

# The Dawn

VOLUME XLVII • NUMBER 10 • (USPS 149-380) • OCTOBER 1979

## CONTENTS

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ. 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

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

### HIGHLIGHTS OF DAWN

"When Ye See These Things" 2

### BIBLE STUDY

Christ Gives Meaning to Life 14  
Christ Sets the Example in Service 16  
Christ Provides the Pattern for Growth 18  
Christ Gives Cause to Rejoice 20

### CHRISTIAN LIFE AND DOCTRINE

The People of the Bible  
Part XXXVII—Acts, Chapters 27 & 28  
Paul in Protective Custody  
Part 3 22  
God's Covenant with the People 42  
Weekly Prayer Meeting Texts 41

### "FRANK AND ERNEST"

Radio Schedule 34

### THE BIBLE ANSWERS

Television Schedule 36

### ENCOURAGING LETTERS

45

### YOUR QUESTIONS

48

### VINEYARD ECHOES

General Convention Report 50

### SPEAKERS' APPOINTMENTS

Great Britain 63  
United States 63

### CONVENTIONS

64

### OBITUARIES

64

# Highlights of Dawn

---

## “When Ye See These Things”

**“When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”—Luke 21:31**

THROUGHOUT the long, countless ages when Jehovah God was creating the Planet Earth and arranging its myriad physical features with infinite care, he never for a single moment lost sight of his ultimate purpose in undertaking this great project—that it should be a beautiful, peaceful, everlasting home for a wonderful new being whose form and destiny he had already designed in his mind but who was yet to be created.

“In the beginning” God made the heaven above the earth and the earth itself. But all was darkness. How cheerless, how empty it was! So God said, “Let there be light: and there was light.” And how wonderful was the light! Even God himself was moved by the beauty of his own creation! “And God saw the light, that it was good.” And then “God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

The great Creator then arranged the atmosphere in its place, separating the waters that were above from the waters below, and caused dry land to appear. “And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.”

The earth was now sufficiently prepared to nourish and support self-propagating plant and tree life for the sustenance of its future inhabitants. “And God said, Let the earth bring forth [tender] grass, the herb yielding seed, and the

fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. . . . And God saw that it was good."

The Lord God next caused the light of the heavenly bodies to shine upon the earth. "And God . . . [appointed] two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." What an awesome sight it must have been when the sun first shone down on those broad expanses!

Jehovah then ordained that the waters should teem with marvelous living creatures, great and small, and that the air above the earth should be filled with lovely flying birds. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good."

Then the Creator filled the dry land with a multitude of living creatures, each of which would reproduce after its own kind. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good."

Now, at last, over long ages every provision had been carefully and lovingly made for the complete and enduring happiness of the future lord of that remarkable earthly realm. Now came the time when the mighty, wise, and loving Master Craftsman of the whole universe would fashion the most wonderful part of all his earthly creation—a human being! An

earthly image, with earthly limitations, of the great Lord God himself; an intelligent being with whom the Creator could commune; a being who could bless and worship and lift his voice in praise to his Creator; one who could think, remember, devise, and who would, within the framework and bounds of his Creator's commandments, possess complete freedom to enjoy for all time all the marvelous blessings so abundantly placed at his disposal!

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and . . . [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—Gen. 1:1-31

After God had formed man of the dust of the earth and breathed into his nostrils the breath of life so that man became a living soul, he prepared a very special place for the enjoyment of this new and wonderful being and supplied it with everything needful for his continued, happy existence. “And the Lord God planted a garden eastward in Eden; and

there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

But God imposed a condition upon man's continued enjoyment of that earthly paradise. "And the Lord took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die."—Gen. 2:15-17, margin

Some three thousand years later, meditating on the heights and depths of the love and care of the great God of the universe for his human creation as manifested in this sublime arrangement, the psalmist lifted his voice in a song of wondering praise to his great Creator:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"—Psalm 8

Adam, and the entire human race which was yet in his loins, could have lived forever as the happy lords of that bounteous and beautiful earth, never knowing the pangs of either sickness or death. What more could a wise and

gracious Creator have done for his much loved, newly made human likeness! How the appreciation of Jehovah God's beneficence should have elicited from father Adam, not only everlasting praise and blessing and adoration for his Creator, but also unqualified obedience to his instructions!

The Heavenly Father could, indeed, have so constituted Adam that he would have rendered involuntary praise and worship to his Creator and automatic compliance with his every command. But this would have been but hollow praise and mindless obedience, in which the Lord God could have no pleasure. Our Creator desires the genuine love and obedience and blessing that flow willingly, joyously, and understandingly from the depths of a grateful, loving heart. By his very nature God desires—nay, requires—that those who love and worship and obey him shall do so in spirit and in truth and in deed.—John 4:24; 1 John 3:18

Thus it is that we find the all-wise, all-loving Jehovah God bestowing upon his new and wonderful handiwork that crowning, kingly quality of free moral agency! The father of the human race was endowed with the ability to choose to do, or not to do, as he should will.

But father Adam misused that blessing and disobeyed Jehovah God's instructions. He ate of the tree of the knowledge of good and evil and was justly condemned to death. Of his own free will he permitted himself to be misled by the deception of Satan, who first invented and introduced into that hitherto unspoiled realm the lie that has deceived countless millions since man was first placed upon this earth—"Ye shall not surely die."—Gen. 3:4

Our great Creator is a sublime Being. He is a God of love, of wisdom, and of power. He is also a God of justice. Indeed, so important and indispensable a place does this quality of justice occupy in God's wholeness, or entirety, that the psalmist proclaimed, "Righteousness and justice are the foundation of thy throne." (Ps. 89:14, RSV) In his love and his wisdom and his power he had prepared a wonderful,

bountiful, everlasting habitation for father Adam and all his offspring. But in looking to the ultimate good and happiness and well-being of his entire creation—earthly and spiritual, past, present, and future—he could not, in justice, condone the willful disobedience by his human creation of his plainly stated, just, and beneficent commandment.

“And unto Adam . . . [God] said, Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—Gen. 3:17-19

Thus, that glorious earthly realm floating so magnificently in endless space, whose creation with all its myriad marvelous details the very angels of heaven must long have watched with wonder, was now beclouded by the advent of sin and death. Some four thousand years later the great Apostle Paul wrote of this intrusion of disobedience into that sinless world and of death, its terrible consequence. “It was through one man [Adam] that sin entered the world, and through sin death, and thus death pervaded the whole human race, inasmuch as all men have sinned.”—Rom. 5:12, NEB

Adam lived for many years before he returned to the dust from which he had been made. But finally, and inescapably, the penalty was paid. “All the days that Adam lived were nine hundred and thirty years; and he died.”—Gen. 5:5

But the seeds of sin were now abroad in the earth and spread rapidly, with death claiming as its victim every child of Adam. Before the advent of the Law, man’s own conscience revealed his sinfulness and his worthiness of death. (Rom. 2:15) Of this period of time Paul wrote, “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” (Rom. 5:14) But with the coming of God’s Law through Moses, man’s propensity for sin and his worthiness of death were laid bare. And evil of

every form and description, and death, the wages of sin (Rom. 6:23), have prevailed throughout the world to this very day.

But though the apostle tells us that "the wages of sin is death," he adds that comforting, inspiring truth, "but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) He also tells us that although "by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." (Rom. 5:19) In the same letter to the church at Rome he wrote that "Christ died for the ungodly," and that "while we were yet sinners, Christ died for us."—Rom. 5:6, 8

Indeed, we are told throughout the New Testament that Jesus is our Redeemer, our Savior, our ransom. But Jesus hung on the cross almost two thousand years ago! Why, then, do sin and death continue?

The Scriptures show that in God's providences there is a due time and a proper order for the merit of Christ's redemptive sacrifice to be made effective. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive. But **every man in his own order**: Christ the **firstfruits**; **afterward** they that are Christ's at his coming (Greek **parousia**, presence)."—I Cor. 15:22, 23

The "firstfruits" class to whom the merit of Christ's sacrifice is to be applied first is the church, the footstep followers of Jesus during this Gospel Age, who—having heard the call to forsake all, take up their cross, and follow him—have given themselves to the Lord in full consecration. It is of these that Paul says: "Who shall lay anything to the charge of God's elect? It is God that justifieth. . . . It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for **us**." (Rom. 8:33, 34; Heb. 9:24) It is to these that the merit of Christ's sacrifice is presently applied. It is this phase of God's great plan of the ages that is presently in process. These, if faithful unto death, shall be raised to immortality, to live and



reign with Christ in the heavenly phase of his kingdom for a thousand years.—I Cor. 15:53,54; II Pet. 1:4; Rom. 2:7; Rev. 20:6

The “afterward” class, who by God's great love and boundless mercy shall also be made alive, consists of all the remainder of mankind, living and dead. These shall be given an opportunity to obey the righteous laws of Christ's kingdom then operating and to live forever on a restored and perfect earth.

