond their control, would have been born to die. Thus God would be a very unsuccessful Creator if only a small percentage were to benefit from the blessings of eternal life. The poet displayed a deeper insight into the plan of God when he wrote:

“For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
Search the Scriptures, search and see
God's great kindness unto thee.

“But men make his love too narrow
By false limits of their own,
And they magnify his vengeance
With a zeal he will not own.
Search the Scriptures, search and see
God's grand law of equity.”

This is the basic issue concerning the world's judgment day: will it truly be a thousand-year opportunity (a so-called second chance) of attaining to the moral and spiritual standards of righteousness, or will it merely be a single

twenty-four-hour day designed to rehear and recondemn the sinners back to their fate of doom? We believe it may be clearly shown from the Scriptures that mankind as individuals never really had a first chance or full opportunity for life and that Jesus' atoning sacrifice upon the cross guarantees this to all.

It was only Adam, the father of the human race, who was originally on trial for life and, as a result of his failure, plunged all of his posterity into the condemnation of death. The logic and justice of the ransom sacrifice require that, as the whole human race was condemned in Adam, so likewise the whole race should be redeemed in Christ. The Apostle Paul expressed this by saying: "For as by one man's disobedience [that of Adam] many were made sinners, so by the obedience of one [that of Christ] shall many be made righteous."—Rom. 5:19

There are additional evidences to show that the human race could not previously have had a full and fair opportunity for gaining everlasting life. The Scriptures teach that every descendant of Adam was born "in sin" and "shapen in iniquity." (Ps. 51:5) Could it be said that anyone laboring under this handicap of inherent sin had a full or fair chance?

It is written of the present age that "darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Not until the Millennial Age shall this veil of darkness upon the people be lifted: "He [God] will destroy in this mountain [kingdom] the face of the covering cast over all people, and the veil that is spread over all nations."—Isa. 25:7

Paul offers an explanation of why so few respond to the true Gospel in the present age by mentioning the blinding influences which hinder the people. (II Cor. 4:4) The Revelator refers to these same evil influences and predicts that they will be removed during the thousand years.—Rev. 20:2,3

In Jeremiah is found another prophecy which contrasts the present age with the kingdom age. "In those days they shall

say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29,30) Today it is true that because the fathers (our human ancestors back to Adam) have eaten a sour grape (have sinned and disobeyed God's laws), the children's teeth are set on edge (we bear the penalty of condemnation and the traits of sin).

In the kingdom age, however, this saying shall be done away with. Then it will be true that whoever dies "shall die for his own iniquity." The opportunity for life will be extended on an individual basis, and no one will be penalized for the misdeeds of an ancestor.

There are still other Bible references which explain the character of the judgment day. Turn to the parable of the sheep and the goats, recorded in Matthew 25:31-46. This parable describes those who are doing the judging, those who will be judged, and the basis of the judgment.

First, who is doing the judging? "When the Son of man shall come in his glory, and all the holy angels with him . . . he shall separate them one from another." From this text it appears that Christ is judging; and other scriptures reveal that the church class will be glorified with him at that time and will share in the work of judgment. For example, I Corinthians 6:2 reads: "Do ye not know that the saints shall judge the world?"

In the parable, the holy angels is a reference to the saints. The Greek word **aggelos** translated 'angels' (**Young's Analytical Concordance**) actually means 'messengers' or 'agents', who in this instance are the resurrected saints. Compare the similar wording of another text found in Colossians 3:4, which reads, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Since the church class is sharing in the judgment work, it becomes evident that the only ones left to be judged are the

rest of mankind, those who did not attain salvation during the Gospel Age. The sheep and the goats, then, are descriptive of the obedient and disobedient classes which will develop during the course of the thousand-year judgment day, after the world has been brought forth in the resurrection.

Those who are willing to conform themselves to the laws of God and strive to overcome the sinful tendencies left over from the present life will be eligible for the reward: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—vs. 34

The parable continues by showing that those who are unwilling to change their ways and to imbibe God's law of love, shown in their lack of helpfulness toward their fellowman, will be condemned to the second death, here shown by the symbol of everlasting fire. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire." (vs. 41) This agrees with the text already cited that "every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

One more picture of the judgment day should be examined. It is a description of the dead being judged by the things written in the books, found in Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works."

Do these books contain an account of all the deeds of men, good and bad, committed in the present life? We do not think so. From God's standpoint all men are already condemned through Adam; on the basis of their own deeds none would be worthy of life. "There is none righteous, no, not one."—Rom. 3:10

These books are a symbol of the will of God. As the books are opened, God's will is revealed to men. During the

judgment day the books will be continuously open so that men may pattern their works after the things written in the books. This harmonizes with the text recorded in Joel 2:28, "It shall come to pass afterward, that I will pour out my spirit upon all flesh."

Today, the books of the Bible contain the greatest expression of God's will, but their understanding remains a mystery to most people. During the thousand years, the principles of truth and righteousness which they contain will be fully understood by all. The final judgment of the world will be upon the basis of their response and obedience to the things written in the books after they are made plain to the people.

Are the works of the present life, then, of any consequence if all men are to receive their first real opportunity in the next age anyway? Yes, they certainly are! Every thought and act has an influence upon the character that is being developed now. Each individual will come forth in the general resurrection with the same thoughts, motives, and habits that he had before he died. The progress that he makes toward righteousness during the judgment day will depend to a large extent upon the character that he developed in the present life. These habits and responses ingrained within him will serve either to help or hinder him in his day of trial.

Yes, the Bible teaches that the works of the present life are not forgotten. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."—Luke 12:48

Those people who endeavor to do what is right in this life and who pattern their actions along the principles of the Golden Rule will find it comparatively easy to obey God's requirements in the kingdom. (Matt. 7:12) On the other hand, those who have deliberately shunned doing what is right and

seared their consciences by repeatedly dealing unjustly with their fellowmen will develop a character in which the tendency to do evil has become deeply rooted. These will find it extremely difficult to amend their ways and will labor heavily under Christ's iron rule of justice over the nations.

Of this latter class it is written: "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." (Isa. 26:10) It behooves all, then, to strive for righteous dealings and ethical conduct in the present life, to insure a favorable final judgment in the life to come.

Thus is pictured the world's great judgment day. The correct understanding of this subject gives due honor and praise to the God who planned it. Perhaps no other feature of his plan of salvation does so much to emphasize the heights and depths of the love of God toward his human creatures.

We cannot help but stand in awe before the long-suffering and merciful nature of our God, who "will have all men to be saved, and to come unto the knowledge of the truth." "How unsearchable are his judgments, and his ways past finding out!"—I Tim. 2:4; Rom. 11:33 □

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Christian Life and Doctrine

God's Gifts to the Faithful

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”
—II Timothy 1:7

EVERY precious text of the Bible is like a rare jewel, which by itself is brilliantly beautiful, yet the more glorious when viewed in the light of its setting. This is certainly true of the text which heads this article. As students of God's Word we know that God has not given his people the spirit of fear, and we know that he has given them the spirit of power, and of love, and of a sound mind. But these blessed assurances take on an added depth of meaning when examined in the light of the subject matter of which they are a part, and the background of the epistle in which they appear.

What is that background? The epistle was written by Paul during the last days of his imprisonment in Rome, and shortly before he was executed—at a time when he knew that he was to be put to death. It is, therefore, in the nature of a farewell message to Timothy and to the church. “I am now ready to be offered,” he wrote, “and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—II Timothy 4:6-8

The epistle indicates that Timothy was planning to visit Paul before he was executed, and the apostle encouraged him to carry out his plan. Paul knew, and so did Timothy, that there was a certain amount of risk attached to an undertaking of this kind, but apparently Timothy was willing to risk his life in

order to encourage Paul in this great time of need. And Paul was quite willing to have him do so—indeed, he urged him to come.

There would seem to be a connection between this contemplated visit and the words of the apostle in the verse following our text, where he writes, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." These words are not outlining a mere theory, for they were written from the heart, and reveal the true attitude of Paul and the experience of his entire Christian life. That life had been one of suffering, of privation, of weariness, of imprisonment; and now it was to be climaxed by violent death at the hands of pagan executioners. Yes, Paul had truly experienced the afflictions of the Gospel, but in so doing he had also experienced the power of God to sustain him in his every time of need. God had given him the spirit of power.

And now he was assuring Timothy that God would also strengthen him, that the divine spirit of power would be his ready helper, no matter how severe the afflictions of the Gospel might become—and they are severe for all those who are truly faithful to the Gospel. No follower of the Master has known that better than did the Apostle Paul. Indeed, he was told about it right at the beginning of his walk in the narrow way. Concerning Paul, the Lord said to Ananias, "For I will show him how great things he must suffer for my name's sake."—Acts 9:16

This statement was verified throughout Paul's entire Christian life, for it was almost continuously marked by suffering. Nor did he ever try to sidestep the opportunity of suffering with Christ. That which directed every decision of his life was not how it would affect him, but what the will of the Lord might be, and oftentimes the will of the Lord directed him to do things and to go to places which the apostle knew in advance would lead to suffering.