Thus we see the meaning of the apostle's statement that ALL shall be made alive, but in their proper order: first the faithful church class, who will live and reign with Christ in the heavenly phase of the kingdom; afterward all the remainder of mankind, all who have ever lived on this earth. Similarly, we understand the Apostle John's statement that Jesus “is the propitiation for our sins; **and not for ours only**, but also for the sins of the whole world.” (I John 2:2) What boundless love and mercy does the Heavenly Father manifest!

But sin still reigns over all the earth! Although the righteous Lord of the universe truly hates iniquity, its present permission for a small slice of time out of all eternity serves a double purpose. During this Gospel Age it operates to test the love of Jesus' followers for their Lord, for their brethren, for righteousness, and even for their enemies. And during Christ's kingdom reign, the resurrected world of mankind will have an opportunity, for the first time, to compare the joys of justice, righteousness, and life that shall abound in that kingdom, with the sorrow, suffering, and death that have so long afflicted mankind during “this present evil world” (Gal. 1:4) as a result of disobedience to God's righteous laws. And thus they may choose righteousness and live forever.

We believe the long, dismal reign of sin and death is now approaching its end. Long ago God promised that iniquity and iniquitous institutions would be destroyed in a great time of trouble that would engulf the earth. Through the Prophet

Isaiah he said: "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13:11-13

Through the Prophet Joel the Lord said: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:13,14

The Prophet Zephaniah wrote of this same period of time at the close of the Gospel Age, just prior to the establishment of Christ's kingdom in the earth: "The great day of the Lord [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord."—Zeph. 1:14-17

When Jesus was asked by his disciples for signs of the end of the Gospel Age, he replied that it would be marked by a great time of trouble. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:3,21) We believe we are now seeing the beginnings of this time of trouble, even as foretold by the prophets and by our Lord Jesus. The troubles now afflicting the nations of earth are truly of a character and magnitude "such as was not since the beginning of the world to this time."

Among other conditions that would then prevail in the earth, our Lord said, "Iniquity shall abound." (Matt. 24:12) Other translators add meaning to this passage: "because of

the multiplied lawlessness and iniquity,” “because of the spread of wickedness,” “because vice will abound,” “because of lawlessness being brought to the full.” Few would deny that this specific sign of the approaching end of the age is now being abundantly fulfilled, as the news media daily give details of the crime, corruption, dishonesty, cheating, stealing, vice, and general immorality that presently pervade and defile every aspect and every level of our so-called civilization.

Luke also speaks of this same time of trouble and shows that it shortly precedes the establishment in the earth of Christ’s kingdom: “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”—Luke 21:31

How earnestly not only the prophets but also the brethren of the Early Church must have prayed and longed for that wonderful day to arrive! The Apostle Paul was touched as deeply as was David himself by the psalmist’s description of that glorious earthly paradise that God had prepared for Adam and which he promised by all his holy prophets would be restored for the blessing of all mankind in the times of restitution. (Acts 3:19-21) Quoting from David’s beautiful song of praise to the great Creator, while seeming to savor every marvelous detail and aspect of this unsurpassed arrangement for man’s blessing, Paul wrote:

“But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, he left nothing . . . not put under him.”

At this point Paul ceased quoting David’s words. That early paradise had been lost to father Adam and his progeny. But

Paul knew God's promises; he knew that "in due time" it would be restored as man's beautiful, everlasting home. He also knew that Jesus must first die as man's Redeemer, Savior, and Restorer. And he declared that that essential step in God's arrangements for man's redemption and restoration had taken place on time. So he wrote: "But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:6-9

And now, so long after Jesus died as man's Redeemer, one can almost hear the pleading voices of the once sleeping saints saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6:10

It would appear that the righteous Lord God of heaven is preparing shortly to answer this cry. Of this time when lawlessness, corruption, and immorality are being "brought to the full," Jehovah has said that he would intervene. "The Lord [Jehovah] shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once."—Isa. 42:13,14; I Thess. 5:2,3

The Apostle Peter confirms to us that the destruction of "this present evil world" will be followed by the coming of that glorious new world "wherein dwelleth righteousness."—II Pet. 3:10,13

We believe that day is near and that the time is short. We believe that soon, at long last, will be poured out the matchless blessings so lovingly, so patiently, so wisely, and so long ago designed by the Heavenly Father for the everlasting peace and happiness of his worshipful and obedient human creatures in that glorious paradise of earth restored.

Then God's ultimate purpose, known and planned from the beginning of that first creative day so long ago, will have been accomplished. Then, too, all earth's resurrected, happy millions will pour, from grateful hearts and of their own free will, sweet songs of praise and blessing to their wonderful Creator. Then they will rejoice in his abounding love, his unfathomable wisdom, his unlimited power—and be glad for his unfailing justice.

O Lord, our Lord, how excellent is thy name in all the earth!

Soon shall restitution glory  
Bring to earth a blessed rest;  
And the poor and faint and weary  
Shall be lifted up and blest.  
Just beyond the coming trouble  
See the reigning Prince of Peace!  
Lo! God's kingdom now is coming,  
And oppression soon must cease.  
He's now gath'ring out his jewels,  
Those who with him soon shall reign;  
And earth's weeping and sad farewells  
Soon shall change to joyous strain.  
Sing! O sing! ye heirs of glory,  
Shout the tidings as you go!  
Publish wide redemption's story—  
All its healing balm should know.  
Tell how Eden's bloom and beauty  
Once again shall be restored,  
Making all man's wide dominion  
As the garden of the Lord.  
O yes, sing, ye heirs of glory,  
Shout your triumph far and near,  
Let the notes of praise and singing  
Sweetly fall on sorrow's ear.

—Hymns of Dawn #270



# Bible Study

---

LESSON FOR OCTOBER 7

## Christ Gives Meaning to Life

**MEMORY SELECTION:** "For to me to live is Christ, and to die is gain."—Philippians 1:21

**SELECTED SCRIPTURE:** Philippians 1:19-30

WHEN the Christian is drawn to God, he responds because he begins to see a vision of God's love, justice, wisdom, and power finding outward expression through a divine plan of the ages. The aspect of the plan that made the greatest impression on most of us was the promised restoration and blessing of all people. As we learned more, we came to appreciate the fact that it is through Jesus that all these things will be accomplished.

Jesus said, in one of his sermons to the Jews recorded in John 6:44,45: "No man can come to me, except the Father which sent me draw him . . . It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." From

this text we are to understand that many people will be exposed to a teaching with respect to God and his true character but that not all will "hear the word" and that those who do hear—that is, have a receptive heart and mind—go further and learn more about the Father. They come to know something of his character and his plans and purposes, and they desire to be in harmony with him, to have a part in bringing the plans and purposes to a reality. But it is at this point we learn that the "Door" is Jesus. It is only through Jesus, who gave himself a ransom for us, that we can have fellowship with the Father. Jesus said: "I am the door: by me if any man enter in, he shall be saved . . . I am come that they might have life, and that they might have

it more abundantly.”—John 10:9,10

When we really come to the point of fully discerning what Jesus has done for us, we are moved in much the same way that the Apostle Paul expressed it in II Corinthians 5:14-17: “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, **that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.** Wherefore henceforth know we no man after the flesh . . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

The thought of the text is simply that when the Christian fully understands what has been done for him he is motivated to show his appreciation by consecrating his life to serve God. If his consecration is accepted, this brings about a change in attitude and values. Worldly things have lost their value, and new ideas and new thoughts involving spiritual things become uppermost in our lives. Paul says that we are a new creation, that old things have passed away and all things have become new. Paul goes on to say, in verse 18 of this text, that

we have been given the ministry of reconciliation. This means that we have the privilege and responsibility of witnessing with regard to God's character and the great work of reconciliation that will take place in the kingdom. And we are told that if we are faithful in this and walk in the footsteps of Jesus, sharing his suffering, we have the prospect of sharing with him the privilege of blessing all the families of the earth through the kingdom arrangements.—Rom. 8:14-17

The Apostle Paul, in Hebrews 12:2, stated of Jesus, “Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” What was this great anticipation of joy that so influenced the life of our Lord? We believe that it was the prospect of lifting the blight of sickness, sorrow, pain, suffering, death, injustices, etc., from the human family, and reestablishing mankind in perfection and in harmony with God in a perfected earth, from which also a curse will have been lifted.

The faithful Christian has also been promised a share in this wonderful work, and it is this wonderful objective that gives purpose and a real meaning to life. □

## Christ Sets the Example in Service

**MEMORY SELECTION:** "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Philippians 2:8

**SELECTED SCRIPTURE:** Philippians 2:1-II

IT IS true that Jesus, by magnitude of his voluntary self-sacrificing life, established himself as the greatest servant of all time. Jesus, according to the Scriptures, enjoyed a prehuman existence on the spiritual level and was privileged to have close and intimate association with God.