A notable example of this was when he was journeying to Jerusalem. The Holy Spirit testified that bonds and imprisonment awaited him there. The brethren who had less spiritual discernment than did the apostle interpreted these testimonies of the Holy Spirit to be warnings from the Lord, a definite indication that he should not go to Jerusalem. But Paul disagreed. He decided, and properly so, that the Lord was merely testing him by giving him this further opportunity to suffer for his name's sake, so he said to his advisers, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Paul went to Jerusalem, was imprisoned, and by his own choice appealed his case to Rome, knowing that it would prolong his bondage and perhaps lead to his death. Truly, Paul was a partaker of the afflictions of the Gospel, not because he was unable to escape persecution, but because his faithfulness to his covenant led him to the forefront of the battle against the powers of darkness. In this he followed the example of Jesus, who voluntarily laid down his life for the sins of the people and to the glory of God.

Sustained by God's Power

Paul, like every other follower of the Master, could not have walked the Christian way alone. He struggled and suffered and endured only because God gave him the spirit of power. And the apostle could rely on the everlasting arms always being underneath and around him to sustain and to comfort, for God had promised that it would be so, and each day of his life of faithful service this promise was verified over and over again.

Not once, merely, had God promised to give Paul, and all of his people, power and strength, but hundreds of times, and in many meaningful ways. "They that wait upon the Lord," wrote the prophet, "shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."—Isa. 40:31

It was because Paul had experienced the fulfillment of this and the many other promises of help in time of need, that he could write so confidently to Timothy—even when facing the executioner's axe—that God gives his people the spirit of power. God does not give the spirit of fear, he wrote. It was this spirit of fear that had caused some to forsake Paul in his hour of need. (II Tim. 1:15; 4:10, 16, 17) But not all had thus succumbed to the spirit of fear. Onesiphorus was one who had remained loyal in the face of danger, and concerning him the apostle wrote, "He oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me."

What a beautiful compliment to Brother Onesiphorus! This humble brother in the Lord could not be an apostle, but he shared in the apostle's ministry by his willingness, at the risk of his life, to stand by Paul and encourage him. This was doubtless one of the ways that the Lord gave Paul the spirit of power, for he uses his consecrated people to strengthen one another. Those who are fearful, however, cannot thus be used by the Lord.

There is, of course, a proper fear for a Christian to possess. Paul speaks of it, saying, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Here the word fear is used to describe an alertness which we should all exercise in connection with the carrying out of every detail of our covenant of sacrifice. We should have a genuine concern lest, by carelessness, or for some other reason, we come short of doing the whole will of God. But fear in the sense of being afraid of what the consequences of faithfulness might be to the flesh, does not come from the Lord. It comes from Satan.

Knowing that God had given him the spirit of power, Paul also knew that he would do the same for Timothy, hence urged him to carry out his good intention of coming to see him in his prison home. In the apostle's own heart and mind there was not a shadow of doubt about the Lord's willingness and ability

to sustain him all the way to the end. "I am persuaded," he wrote, "that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12) Being persuaded of this for himself, he was also persuaded of it for Timothy; for he knew that if Timothy was faithful to his covenant, God would also give him the spirit of power which would enable him to endure whatever experiences might come to him as a result. What a blessed assurance!

The Spirit of Love

The Lord also gives his people the spirit of love. In this connection the apostle seems to be speaking of the spirit of love particularly from the standpoint of its being the motive which induces the Christian to choose a path of sacrifice and suffering. Love is a godly motive, exhibited by the Creator's own sacrifice on behalf of humanity when he gave his dearly beloved Son to die for the sins of the people. Concerning this we read that "God so loved the world that he gave." (John 3:16) The natural desire of fallen man is to protect his own interests, and to acquire that which he thinks will give him security and happiness. If one voluntarily takes a course in life which means giving and sacrificing and suffering and finally death, there must be a strong motive for so doing.

There can be various motives to inspire one to sacrifice. Patriotism leads some to lay down their lives. In other cases, the supposed glory of martyrdom has been the motive. Paul indicates the possibility of one's giving all his goods to feed the poor, and even of giving his body to be burned, yet not having love as the motive. But in such a case, the apostle writes, "It profiteth me nothing."—I Cor. 13:3

Paul knew that one of the conditions of the narrow way was that of giving all one's goods to feed the poor, for Jesus had so stated it to the rich young ruler. (Luke 18:18-30) He knew also that, symbolically speaking, a Christian must give his body to be burned. (Heb. 13:11-13) Paul was not one to set aside these terms of Christian discipleship, and he is not doing it in this

Corinthian epistle. He is merely pointing out the importance of being prompted by the proper motive when we lay down our lives in the Lord's service.