The Scriptures clearly indicate that the **Word (Logos, Greek)** was the first creation of God (Rev. 3:14; Col. 1:15-18; Rev. 1:17; I John 4:9) and that God used the Logos in all his creative activity. (John 1:3; Col. 1:16) In all of this activity there was a love and closeness between God and his glorious creation, the Logos, that transcends our power to fully comprehend or appreciate. In Proverbs 8:22-36 there is a remarkable account of the relationship that existed between the Logos and his Creator, which will help us to some extent.

In verse 22 we read, "The LORD possessed (Strong's 7069 —**created**) Me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Then follows an account of the close association that existed between the Father and Son during the eons of creation. In verse 30 there is a personal expression by the Logos that gives us some appreciation of the confidence and love that existed between the Father and Son during this long period. "Then I was by him, as one brought up with him [margin, a master workman]: and I was daily his delight, rejoicing always before him."

With this short background we can, in part, appreciate to what extent the Logos humbled himself when he consented to become a man in order to suffer and to die the horrible death of the cross in order to redeem Adam and his progeny, even us.



In Philippians 2:6 we read, "Who, being in the form of God, thought it not robbery to be equal with God." A better translation, the Revised Version, reads, "Who though he was in the form of God, did not count equality with God a thing to be grasped." This text tells us that even though he was a great and glorious and powerful spiritual being—appearing like God himself—yet he at no time felt that he was equal to God, nor did he ever meditate a usurpation to be like God.

We believe this text is used here by the Apostle Paul to emphasize the humility of the Logos in contrast to Satan, who also was a great spiritual being. In Isaiah 14:12-14 we read: "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the most High."

No, the Logos did not meditate a usurpation to be like God, "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death,

even the death of the cross."—Phil. 2:7,8

This glorious being, the Logos, because of his love for the Heavenly Father and his consuming desire that all things work to his honor and glory, was willing to become a man, born of a woman, to take Adam's place in death in order that he might redeem the condemned human race, which, when finally restored to perfection through the kingdom, will be a crowning glory to the Heavenly Father.

The service of our Lord was not confined to his death on the cross, but it encompassed the whole of the three and one-half years of his ministry. During this time he fulfilled his mission to preach the Gospel. (Isa. 61:1,2) This was done under difficult and trying circumstances. It was done with the strong opposition of the Jewish leaders. He was mocked, ridiculed, threatened with death, and blasphemed. Because he was faithful in all of this, our text states, verse 9, "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Those who during this Gospel Age are endeavoring to follow in the footsteps of Jesus are expected to suffer as he suffered, and he, of course, is our example in character development.—I Pet. 2:20,23 □

## Christ Provides the Pattern for Growth

**MEMORY SELECTION:** "I press toward the mark for the prize of the high calling of God in Christ Jesus."—**Philippians 3:14**

**SELECTED SCRIPTURE:** **Philippians 3:3-16**

THERE are two texts that seem to be especially appropriate to the title of our lesson. The first of these is found in Hebrews 2:10: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Our text tells us first that the whole arrangement was planned by God and that it is his design to bring many sons to glory, but that the Captain of their salvation, who is Jesus, must be dealt with first. It is God who supervised his experiences, and by being submissive (or suffering) under difficult and trying circumstances, he was made perfect.

To fully understand this text we must know what happened when Jesus indicated by water immersion the complete and unreserved consecration that

had already taken place in his heart. Jesus realized that his chief mission at his first advent was to die, to provide the ransom price for Adam. Since all of humanity was condemned in Adam, if Adam was redeemed all could be released from adamic condemnation.—I Tim. 2:5,6; Mark 10:45; I John 2:2; I Pet. 1:18,19; Rom. 5:18,19,12; I Cor. 15:21,22

When Jesus was immersed it pictured his willingness and determination to surrender his life as a sacrifice for Adam's sin. This sacrifice was completed on Calvary's cross. But it pictured more than this. In order that Jesus might have an opportunity to live and be resurrected, it was necessary that he be begotten to a new life—the divine nature. This the Heavenly Father did, and the reality was indicated to John by the dove lighting upon Jesus. When Jesus was brought up out of the water, it pictured

his being raised to this newness of life.

From God's standpoint the fleshly body of Jesus was dead, along with any earthly thoughts, aims, or plans. Even any earthly possessions were to be surrendered as belonging to God from this point forward. God was interested only in the new spiritual mind of our Lord. All his experiences were permitted of God and designed to develop spiritual maturity, and to try and to prove his loyalty under the most adverse of circumstances.

The second scripture that pertains especially to our text is Hebrews 5:8,9, which reads, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author [cause] of eternal salvation unto all them that obey him." When we speak of Jesus learning obedience, or being made perfect, we must remember that the reference is being made to his spiritual development—the development of his spirit-begotten mind. We are informed by our text that Jesus was made perfect by his experiences, that he was completely submissive under them, and that because of this God was able to resurrect Jesus to the divine nature and give him headship over the church.

Jesus indicated to his disciples that they would have the same kind of experiences he was having if they walked faithfully in his footsteps. In Matthew 10 Jesus goes into considerable detail preparing the disciples for the experiences they would encounter when he sent them forth to preach concerning the kingdom. In verses 24,25, we read, "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"

The Apostle Peter confirms our Lord's statement, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." (1 Pet. 4:12) The point is that these trials and testings are permitted by the Heavenly Father for the purpose of developing in us a mind, or character, like that of our Lord, and in this school of development and testing Jesus is our example. In 1 Peter 2:21-23 the apostle wrote: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." □

## Christ Gives Cause to Rejoice

**MEMORY SELECTION:** "My God shall supply all your needs according to his riches in glory by Christ Jesus."—**Philippians 4:19**

**SELECTED SCRIPTURE:** **Philippians 4:4-13**

IN THE fourth verse of our selected scripture the apostle states, "Rejoice in the Lord alway: and again I say, Rejoice." The thought is that the Christian has reason to be continually happy. And this happiness is spiritual and can be found only in the Lord. The apostle repeats the exhortation to show not only his earnestness but also that it was God's will that it should be so. It would seem that this attitude, stemming from a proper condition of heart, would reflect a desirable relationship between the Heavenly Father and his spirit-begotten sons.

Verse 5 reads: "Let your moderation be known to all men. The Lord is at hand." The word moderation means, in this instance, patience, which in turn carries the thought of meekness under provocation,

readiness to forgive injuries. The thought of being meek under provocation implies a complete and unreserved consecration to the Lord. It also implies the willingness on the part of the individual to trust in the overruling providences of the Lord. The Apostle Peter said of our Lord, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." (I Pet. 2:23) This seems to be the thought that the apostle is making. In the latter part of Philippians 4:5 the text reads, "The Lord is at hand." This is similar to the phrase used in I Corinthians 16:22, Maranatha, which means "the Lord is judge." In harmony with the thoughts expressed above, then, the complete thought of the text is that the Christian should be

meek under provocation, realizing that the Lord is the judge.

In verse 6 the apostle states, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The expression "be careful for nothing" has the thought, "be not anxiously solicitous." To be anxious would indicate a lack of confidence in the overruling providences of the Lord. In communicating with the Lord by prayer and supplication, we are making a solemn application to God, appealing to him from a sense of want. The thought of supplication is that of continuance in earnest prayer. Our prayers to the Heavenly Father, however, must be prefaced with an earnest heart desire to ask only those things that are in harmony with his will. If the petition being made is not in harmony, we must earnestly desire that it not be acted upon.

With a full awareness that we as Christians have been blessed above all people and that we have been the recipients of countless past blessings and favors, surely our disposition in all our communication with the Heavenly Father should be one of thankfulness.

Verse 7 of our selected scripture reads, "And the peace

of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The real peace of God comes to the Christian because of his relationship to the Heavenly Father—a relationship that we have described previously in this lesson. This peace gives reason and direction to all the conflicting thoughts and appetites that come into our minds because of the flesh. It has as its foundation a sense of pardon and forgiveness, but more than anything else, a realization of favor with God.

This peace, our text states, will keep our hearts and minds. Our hearts are pictured in the Bible as the seat of affections, motives, and our minds are symbols of understanding, judgment, and conscience. These two symbols together represent the new creature, or creation, that is the subject of all of God's dealing with true Christians.

What our text is really saying is that if we, as new creatures, maintain our relationship with God and maintain the peace that results from this relationship, then God, through the power of the Holy Spirit operating through our Lord Jesus, will keep us from falling.

Truly we do have cause to rejoice greatly. ☐

# Christian Life and Doctrine

---

## THE PEOPLE OF THE BIBLE—PART XXXVII ACTS, CHAPTERS 27 AND 28



### Paul in Protective Custody Part 3

AFTER Paul's hearing before Agrippa, it was determined that the only course open was to send him to Rome, since this was what he insisted upon; and together with other prisoners he was turned over to the custody of "one named Julius, a centurion of Augustus' band." "And entering into a ship of Adramyttium, we launched [writes Luke], meaning to sail by the coasts of Asia."—Acts 27:1,2

Luke must have been kept well informed concerning the whereabouts of Paul during the time he was being taken from one ruler to another in an effort to make some disposition of his case. When the decision was made not to delay longer his trip to Rome and he was turned over to Julius, who was to be his guard on the journey, Luke was on hand and ready to embark for Rome on the same ship. This is evident from the reappearance of the pronoun "we" in the narrative.

It was evidently a regular passenger and cargo ship, the prisoners being only part of the passengers. Altogether, counting the soldier-guards and the prisoners, there were 276 people on the ship. (vs. 37) Luke's loyalty to Paul in this time of great need is touching. How the great apostle must have rejoiced over the realization that there was to be at least one brother in Christ who would make this long, difficult, and even dangerous voyage with him.

In verse 3 we learn that Julius had respect for his noted prisoner and granted him considerable liberty. The ship "touched" at a city called Sidon, where evidently there were brethren in Christ, and Paul was given liberty to leave the ship and visit them. No details of this visit are recorded, but we can imagine it afforded a sweet season of fellowship of kindred minds which is "like to that above."

The Rome-bound prisoners continued in this ship to Myra, a city in Lycia. "There," Luke writes, "the centurion found a ship of Alexandria sailing into Italy; and he put us therein." (vs. 6) The first port of call by this ship was at a place called "The fair havens, nigh whereunto was the city of Lasea." (vs. 8) "Much time was spent" here, the report adds, so that when they continued the journey the "fast" was over. This is a reference to the yearly Jewish fast on the 10th day of the seventh month, corresponding with our month of October.—vs. 9, margin

This meant that winter was approaching, hence the likelihood of bad weather for navigation, and Paul advised Julius that it would be better not to proceed on the journey until spring. But Julius decided otherwise, having confidence in the opinion of the ship's master. "The fair havens" was not "commodious to winter in," and seemingly the opinion of the majority of those on the ship was that they should continue the journey. The ship's master hoped that they might be able to reach Phenice, on the Island of Crete, and there put up for the winter.—vss. 9-13

But this plan did not carry through. Unfavorable weather set in, and the ship, together with its crew and passengers, were in grave danger.—vss. 14-20

Apparently Paul had little to say for a while after his advice had been ignored, but finally he spoke saying, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."—vs. 21

Here a very human aspect is revealed. Seemingly even the great Apostle Paul could not refrain from saying, "I told you so." But he held no malice and at once added: "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—vss. 22-25

Here again we find Paul utilizing circumstances to assist him in witnessing for his God. It might have been sufficient that Paul himself had been assured that none on the ship would lose their lives. He could have kept this information to himself and rejoiced in it. He could have reasoned that no good purpose would be served by telling his fellow passengers about the assurance he had received from his God. After all, the majority of them had gone against his advice. Why should they not suffer anxiety for a while?

Paul could have been content to take Luke, his brother in Christ, into his confidence and tell him of the visit by the "angel of God." Luke would understand and appreciate this, while the others might only scoff. But this was not Paul's way of reasoning. He wanted to comfort even these worldly unbelievers; and besides, he knew that if he told them in advance of the deliverance the "angel of God" had assured, then, when they were all safe, he would be in a favorable position to tell them more about God and about Jesus, the great Messiah whom God had sent.



After being tossed by the winds and the waves for fourteen nights, the ship's seamen sensed that they were approaching land. By taking occasional soundings of the water's depth, they proved that this was so. But this presented a danger of the ship's running onto possible rocky shores and being destroyed. The story of this is told in considerable detail in verses 27 to 44.

In this crisis, when it became apparent that each individual on the ship would need to be "on his own" in order to make it in safety to land, the soldiers in charge suggested that all the prisoners should be killed, lest they escape. But Julius ruled against this, chiefly on account of Paul. The record states that he was "willing to save Paul."—vs. 43

### **At Melita**

With all safely ashore, they discovered that the place of their landing was the island of Melita, or Malta. (ch. 27:26; 28:1) Luke writes: "The barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold." (ch. 28:2) This sort of reception does not seem like one that would come from "barbarous people," but the word "barbarous" in the Bible does not carry the same connotation as it does today.

Actually, a barbarian in Paul's day was simply a non-Jew or non-Greek. To the Greeks the Romans were barbarians, this distinction calling particular attention to the custom of the Romans of keeping their beards shaved off. It is from this that we now have the word barber. From the standpoint of the ancient Greeks, every man who kept his face smoothly shaved was a barbarian, or "barbarous person."

The kindness shown by the "barbarous people" of Melita must have been greatly appreciated by the 276 people forced ashore in the cold and rain. Paul, always alert to serve, set himself to work gathering sticks of wood—probably driftwood on the beach—to help keep the fire burning. As he placed an

armload of sticks on the fire “there came a viper out of the heat, and fastened on his hand.”—vs. 3

One of the marvelous things about the Bible is the simple and straightforward manner in which it relates facts, and here we have an example. Picture the situation. The weather was cold, and this “viper,” as is common with some of the animal world, had been made inactive by it. But the fire had brought it back to life, and it suddenly seized upon Paul’s hand. If this entire account were fiction, who would have thought of a story so simple and so true to facts?

But the incident is not related without a purpose. The “barbarous people” of Melita were superstitious. They knew that the bite of this sort of “viper” meant almost certain death. They had learned that Paul was being taken to Rome as a prisoner; and when they realized what had happened, they were certain that the “gods” were seeing to it that he could not escape his just punishment. They concluded that he must be a murderer and was therefore worthy of the death which they were certain had been inflicted upon him by the “viper.”

Paul shook the viper from his hand, and we can imagine the surprise of the “barbarous people” when Paul did not collapse and die. They were sincere people, and when they realized that Paul would not die as a result of the viper’s sting, they “changed their minds, and said he was a god.” (vs.6) There is a saying that “a wise man changes his mind, but a fool never.” These “barbarous people” of Melita were wise. They recognized that their original appraisal of Paul was wrong, that he was not a murderer whom the gods would destroy, so they “changed their minds.”

But, as so often happens, when these people realized they were wrong, they changed their minds too much. Now, instead of seeing Paul as a murderer, they believed him to be a god. Paul had had this experience before and had denied that he was a god. This was at Lystra (Acts 14:11-15) Luke does not indicate that Paul undertook at once to explain to the

“barbarous people” of Melita that he was not a god, although he doubtless disabused their minds of this idea as time went on. In the precarious situation of the moment, he may have used the advantage this viewpoint gave him for the general good of all his shipwrecked traveling companions.

The place of landing on Melita was near where Publius, the “chief man of the island,” had “possessions,” meaning, perhaps, one of his residences. Luke writes that Publius “received us, and lodged us three days courteously.” (ch. 28:7) We need not suppose that Publius entertained all who had been on the ship. The “us” of the narrative probably refers only to Paul and Luke, and possibly the ship’s officers.

On the other hand, there is little doubt that the entire company received better treatment on Melita because of Paul than otherwise would have been the case, and the great apostle was glad to have it so. The “father of Publius” was ill, and Paul healed him. The news of this spread, and others who were ill came to Paul to be healed. And these, Luke writes, “also honored us with many honors; and when we departed, they laded us with such things as were necessary.”—vss.8-10

There is a common expression, “under the circumstances,” but Paul had the happy faculty of being able to keep “above” the circumstances in which he found himself and of utilizing them to further the witness of the Gospel. This he did at Melita. Together with his traveling companions on the ship, he had shared the “perils of the sea.” But when cast upon the shores of a strange island, instead of taking time to lament his hardship, he set himself to work to gather wood for the fire, and this led to a chain of circumstances which bettered the lot of all concerned and brought glory to his God.

They were marooned on Melita for three months. Their ship had been destroyed, so they boarded another one, “a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.” (vs. 11) The vessel called at Syracuse and at Rhegium and then sailed to Puteoli. Here the prisoners

were put ashore. There were brethren in Christ at Puteoli, so Paul and Luke took the opportunity to visit them and enjoy their fellowship for seven days.

While it is true that in that ancient time travel was slow and difficult and the world did not enjoy any of our modern methods of travel and communication, yet the people seemed to have had ways and means of keeping in touch with one another. For example, Paul and Luke knew that here at Puteoli, in the northeastern area of the Bay of Naples, there were brethren in Christ. They knew their addresses and were able to make contact with them when they arrived. This incidental sidelight in connection with Paul's journey to Rome helps to reveal the extent to which the brethren in the Early Church maintained contact and communication with one another.