A service rendered to another from a wrong motive might conceivably be a benefit to the one served. It was evidently this that Paul had in mind when he wrote to the Philippians, saying, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:14-18

The true endeavor of a Christian should be to become godlike, and God is love; and because God is love, he gave. So with us, if, through the divine plan of the ages, God has given us a vision of himself and of his love, and we are inspired by that vision to give as he gave, then our work of sacrifice will not only bless others, but will result in laying up treasures in heaven for ourselves—it will profit us much, even "glory and honor and immortality." (Rom. 2:7) How glad we should be, then, that God has given us the spirit of love, and thereby has inspired us to lay down our lives in his service. Paul rejoiced in this even though it had resulted in his imprisonment, which would lead to his death.

The Spirit of a Sound Mind

It is through the instructions of his Word that God gives us the spirit of a sound mind. The psalmist sums up this thought for us very beautifully, saying, "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." (Ps. 119:98-100) How true this is! And even in the material things of life the Lord's people should be able to exercise better

judgment than those who are not blessed by the guiding principles of the Word of God.

Soundness of mind, of judgment, was manifested by Jesus, and we should have the mind of Christ. It was evidently the example set for us by Jesus that the apostle had in mind when he wrote to Timothy that the Lord gives his people the spirit of a sound mind. However, the apostle's viewpoint on the subject seems to be quite different from that of many of the Lord's people when they speak of exercising the spirit of a sound mind.

Let us, by way of contrast, note that difference. At times we may be inclined to say that we will not attend the prayer meeting this week because we are a little tired and it wouldn't be the spirit of a sound mind thus to overtax ourselves. Or we may offer excuses for not doing other things which clearly come within our privileges in carrying out the terms of our covenant of sacrifice with the Lord. Is this offering of excuses for unfaithfulness what the apostle meant by exercising the spirit of a sound mind?

Evidently not, for had it been, he would have advised Timothy not to undertake the hazardous effort to come and visit him in prison. Rather, he would have written to him that taking such a risk would not be exercising the spirit of a sound mind. Just the reverse of this is apparently what the apostle was urging Timothy to do, and assuring him that by so doing he **would** be exercising the spirit of a sound mind! This brings us face to face with the question of what soundness of mind really is from the divine standpoint.

Again we observe that Jesus exercised soundness of mind in carrying out the terms of his covenant with the Heavenly Father, and certainly there is no way for us to manifest the spirit of a sound mind other than faithfully to follow his example. Let us, then, explore the mind of Christ as we see it operating in connection with some of the experiences of his life. Let us note, for example, what he said to the man who

expressed a desire to become a disciple, but asked the Master to wait until he buried his father.

We, of course, do not understand all the customs of that day, and we know that other scriptures reveal clearly that every Christian has a certain responsibility toward those dependent upon him according to the ties of the flesh. But aside from this, there is a straightforwardness about Jesus' reply to this man which is worthy of consideration. He said to him, "Let the dead bury their dead." (Matt. 8:22) It is your privilege to become a follower of me without delay. Perhaps some of us might have said to this man that what he suggested doing would be but the exercise of the spirit of a sound mind, but Jesus didn't say this. From the standpoint of worldly wisdom, Jesus' reply might seem unsound—radical, in fact—but because it was Jesus who said it, we accept it as a manifestation of true soundness, and therefore as an example which should serve for our guidance.

Another occasion in the Master's life furnishes us with an even more striking example of the manner in which his mind viewed the privilege of sacrifice. It was when Peter advised him not to go to Jerusalem, where he would fall into the hands of his enemies and be put to death. "Be it far from thee, Lord," is what Peter said to the Master, and the thought he had in mind when offering this advice is what we, too, might have told Jesus. This would not be exercising the spirit of a sound mind.

But Jesus did not agree. "Get thee behind me, Satan," was his rebuking reply to Peter. (Matt. 16:22,23) Then Jesus explained to this well-intentioned but misguided disciple that his advice was simply a human viewpoint— "Thou savorest not the things that be of God, but those that be of men." Soundness of mind from the human standpoint would certainly have dictated that Jesus would be doing wrong—making a terrible mistake—to go to Jerusalem under the circumstances. But such is human wisdom, which is based upon self-interest and self-preservation.