The town of Puteoli still stands, although now a fourth-rate Italian community. Its present name is Pozzuoli. It contains many ancient remains, which Paul and Luke doubtless saw when they visited the brethren there on the way to Rome. There are the reservoirs, the aqueduct, portions (probably) of the baths, the great amphitheatre, and the building called the Temple of Serapis. To see these, or to know that they are still there, makes the experiences of the great apostle and his companion, Luke, seem a little less remote from the standpoint of time.

Paul and Luke remained in this place of landing in Italy for seven days, fellowshiping with the brethren. "And so," writes Luke, "we went toward Rome." (vs. 14) And here again we have revealed the close contact the brethren of the then known world maintained with one another; for those in Rome knew that Paul had landed on Italian shores, and a number of them traveled to "Appii forum" and "The three taverns" to meet him.—vs. 15

Did the brethren at Puteoli dispatch a messenger to Rome to inform the brethren that Paul had landed? Evidently so. But did the brethren of all Italy know in advance that he was

on his way as a prisoner? We do not know. But we do know that the brethren in Rome displayed much love for the apostle by their zeal in traveling such a distance to meet him.

For a long time Paul had been wanting to visit the brethren in Rome. Years before, while on his third missionary journey, he wrote to the ecclesia at Rome from Corinth. In the opening chapter of this epistle he said: "God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established."—Rom. 1:9-11

Yes, Paul "longed to see" the brethren at Rome, so much so that he was willing to make the trip "by any means." He prayed that he might have a "prosperous journey" to Rome. The Greek text does not indicate that Paul prayed for a prosperous journey in the sense that it would be pleasant and comfortable, but rather that he would be successful in reaching Rome, "by any means."

Probably when he wrote this epistle to the brethren at Rome he did not know that it would be the will of the Lord for him to journey to Rome as a prisoner of Caesar. He did not foresee the rioting against him in Jerusalem and his arrest by the Roman soldiers in order to save his life. Nor did he know in advance of various appearances before kings and governors, the long hazardous journey by sea, the shipwreck, and the three months' layover at Melita.

Paul had made the most of all these experiences, and while Luke does not directly suggest that the beloved apostle was ever discouraged, we can be sure that this longing to see the brethren at Rome continued and increased. Now Paul was in Italy, and some of the brethren of Rome had traveled many miles to meet him; so Luke writes that when Paul saw these dear ones whom he had longed to see, "he thanked God, and took courage."—ch. 28:15

From the standpoint of the flesh there was little to be thankful for, even now that they had reached Italy and would shortly be in Rome. After all, Paul was going to Rome as a prisoner. Perhaps this was one reason some of the brethren in the ecclesia journeyed to "The three taverns" to meet the apostle. How could they be sure they would have the privilege of seeing him after he arrived in Rome and was shut up behind prison walls?

Nor did Paul know just what awaited him. Caesar's government could take any action it chose. Later Paul was executed in Rome, but now he did not know just what awaited him. The Lord revealed the way before him one step at a time. That was all Paul needed to see, and he was always ready and willing to take that one step. Paul had learned that with each step of the way there were both trials and joys and that in all these the Lord was with him, standing by to give him strength for his every need.

The Lord had sent the brethren from Rome to meet the apostle. This gave him the needed courage to complete those last miles of the journey and to face whatever experiences awaited him upon arrival in Rome. Reaching Rome, the prisoners were delivered to the captain of the guard, "but Paul was suffered to dwell by himself with a soldier that kept him." (vs. 16) This was a concession, which, while Paul may have hoped for it, he had no assurance of receiving.

The apostle was permitted to dwell for two years in his own hired house. (vs. 30) While this was much better than being herded with the other prisoners, he was not a free man. He was continuously chained to a soldier. However, he was given freedom of speech and could have his friends visit him; and Paul made full use of these privileges for the further spread of the Gospel and the glory of God.

Paul waited only three days before beginning his activities. (vs. 17) This time would be needed to get adjusted to his new surroundings and to rest from the tiring circumstances of his

long journey. But then he was again ready to plunge into the service of his God. First he sent for the "chief of the Jews." Here Paul could not follow his usual custom of first visiting the synagogue when arriving in new territory, so he sent for the "chief of the Jews" to visit him. To find one of their own people chained to a Roman soldier, and at the same time enjoying the privilege of living in his own hired house, called for an explanation, for they would realize that here was no ordinary Jew, and certainly an unusual prisoner.

So Paul presented the necessary explanation of the circumstances which brought him to Rome as a prisoner. (vss. 17-20) In this explanation Paul stressed that it was for "the hope of Israel" that he was bound with "this chain." The "chief of the Jews" assured Paul that they had not been warned against him, that, in fact, no information at all had been sent to them concerning him. Paul's brethren and friends in Rome had been notified concerning his experiences and informed that he was on the way to Rome as a prisoner; but his enemies had not followed through. Perhaps they were satisfied in that they had driven him from Palestine.

Not having heard anything either for or against Paul, "the chief of the Jews" expressed a desire to hear him, "for," said they, "as concerning this sect, we know that everywhere it is spoken against." (vs. 22) They had not heard of Paul, but they did know that there were followers of one Jesus, who it was claimed was the Messiah; and they knew that this "sect" was not at all popular.

They "appointed" a day when they would visit Paul and hear his testimony, and "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening." (vs. 23) What a day of witnessing this was for the apostle! The results were as always—"some believed the things which were spoken, and some believed not."—vs. 24

(Continued on page 38)

# DAWN Publications

---

## TEN-CENT BOOKLETS

### ARCHEOLOGY

#### PROVES THE BIBLE

Designed to increase faith

### CHRIST'S

#### THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

### COMING BACK

#### FROM HELL SOON

A new approach to an old subject  
Large print

### CREATION

Examines the Genesis record

### GOD AND REASON

How God will bring peace

### GOD HAS A PLAN

A brief outline, illustrated

### GOD'S PLAN

Illustrated by charts

### GOD'S PLAN FOR MAN

A series of twenty-three lessons

### GOD'S REMEDY

#### FOR A WORLD GONE MAD

A clear and concise presentation of  
the doctrine of the kingdom  
Large print

### THE GRACE OF JEHOVAH

God's appeal is through love

### HOPE BEYOND THE GRAVE

The Bible's teaching on the soul,  
spirit, heaven, hell, and paradise

### ISRAEL IN HISTORY

#### AND PROPHECY

Significance of the present rebuilding  
of Palestine

### THE KINGDOM OF GOD

Evidence that it is near

### OUR LORD'S RETURN

Reveals the manner and purpose

### PARADISE WITHOUT POLLUTION

God's solution to man's problems

### A ROYAL NATION

Deals with British-Israel doctrines

### SCIENCE AND CREATION

Harmony of science and the Bible

### THE TRUTH ABOUT HELL

What the Bible really says

### WHEN A MAN DIES

Solves the riddle of death

### WHY GOD PERMITS EVIL

A satisfying message of comfort

---

## ARE YOU MOVING?

IT WILL SAVE THE  
DAWN A CONSIDERABLE  
AMOUNT OF EXPENSE IN  
POSTAGE IF YOU WILL  
NOTIFY US THREE WEEKS  
IN ADVANCE OF YOUR  
MOVE.

"HOPE": A message of comfort for  
those who have lost loved ones in  
death, giving assurance that in the  
resurrection they will meet their  
beloved dead. Excellent for mailing.

-----  
Bound Volumes of The Dawn are  
available for 1975 and 1976, in hard  
cover at \$3.50 each and in vinyl  
cover at \$2.50 each. For 1977 and  
1978 they are in vinyl cover only, at  
\$2.50 each.

Order all literature from: **DAWN PUBLICATIONS**  
**EAST RUTHERFORD, N.J. 07073**



# ... informative and devotional

## FIVE-CENT BOOKLETS

### ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

### THE BLOOD OF ATONEMENT

Basis of reconciliation with God

### BORN OF THE SPIRIT

When and how?

### THE CHURCH

The true church—how to join

### THE DAY OF JUDGMENT

Presents hope for the unsaved dead

### DIVINE HEALING

When sickness and death will end  
Large print

### FATHER, SON, AND HOLY SPIRIT

Understandable and scriptural

### THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

### HOPE FOR A

### FEAR-FILLED WORLD

Mankind will not be destroyed

### HOW GOD ANSWERS PRAYER

Comforting and reassuring

### JESUS, THE WORLD'S SAVIOR

Portrait of qualifications

### LIFE AFTER DEATH

A bright future for all mankind

### THE LIGHT OF THE WORLD

Identifies the true witnesses of  
Jehovah and of Jesus

### PEACE

### THROUGH CHRIST'S KINGDOM

The world's only hope

### REINCARNATION

### VERSUS RESURRECTION

Shows that life after death is  
through the resurrection

### SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

### WHAT CAN A MAN BELIEVE?

The Bible answers

### YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

## Free Tracts

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

# "FRANK and ERNEST"

## ALABAMA

Mobile WABB 6:45 a.m.  
Sheffield WSHF 1290 1:30 p.m.

## ALASKA

Ketchikan KTKN 7:30 a.m.

## ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.  
Tucson KNDE 99.5 FM 5:45 p.m.

## ARKANSAS

N. Little Rock KSOH 1050 8:15 a.m.

## CALIFORNIA

Bakersfield KUZZ 8:00 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBRT 740 9:00 a.m.  
Petaluma KTOB 9:45 a.m.  
Redding KSXO 600 7:45 a.m.  
San Francisco KNEW 910 8:30 a.m.

## COLORADO

Englewood KQXI 1550 3:15 p.m.

## DELAWARE

Wilmington WTUX 1290 7:45 a.m.

## FLORIDA

Jacksonville WBIX 1:15 p.m.  
Orlando WGTO 540 7:30 a.m.  
Tampa WFLA 970 8:30 p.m.

## GEORGIA

Albany WALG 1590 7:30 p.m.

## IDAHO

Nampa KFXD 580 7:30 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

## ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 6:15 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

## INDIANA

Evansville WIKY 7:15 a.m.  
Gary WWCA  
Hammond WJOB 1230 8:30 a.m.  
Muncie WLBC 1340 7:00 a.m.

## KANSAS

Goodland KLOE 730 12:15 p.m.

## KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.  
Corbin WYGO-AM/FM 8:30 a.m.  
Louisville WHAS 84 10:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## LOUISIANA

New Orleans WRNO-FM 99.5 6:45 a.m.

## MAINE

Caribou WDHP 96.9 FM  
Portland WDOS 97.9 FM 10:30 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Haven WGHN 8:30 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 9:15 p.m.

## MINNESOTA

Bemidji KBUN 1450 10:45 a.m.  
Minneapolis KTCR 9:45 a.m.  
Moorhead KVOX-AM 1280 9:00 a.m.  
Moorhead KVOX-FM 100 9:00 a.m.

## MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

## MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis KSTL 690 7:30 a.m.

## MONTANA

Baker KFLN 960 8:00 a.m.  
Kalispell KGEZ 600 9:30 p.m.  
Miles City KATL 1340 10:15 a.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.  
Salem WJIC 1510 9:45 a.m.

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

Buffalo-Niagara Falls  
WHLD 1270 12:00 noon  
Mineola (Sat.) WTHE 1520 9:00 a.m.  
Rochester WEZO 7:00 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.  
Mt. Airy (Sat.) WPAQ 10:45 a.m.

## OHIO

Columbus WTVN 610 6:00 a.m.  
Dayton WAVI 10:45 p.m.  
Toledo WGOR 1520 9:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

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

## OREGON

Portland KYXI 1330 9:30 a.m.

## PENNSYLVANIA

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

## PUERTO RICO

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

# Radio Broadcast Schedule

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.  
Hemingway WKYB 10

## SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

## TENNESSEE

Knoxville WKVQ 1490 1:00 p.m.  
Memphis WMQM 1480 1:00 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.  
Houston KODA-FM 99.1 9:15 a.m.  
Pleasanton KBOP 1380 7:45 a.m.

## UTAH

Salt Lake City KWHO 9:00 a.m.

## VIRGINIA

Alexandria WXRA-FM 105.9 7:35 a.m.  
Richmond WGGM 7:45 a.m.  
Roanoke WJLM-FM 93.5 9:45 a.m.

## WASHINGTON

Clarkston KCLK 10:00 a.m.  
Seattle KMPS 1300 10:00 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

## WISCONSIN

Milwaukee WZUU 8:00 a.m.  
Neillsville WCCN 1370 9:05 a.m.

## WYOMING

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

## CANADA

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

CFCB 570 10:30 a.m.  
Deer Lake, Nfld. CFDL-FM  
Port au Choix, Nfld. CFNW 10:30 a.m.  
Port aux Basques, Nfld.

CFGN 910 10:30 a.m.  
St. Andrews, Nfld. CFCV-FM  
St. Anthony, Nfld. CFNN-FM  
Stephenville, Nfld. CFSX  
Oshawa, Ont. CKLB 1350 7:15 a.m.  
St. Thomas, Ont.

CHLO 1570 10:45 a.m.  
Montreal, P.Q. CFMB 5:15 p.m.  
Prince Albert, Sask.

CKBI 900 9:15 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

## RADIO SCHEDULE

## AUSTRALIA

Geelong 3GL 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
11:15 a.m.

## CEYLON

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

## NEW ZEALAND

Auckland 1X1 10:45 p.m.  
Dunedin (Sat.) 4XD 6:45 p.m.  
Whakatane 1XX 9:00 p.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

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

## TONGA

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

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales XEHF 9:00 a.m.

### CALIFORNIA

Fresno KXEX 1550 10:45 a.m.  
Los Angeles XEGM 7:45 a.m.  
San Jose KAZA 1290 8:45 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### ILLINOIS

Chicago WOJO 9:45 a.m.

### TEXAS

Lubbock KWGO 8:30 a.m.  
San Antonio KUKA 1250 8:45 a.m.

### MEXICO

Mazatlan XEACE 9:00 a.m.  
Nogales XEHF 9:00 a.m.

### PORTUGAL

Oporto Radio Miramar  
782 k.c. 10:15 p.m.

### SPAIN

Radio España (Sat.) 9:45 p.m.

### URUGUAY

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

# The BIBLE ANSWERS

## MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

### MODERN AND RHR REGULAR TELEVISION BROADCASTS

<b>CALIFORNIA</b>				New Bern	WCTI-A
Los Angeles	KHOF			<b>OHIO</b>	
	KTTV	Channel 11		Cincinnati	WKRC
<b>GEORGIA</b>					WCPO-TV Channel 9
Savannah	WJCL	WTOG		Dayton	WHIO
<b>ILLINOIS</b>				Lima	WLIO
Champaign-Decatur-				<b>TEXAS</b>	
Springfield	WBHW			Austin	KTVV
<b>NEW MEXICO</b>				Houston	KTRK
Roswell	KSWB			Lubbock	KCBD
<b>NORTH CAROLINA</b>				Lufkin	KTRE
Hickory	WHKY			Tyler	KLTV

### MODERN CABLE NETWORK BROADCASTS

Our films will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	15	Peoria, IL	22
El Cajon, CA		Rantoul, IL	1
Lake Elsinore, CA		Romeoville, IL	1
Oxnard, CA	8	Springfield, IL	15
Salinas, CA		Bloomington, IN	8
Walnut Creek, CA		Kokomo, IN	15
Colorado Springs, CO		Lawrenceburg, IN	
Danbury, CT	8	Mishawaka, IN	1
Plainville, CT	22	New Haven, IN	1
Newark, DE	29	Des Moines, IA	
Ft. Myers, FL		Spencer, IA	
Ft. Walton Beach, FL	8	Kansas City, KS	
Gainesville, FL		Overland Park, KS	1
Melbourne, FL	22	Madisonville, KY	
Naples, FL		Baton Rouge, LA	22
Orlando, FL		Augusta, ME	1
Decatur, GA		Westbrook, ME	
Rome, GA	1	Cambridge, MD	8
Decatur, IL	15	Ellicott City, MD	15
Kankakee, IL	15	Holyoke, MA	

# Television Schedule

Leominster, MA	Eugene, OR
New Bedford, MA	Butler, PA
Revere, MA	Ephrata, PA
Westfield, MA	Grove City, PA
Ann Arbor, MI	Indiana, PA
Grand Rapids, MI	Meadville, PA
Wyoming, MI	New Kensington, PA
Hibbing, MN	Palmerton, PA
Mankato, MN	Reading, PA
New Ulm, MN	Kingsport, TN
Hattiesburg, MS	Knoxville, TN
Joplin, MO	El Paso, TX
Ste. Genevieve, MO	Greenville, TX
Lincoln, NB	Plainview, TX
Eatontown, NJ	Lexington, VA
Albany, NY	Roanoke, VA
Central Islip, NY	Bellevue, WA
Greenlawn, NY	Tacoma, WA
Horsehead, NY	Buckhannon, WV
Johnstown, NY	Charleston, WV
New York, NY	Huntington, WV
Schenectady, NY	Kenova, WV
Garner, NC	Logan, WV
Columbus, OH	Milton, WV
Columbus, OH	Pt. Pleasant, WV
Marietta, OH	St. Albans, WV
Norman, OK	Appleton, WI
Tulsa, OK	Madison, WI
Woodward, OK	Racine, WI

## Satellite Transmission Schedule

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

### Eastern Time

October 2, Tuesday	12:00 P.M.
October 10, Wednesday	3:00 P.M.
October 15, Monday	4:00 P.M.
October 29, Monday	1:00 P.M.