Soundness of mind from God's standpoint is expressed in the Master's words—also spoken on this occasion—“Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (Matt. 16:25) From the human standpoint a philosophy of this kind seems very unsound, but it is expressive of a principle which we as Christians are to follow. It is a divine principle, and the Master's expression of it, as well as the manner in which he applied it, are among the means by which our Heavenly Father has given us the spirit of a sound mind. For us to plan our lives contrary to this principle of sacrifice would mean that we were not exercising the spirit of a sound mind.

As we noted earlier, the Apostle Paul was confronted with a similar situation to the one which tested the Master's willingness to lose his life sacrificially, when the Holy Spirit testified that bonds and imprisonment awaited him at Jerusalem. Paul accepted this opportunity of sacrifice in the same manner as Jesus. He expressed himself as being willing to die at Jerusalem if this should be the Lord's will. His advisers, even as did Peter in the case of Jesus, urged Paul not to go to Jerusalem. These were brethren in the truth, but not having advanced far in the Christian way, they were still influenced by the viewpoint of worldly wisdom, to the effect that one's first consideration should be to take care of oneself.

Your Reasonable Service

Turning from the examples of Jesus and Paul, let us note a well-known statement by the apostle in Romans 12:1. In this scripture he speaks of a reasonable service—or a reasonable worship, as some translations put it. What the apostle speaks of as reasonable must of necessity be expressive of a sound mind, for when one is no longer able to reason he is said to be unsound of mind. Obviously, therefore, what the apostle here speaks of as reasonable would manifest what he describes in our text to be the spirit of a sound mind. And what is it?

“I beseech you therefore, brethren,” he writes, “that ye present your bodies a living sacrifice, holy, acceptable unto

God, which is your reasonable service.” In other words, soundness of mind on the part of a Christian can be manifested only in the presenting of himself and all that he has in sacrifice—the losing of his life, as Jesus explained it. The mind that leads us to do this is the mind of Christ, for Paul wrote, “Let this mind be in you, which was also in Christ Jesus: who . . . humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:5-8) And the mind of Christ was a sound mind.

Just as the Lord assures us of his sustaining power to strengthen us in our every time of need; and just as through his Word he inspires us with his love, so also through his Word he gives us the spirit of a sound mind. He has done this through the types, by precept, and by examples—the examples of Jesus, and Paul, and others who sacrificed their all in his service.

And in Paul’s farewell letter to Timothy, we find him urging this faithful disciple not to fear the results of faithfulness, but to be strong in the grace that is in Christ Jesus, to endure hardness, as a good soldier of Jesus Christ. “It is a faithful saying,” wrote Paul, “for if we be dead with him, we shall also live with him.” (II Tim. 2:1, 3, 11) Thus does the apostle verify the words of Jesus that if we lose our life in sacrifice with him, we will save it, and live with him and reign with him

“All that will live godly in Christ Jesus shall suffer persecution,” wrote Paul. (II Tim. 3:12) We would be manifesting the spirit of an unsound mind were we to chart a course in life with the object of avoiding persecution and suffering, yet the mind of the flesh would have us so do. But let us strive to keep the body under and be guided by the mind of Christ. This doesn’t mean that we are to search for trouble, but it does mean that we should be faithful to the Lord, to the truth, and to the brethren, regardless of what the consequences to the flesh might be. This we will do if the Lord has given us the spirit of love. And we can be assured of the necessary strength to perform our covenant of sacrifice, for the Lord has also given us the spirit of power—strength for every time of need. □

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. Concerning what New Testament character did our Lord say, "Among them that are born of women there hath not risen a greater than . . . : notwithstanding he that is least in the kingdom of heaven is greater than he"? Why was he not of the kingdom of heaven?
2. How many sons did Noah have? What were their names?
3. In the life of a Christian, what is consecration?
4. Complete this text: "When Thy judgments are in the earth, the inhabitants of the world . . ."
5. How many were converted by the message of the apostles at Pentecost and immediately thereafter?
6. You have heard the expressions, "the handwriting on the wall" and "weighed in the balances and found wanting." What was their origin in the Bible?
7. Disregarding the exact wording, what is the essence of the second commandment?
8. Which is correct? (a) Since Pentecost God has been trying to convert the world through the activities of the church and has failed, or (b) Since Pentecost God has not been trying to convert the world but is choosing a little flock as the bride of Christ who will reign with him for the future blessing of all the families of the earth.
9. Daniel disobeyed a decree of King Darius and was cast into a den of lions. The decree was, "Whosoever shall ask a petition of any God or man . . . save of thee, O king, he shall be cast into the den of lions." How long was the decree in force?
10. What book in the Bible records the following prophecy? "He maketh wars to cease unto the ends of the earth. He breaketh the bow and cutteth the spear in sunder. He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

(Answers on Page 62)

Encouraging Letters

Programs Excellent

Gentlemen: Please send me your booklet, "God and Reason," as offered on your radio program here in Panama. I consider your programs excellent, and ask that you please add my name to your mailing list. Thanking you, I am, Yours in Him.—Panama

"Revealing Logic"

Dear Sirs: Thank you for sending me a complimentary copy of "Creation." I enjoyed its simple and revealing logic. Praise our Lord for your thoughtfulness. I am looking forward to the booklets, books, and Dawn magazine I have ordered herewith, and for which I enclose my check. My prayers are with you. May God continue to shower his blessings upon you. Yours in Christ.—NY

"Such a Blessing"

Dear Friends at The Dawn: Enclosed please find my check for \$10.00. I would like to renew my subscription, and to send six months of The Dawn to the enclosed names. I would also like the book, "Songs in the Night." Each month I look forward to The Dawn coming so that I can read all the wonderful things that the

Word of God has to tell us. Never before have I understood the Bible. You have opened my mind to understand the truth, and I must say that it is different from what we have all been taught to believe. Everything makes sense now, and I can see God's perfect wisdom, justice, love and power. I have no one of like mind to talk with, as my husband does not, as yet, fully understand God's plan. I have read all the Studies in the Scriptures, and find so much joy and happiness in them. It is such a blessing to have the wonderful people at The Dawn doing such good work! Yours in Christ.—NB

A Help in Sorrow

Dear Sirs: Just received your little booklet, "Hope." It came just when I needed help to control my emotions following the loss of my wonderful husband. Please send me the booklet, "God and Reason," and thank you very much!—NY

Now in the Lord's Service

Gentlemen: I am an Air Force veteran on disability pension, so my budget is limited. I've had communication with you since the summer of 1976. I was fifty

years old just recently. I regret all those years without a true knowledge of God's Word. The November issue of The Dawn is the best I have seen. I enclose my check for \$5.00. Please send me as many copies of this issue as it affords. I want to distribute them here. In the Lord's service.—OK

Lessons Are Class Study

Dear Dawn Brethren: I am looking forward to another year of the little magazine proclaiming the coming of the kingdom of God, for which we pray daily. Our class uses the weekly Sunday School Lessons, and the articles are so interesting, and always end full of hope for this troubled world. May God continue to bless you all. Add one more year to my subscription. Lovingly in His service.—MI

Minister Wants Films

Dear Christian Friends: I have ordered films from you before this, and always enjoyed them. I am starting a program in our church, and will show one at least once a month. Please send me all the information I will need. I enclose a self-addressed stamped envelope. Please reply to me as soon as possible. Thank you so much!—GA

A Long-time Friend

Dear Brethren: It is my greatest joy to write you this letter for help to carry on as I have been doing for many years. I am now 85 years old, and am asking for tracts, and any of your literature that is free for distribution whenever I give a public address at a funeral service. I also pay regular visits to many public institutions in my home town. I receive your monthly magazine, The Dawn, regularly.—South America

Prayers Answered

Dear "Frank and Ernest": God has answered my prayers from the first time I heard your radio broadcast about two months ago. I have always wanted to go to Bible classes at church, but I work, and am mostly too tired. Since I have been receiving your booklets I am learning a lot from them, and understand the Bible more easily. May God keep blessing you and your staff!—PA

Yes, It's Free

Gentlemen: Please send me the "Creation" booklet as spoken of in your broadcast this morning. You said it was free. Your talk was so fine, but I am very elderly and must have it to read over slowly and carefully, and study it.—NY

Comfort in Sorrow

Dear Ones: First of all I would like to thank your association and the Jackson Bible Students of Michigan for their kind words of consolation in the recent loss of our precious son through a tragic auto accident. I received a booklet called "Hope," and have read it through four or five times. Whenever I feel very upset I read it, and find it to be the most comforting book I've ever read. It answers so many questions. I would also like to read your booklet called "God and Reason." I'm no longer afraid to die. Again I thank you with all my heart.—MI

Seeker of Truth

Dear Sirs: I listened to your program for the first time the other morning, and I must say that you explained some things from the Bible that I had never understood. I study the Bible, but there are so many things that I have not been able to understand. Everything you said made sense. Please send me the booklet you mentioned containing Bible questions and answers. And will you please send me all of your literature—everything you print—because I do want to understand the Bible completely. Thank you, and God bless you!—ID

Weekly Prayer Meeting Texts

SEPTEMBER 2—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Peter 1:22 (Z. '03-207 Hymn 23)