We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program. Note that the time given is Eastern time. You will have to make adjustment according to your time zone.

(Continued from page 31)

After Paul had finished, these chief Jews disputed among themselves. Then, as a final word to them, Paul quoted one of Isaiah's prophecies, which foretold the failure of the Israelites to accept the Gospel. He explained that because of this the Gospel was going to the Gentiles, to give believers from among them an opportunity to be fellow heirs of the promises.—vss. 25-29

Here Luke brings his record to a close, adding simply that Paul dwelt two years in his own hired house, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (vss. 30,31) We know from this that Paul had an active two years, but no details are available except those which we are able to glean from epistles which he wrote during this period.

### **From Paul's Epistles**

Paul's Epistle to the Ephesians was written while he was a prisoner in Rome. In the last chapter, where, after referring to himself as an "ambassador in bonds," and asking for the prayers of the brethren in Ephesus, he writes: "That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts." (vss. 19-22) It would be interesting to know what Tychicus reported to the brethren in Ephesus.

The Epistle to the Philippians was also written at Rome. In this we are given a glimpse into Paul's experiences in his "hired house." He wrote: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." (Phil. 1:12,13) From this it is apparent that Paul's faithful witness work was very effective, even though he was chained to a Roman soldier night and day.

This epistle to the Philippian brethren was written partly in acknowledgment of a "gift" sent to him by the hand of Epaphroditus. The journey to Rome from Philippi must have been a difficult one for Epaphroditus, for he became ill "night unto death." So it was at great personal cost that this "gift" was delivered to Paul, and Paul appreciated it and says so in this epistle.—ch. 2:25-30

Paul also wrote the Epistle to the brethren at Colosse while he was a prisoner in Rome. But in this, as in his letter to the Ephesians, he gives little or no information concerning his experiences, saying, "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord."—ch. 4:7

Paul's Epistle to Philemon was likewise written while a prisoner at Rome. Philemon was a resident of Colosse and was evidently a man of means and influence. As was the custom of the well-to-do of his day, he was an owner of slaves. One of these, Onesimus, had run away to Rome and, through the ministry of Paul, had accepted Christ and become a faithful disciple. The letter was written as an effort on Paul's part to effect a reconciliation between Philemon and Onesimus.

This epistle, therefore, reveals an inspiring incident in the experiences of the great apostle while living as a prisoner in his own house in Rome. He was evidently known by Onesimus through his visits at the home of Philemon. Possibly Onesimus remembered some of the Gospel of Christ as he had heard it preached in the home of his master. Through this, or because of his confidence in Paul as a man, he evidently sought out and visited him. Paul proclaimed the Gospel to him further, and he believed and surrendered himself to the Lord. What a wonderful encouragement this must have been to Paul, to have this happen while he was a prisoner in Rome.

Paul's second letter to Timothy was also written from Rome, but there is a question as to whether it was during his

first imprisonment. Tradition has it that Paul was released from his first imprisonment and for some time served the brethren in freedom. The Bible makes no mention of this. Either Paul was released from his first imprisonment or else, after a second appearance before the Roman Emperor, his situation worsened, for it is evident that when he wrote this letter to Timothy he realized that he did not have long to live.

In view of this, it is inspiring to hear him say: "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (ch. 1:12) Also: "I am now ready to be offered, 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."—ch. 4:6-8

"Only Luke is with me," Paul wrote to Timothy. (ch. 4:11) Since Luke accompanied Paul to Rome at the time of his first imprisonment, this statement might indicate that Paul had not been released and that from his hired house he had been transferred to the prison. If this was a second imprisonment and Luke was still with him, it seems strange that this faithful historian has recorded nothing of Paul's experiences while at liberty to revisit the ecclesias and carry on further with the missionary work.

Paul also wrote, "Tychicus have I sent to Ephesus." (vs. 12) We know that Paul sent Tychicus to Ephesus during his original imprisonment in Rome, the purpose being to deliver his epistle to the Ephesian brethren and to report his experiences. (Eph. 6:21, 22) It would seem rather unusual if Paul was released after two years in his own hired house, was free to travel for some time, and then had both Luke and Tychicus again close to him after his reimprisonment.

It will be remembered that on his first missionary tour Barnabas accompanied Paul, and Mark went with them as a



helper but deserted and returned home long before the end of the tour. Barnabas desired to take Mark when they started out the second time, but Paul would not agree. The dispute was so heated that Paul and Barnabas parted company, and Silas went with the apostle instead.

It is a fitting close to our look into the life of this faithful servant of the Lord to see that he had forgiven Mark and again wanted him as a fellow servant. In this last letter which he wrote, Paul said to Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry."—II Tim. 4:11

Paul doubtless had good reasons for not wanting Mark as a fellow servant when, years before, he disputed with Barnabas concerning him. Meanwhile, he had discerned the spiritual growth in Mark and asked for his help. He held no prejudice against Mark on account of the experiences of the past. In this also we see how wonderfully the love of God triumphed in the heart and life of the great apostle. Truly, Paul was now "ready to be offered," and we know that his entire lifetime offering, as well as its consummation in Rome, was a sweet-smelling savor unto the Lord.—II Cor. 2:15,16; Eph. 5:2



## **Weekly Prayer Meeting Texts**

**OCTOBER 4**—He [Jesus] saith unto them, Follow me, and I will make you fishers of men.—Matthew 4:19 (Z. '04-26, 27 Hymn 312A)

**OCTOBER 11**—Be ye clean, that bear the vessels of the Lord.—Isaiah 52:11 (Z. '04-28 Hymn 130)

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

**OCTOBER 25**—Deal courageously, and the Lord shall be with the good.—II Chronicles 19:11 (Z. '04-207, 205 Hymn 40)

# **Christian Life and Doctrine**

---

## **God's Covenant with the People**

**"I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Genesis 17:7**

GOD unfolded his purposes to Abraham more clearly than to any of his previous servants. First there came the call to leave his own people and his father's house. This was while Abraham still lived in Ur of the Chaldees. (Gen. 12:1-3) On this occasion God promised Abraham that he would make of him a great nation and that through him he would bless all nations. He also promised to give the land to his seed.—Gen. 12:7

This epitome of God's purpose was a statement of what he intended to do. Abraham responded to the call, and then God repeated his promise, revealing further that the blessing mentioned in the promise to the patriarch would come through his "seed." (Gen. 17:7) When Abraham demonstrated his obedience by offering Isaac as a sacrifice, God confirmed the covenant with his oath.—Gen. 22:16-18

After Abraham entered into the land which God promised to show him and was fully separated from his own people, including Lot, God said to him, "All the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15) The patriarch's original name was "Abram," but it was changed to Abraham to denote that he was to be the "father of many nations."—Gen. 17:5

When Abraham's name was changed, God enjoined upon him the rite of circumcision and explained that it was to be "a token" of the covenant which he made with Abraham and with his seed. (Gen. 17:10,11) Abraham, who was then ninety-nine years old, and his son Ishmael, who was thirteen, as well as all the other male members of his household, were circumcised. Surely it would not be easy, under these circumstances, to forget this memorable day and the promises which God then made.

In Romans 4:13-17 Paul explains the manner in which God's promise to Abraham concerning the "many nations" is fulfilled. Abraham's seed is reckoned upon the basis of faith; thus all who exercise the faith of Abraham are, from God's standpoint, his children, or seed. The manner in which it applies during this Gospel Age is stated by Paul in Galatians 3:28, where he writes, "There is neither Jew nor Greek, . . . bond nor free, . . . male nor female." All lose their identity in Christ, "for as many of you as have been baptized into Christ have put on Christ." In this relationship they are "Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29

While Christ and the church will constitute the spiritual seed of Abraham through which all nations will be blessed, the restored world of mankind will also be considered his seed, not by the law of heredity, but by faith in God and obedience to him. Abraham is the father of the faithful. The faith of Abraham was much more than a blind faith in the existence of a Supreme Being. God spoke to him, stated his purpose, asked cooperation, and Abraham "obeyed."—Heb. 11:8-12; 17-19

His, then, was a faith not only in God but in the purposes of God—a faith that prompted obedience to the will of God. No one can ever enjoy God's favor and be blessed with eternal life who does not manifest this kind of faith. It was because our first parents failed to exercise such faith that they transgressed God's law. Through the lessons learned from

the permission of evil, plus the instructions received when God turns to the people a "pure language" (Zeph. 3:9), all will have sufficient knowledge upon which to exercise a faith that will be pleasing to God—the faith of Abraham.