SEPTEMBER 9—That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life.—Philippians 2:15, 16 (Z. '03-358 Hymn 45)

SEPTEMBER 16—The Lord will give strength unto his people; the Lord will bless his people with peace.—Psalm 29:11 (Z. '96-163 Hymn 128)

SEPTEMBER 23—Ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 3 (Z. '03-423 Hymn 154)

SEPTEMBER 30—The love of Christ constraineth us.—II Corinthians 5:14 (Z. '03-55, 58 Hymn 44)

Your Questions

God's Mercy

Hebrews 10:31 reads, "It is a fearful thing to fall into the hands of the living God." How can this be harmonized with the many texts of the Bible which emphasize that God is merciful and loving?

THE Creator, our Heavenly Father, is merciful and loving! And he is also just. A beautiful and comprehensive description of the Creator's attributes is presented to us early in the Bible. In giving his Law to Moses, God said, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."—Exod. 34:6, 7

God here explains that he is merciful and forgiving, but that he will by no means clear the guilty. Thus the perfect balance of the divine character is seen. God's love for the entire fallen race prompted him to give his

beloved Son to die as the Redeemer and Savior of mankind. It is through this provision that God exercises his mercy and love toward the sinner. No member of the fallen race can enjoy the favor of God except through this arrangement.

Outside of the divine provision of grace through Christ Jesus, the whole world of mankind is dying, and will continue to die until the blessings of life are offered to them during the thousand years of Christ's kingdom. Meanwhile, however, those who are enlightened concerning Christ, and by faith accept the provision of his atoning blood and dedicate themselves to the doing of God's will, are reckoned by God as having passed from death unto life. Paul speaks of this as "justification of life."—Rom. 5:18

It is this group of dedicated believers who have received justification of life, through Christ to whom Paul refers saying, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which will devour the adversaries." He also speaks of

such willful sinners as having "trodden under foot the Son of God," and as having "counted the blood of the covenant" "an unholy thing."—Heb. 10:26-29

Paul is still discussing the position of this same class of willful sinners when, in verse 31, he says that "it is a fearful thing to fall into the hands of the living God." The thought is that under these circumstances one comes under the judgment of God without benefit of the provision of his grace through Christ, since he once accepted this, and then willfully rejected it. For all such the justice of God demands the death penalty in keeping with his law that "the wages of sin is death." (Rom. 6:23) Paul speaks of the "fiery indignation" of God which "devours the adversaries." We can be thankful that God's indignation does not lead to the eternal torture of his enemies, but to their destruction. They will be "devoured."

"Born" of the Spirit

Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one

that is born of the Spirit." (John 3:8) I hear earnest Christians say that they are "born of the Spirit," but they seem unable to go and come as the wind. How do you explain this matter?

THE difficulty is in connection with the word "born." In the Greek language the word that is here translated "born" is also properly translated "begotten," or "beget." It is this word—**gennao**—that is translated "be-gat" many times in the first chapter of Matthew where the genealogy of Jesus is given. It is properly translated either "be-gat," "begotten" or "born," and the subject matter in the context where it appears needs to be taken into consideration in order to determine whether the reference is to the beginning of a new life, or the birth of that new life.

From the beginning of his dedication to the Lord, a Christian is "begotten" to a new life, a heavenly life. He has new hopes, new aims, new ambitions. These are based upon the promises of God which are recorded in His Word under the inspiration of the Holy Spirit. Thus the Christian is properly spoken of as "begotten" by the Holy Spirit, meaning simply that in his mind and heart a new life has begun.

Then, through the years of his Christian experience, this new life is nourished by the Word of God. Finally, in the resurrection, that begotten new life is "born" a glorious spirit being, invisible to human eyes, and able to go and come as the wind, unobserved. It is obvious, there-

fore, that when Jesus used the wind to illustrate the powers of one who is born of the Spirit, he had reference, not to those in whom the new life had only begun, but to those who, having proved faithful unto death, are brought forth into heavenly glory in the resurrection. □



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On Sunday, September 19, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Answers to Test Your Knowledge Questions

(See Page 55 for Questions)

1. John the Baptist. (Matt. 11:11) John died before Christ's sacrifice for sins was completed. He will be resurrected in the earthly kingdom together with the noble worthies who died before Christ.—Hebrews, chapter 11

2. Noah had three sons: Shem, Ham, Japheth.—Gen. 7:13; 10:1

3. Consecration is the complete surrender of one's self to God.

4. “. . . will learn righteousness.” (Isa. 26:9) How different the creedal teachings that have taught men to fear the day of judgment!

5. “About three thousand souls” were added at Pentecost, and immediately thereafter there were “about five thousand men.”—Acts 2:41; 4:4

6. Because King Belshazzar of Babylon worshiped idols, “which see not, nor hear, nor know, and the God in whose hand thy breath is, . . . hast thou not glorified,” a hand wrote on

the wall of the king's palace words from which Daniel told the king that his rule had been “weighed in the balances, and art found wanting.” Read Daniel, chapter 5.

7. “Thou shalt not make unto thee any graven image . . . [nor] bow down thyself to them.”—Exod. 20:4

8. (b) is correct.—Luke 12:32; Acts 15:14; Gal. 3:8, 16, 29; Rev. 3:21; 20:4, 6; 21:1-4, 9, 10

9. Only thirty days. (Daniel, chapters six and seven) Many, in order to save their lives, would refrain from praying to God for the thirty days. Daniel, however, chose to continue to worship God and God preserved him.—Dan. 6:19-22; Ps. 145:20

10. Psalm 46:9, 10. Here is another prophecy foretelling the time when wars shall cease in the earth and that the people will acknowledge the sovereignty of God and realize that the wisdom of this world cannot secure for them the blessings they so much desire—life, liberty, and enduring peace and happiness. □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

P. HATGIS		New London, CT	19
Buffalo, NY	August 29	Detroit, MI	26
G. JEUCK		G. PASSIOS	
San Diego, CA	September 4-6	New Haven, CT	19
Los Angeles, CA	7, 8		
Palo Alto, CA	10	L. POST	
Sacramento, CA	11, 12	Sayville, NY	September 12
Fresno, CA	15	H. SNYDER	
Palm Desert, CA	17	Rutherford, NJ	September 1
Los Angeles, CA	19	Flushing, NY	2
		New York, NY	5
		Paterson, NJ	7
N. KASPEROWICZ		Jersey City, NJ	8
Middletown, NY	September 19	Allentown, PA	9
K. NAIL		J. TATE	
Allentown, PA	September 12	Philadelphia, PA	September 12
Staten Island, NY	18	Pottstown, PA	12

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Bridlington	November 13	Barnsley	October 30
Barnsley	27		

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Zella May Bryant, Venice, IL—May 15. Age, 95.

Sister Julia Osochowski, Detroit Polish Bible Students—June 30.
Age, 86.

Brother Walter Moros, Pittsburgh, PA—July 28. Age, 100.

Conventions

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

MINNEAPOLIS, MN, September 5—Northeast YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4808 Decatur Ave. 55428

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

SAN DIEGO, CA, September 4-6—United States International University, Zable Hall, 10455 Pomerado Rd., San Diego. Mr. Robin Rice, 8126 Paradise Ct., Spring Valley 92077

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

STATEN ISLAND, NY, September 18—Saturday, Huguenot Reformed Church, 5475 Amboy Rd., Staten Island, NY

PITTSBURGH AREA CONVENTION, September 18, 19—Sewickley Grange Hall, West Newton, PA. Mr. Charles Martig, 730 Dunster Street, Pittsburgh 15226
Phone: (412) 563-6110

CHICAGO, IL, September 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101. Phone: (312) 543-5735

DETROIT, MI, September 26—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

MILWAUKEE, WI, October 2,3—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

SAN LUIS OBISPO, CA, October 2,3—Cash McCall Restaurant, 214 Madonna Rd. Mrs. J.E. Dunn, 3078 Johnson Ave. 93401
Phone: (805) 543-3426

AGAWAM, MA, October 3—Ramada Inn, 161 Bridge St. (Warehouse Point, Exit 45), East Windsor, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

RICHMOND, VA, October 8-10—Roslyn Conference Center, 8727 River Road. Miss Katharine Warren, 2805 Stonewall Ave., Richmond, VA 23225

BUFFALO, NY, October 9,10—Unity Temple, 1940 Niagara St., Buffalo. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225

GRAND RAPIDS, MI, October 9,10—Walker Junior High School, 4252 Three Mile Road NW. Mrs. Harriet Fuerst, 804 Conger NE 49504
Phone: (616) 361-8150

NEW ENGLAND CONVENTION, October 15-17—Motel 6, South Deerfield, MA. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518
Phone: (203) 248-3793

PHOENIXVILLE, PA, October 31—Ursinus College, Rt. 422, Collegeville, PA. Mrs. David Hauke, 46 Heather Rd., Newark, DE 19702

ORLANDO, FL, October 30,31—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley W. Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707
Phone: (305) 831-6303