As already noted, circumcision was a token of the covenant God made with Abraham. The apostle speaks of "circumcision of the heart." (Rom. 2:29) It is a symbol of separateness from sin and of full devotion to God. This is another condition prerequisite to becoming the children of Abraham, both in this age and in the age to come. God does not keep a covenant relationship with those who are only halfheartedly on his side.

While circumcision was merely a sign, or token, of the covenant, it was very important from the standpoint of the lesson which it taught. God considered it so important that he commanded the death penalty upon members of Abraham's household who failed to be circumcised.

This may well illustrate the fact that those who are not wholly devoted to God when it is the time of their visitation, will die the second death. God will not perpetuate the life of any who are not in full harmony with him and who do not love to do his will. When, at the close of the Millennial Age, the restored world of mankind shall have been brought into full covenant relationship with God, we may be sure that that which was pictured by circumcision will have been attained in the lives of all. It certainly must be true of the "seed" class of this age, who enter into a covenant with God by sacrifice.—Ps. 50:5



**"He maketh wars to cease unto the end 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."—Psalm 46:9, 10**

# Encouraging Letters

---

## Subscribes for Local Library

Dear Brethren at The Dawn: As my Dawn subscription is due for renewal at this time, it seems an appropriate occasion for me to express my heartfelt appreciation for the work you are performing for the sake of our Father, our Lord Jesus, and the truth. I was immersed at the 1976 Seattle Convention, and I am so thankful to the Lord that he has kept me in his love and care and has drawn me to him and to my brethren. I am grateful also for the knowledge of his glorious plan of salvation, in which you have assisted me, whereby his great love for the world will be made manifest to all, and there will be a new and glorious beginning for everyone! As our local library permits current periodicals to be placed in their reading room, I request two subscriptions to The Dawn for the next three-year period, one copy for myself and one for the library. Please enter the two subscriptions in my name. May our Father's love and peace be with you all. Your brother in the truth.—AK

## "It Made Sense"

Dear Sirs: I happened to be home Sunday morning when I

turned on the TV and saw your program in progress. I probably missed about half of it, as I am normally in church at that time. I would like to receive the booklet you offered, "Hope Beyond the Grave." What little I did hear of this program I thought made sense. I cannot accept some of the teachings of some of the so-called "fundamentalists." Sincerely.—FL

## "Refreshingly Untainted Belief"

Dear "Frank and Ernest": I have just finished hearing your interesting Bible study called "Born of the Spirit," and though I am asking for the booklet with the same title, I would also like to say thank you for an enjoyable and enlightening discourse on Jesus' words. Your interpretation of what he meant by "born of the spirit" seems sensible to me. "How" is not for us know, only that it IS matters. I agree with you, and again, thank you for a refreshingly untainted belief. Please send me the booklet, as I wish to read more about this. Your work is rewarded.—NY

## Wants to "Get Involved"

Dear Friends: Thank you for the Dawn books. Let me assure you

they are the most interesting and enlightening that I have ever received from any Bible study. Now I would like to get involved in the work of the kingdom by distributing some of the Dawn free tracts. Please send me what you think I will need. Yours in Christ.—NY

### **Has Deeper Love for the Lord**

Dear Christian Friends: It is amazing to me how much time I have wasted in the past! Looking to the world for entertainment, my life lacked purpose. I now have a much deeper love for our Lord and am striving to live my life in the light of Christ's teachings. In the past few months I have been studying the Bible, "Studies in the Scriptures," and The Dawn magazine. I would like to express my appreciation for the booklets and tape recordings, which have also been a blessing and help to me. Every day I thank God for the peace, joy, and strength he has brought to my life, and I pray that the Lord will guide you in your efforts to strengthen others. God's blessing be with you! Sincerely.—IL

### **Learning from Programs**

Dear Sirs: Greetings in the name of the Lord! I am taking this time to write a note of

appreciation for your programs on television. Your Bible discussions have been a tremendous help to me. I have watched two of your programs: "Jesus, His Life, Death, and Resurrection," and the story of Mary and John. During their broadcast the lessons have been an inspiration in my life; they have opened up my understanding. My greatest satisfaction is that during your discussions I have learned many things which I had never considered before, and that is what Bible study is all about—learning, sharing, and growing, in the Scriptures. If possible I would like to receive the lessons on these two subjects. Thank you again! May the Lord richly bless you and your work. Sincerely yours.—IN

### **Desires More**

Dear Sirs: Please send me your booklet "God and Reason" and if you have a list of books and prices I would like to have one. Someone was good enough to send me your booklet "Hope." I have read it over and over again and received much comfort from it. Thank you for your attention to this request. Sincerely.—MO

### **Worth Tuning In!**

Dear "Frank and Ernest": I heard your program on Sunday, and it is well worth tuning in to

it! There is a lot to learn about our good Lord from your broadcast. Would you please send me the booklet, "The Church," which you offered. Thank you, and I hope you will be on the air for a long time.—Canada

### **There Really Is a "Light"**

Dear Friends: Please find check enclosed for the booklets I have listed herewith. I have been reading your publications for about two years and really enjoy them. Several years ago I left a group, after realizing they were not "the way." I thank the Lord for finding one of your publications in a used-book store. I began to realize after reading it that maybe there is a true faith on the earth. It has been a hard road back to faith, and I realize that I have a long way to travel yet, but I'm never going to give up on the Lord. I know in my heart that there really is a light at the end of the tunnel. I want to thank you for all the help you've given me and would like to ask for your prayers. One day I want to stop calling myself a friend of The Dawn and start calling myself a brother. If there is any way in which you think you can help me, please let me know, and if there is ever any way in which I can help you, my home and my time will always be there. Sincerely.—FL

### **"New Christians"**

Gentlemen: My husband and I are new Christians and would very much like to receive the booklet "God Has a Plan." We saw your program last night. It was very enlightening. We have three small children and pray that our Father guides us in teaching them the truth of his Word. Thank the Lord, the Bible answers! Please remember us in your prayers, and may God bless you all in your daily work for him. Thank you!—OH

### **"Hope" Brought Comfort**

Dear Sirs: I am so thankful for the pamphlet "Hope" that was sent to me. I arrived home and found it in the mail. I read it thoroughly, and it seemed as though it was especially prepared for me. I thank you, and God, for it, because it brought such comfort to me. I am asking now for the other booklet, "God and Reason." May God bless you! Sincerely.—NY

### **Dawn Much Appreciated**

Dear Brothers: I always enjoy The Dawn, and as long as the Lord is "Editor," through his servants, I will continue to enjoy it. It is always our prayer that he will direct, so that the message stays pure. Yours in the Beloved.  
—IL ☐

# Your Questions

---

## Concerning God's Power

**Do you not minimize the power of God by saying that he required long periods of time for the creative work described in the first chapter of Genesis?**

WE REFER the questioner to our booklet "Creation" for a detailed examination of the first chapter of Genesis. This booklet presents what we believe to be logical and scriptural reasons why the "days" referred to in this record of creation were long periods of time rather than merely twenty-four hours in length.

Whether or not God was able to accomplish this work in six twenty-four-hour days is beside the point. Certainly the all-powerful Creator could have done so had this been his desire and plan. If, as we believe the Scriptures to teach, he did not do so, it is because he willed otherwise, not because he lacked power.

There is a poem which says, "Only God can make a tree." We would be blinding ourselves to logic to conclude that God lacks power, else he would create trees in a few minutes, instead of slowly raising up these stately monuments of his wisdom and power through a

period of years. All the creative works of God with which we are surrounded bespeak the fact that he is not in a hurry.

We cannot hope to arrive at the truth concerning the Genesis account of creation on the basis of how quickly God could have accomplished the work there described. Instead, by comparing scripture with scripture we should endeavor to understand the meaning of the word "day" as used in the record. This is the approach used in the "Creation" booklet.

## "Day" in the Old Testament

**Where does the Old Testament say that a day was ever more than twenty-four hours?**

IN GENESIS 2:4 we read, "These are the generations of the heavens and of the earth when they were created, in the **day** that the Lord God made the earth and the heavens." Here, as will be noted, the word "day" is used to describe the whole period of creation. Regardless of how long we insist each of the six creative days was, the day of this text was as long as all of them put together, therefore more than twenty-four hours in length.

Psalms 95:7-10 reads: "Today if ye will hear his voice, harden



not your heart, as in the provocation, and as in the **day** of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation." Here the Lord clearly applies the word "**day**" to the entire forty years of Israel's wanderings in the wilderness.

Psalm 110:3 reads, "Thy people shall be willing in the **day** of thy power." This is a reference to the thousand-year day of Christ's kingdom, when the "all power" which was given to him at the time of his resurrection will be used to govern and bless the nations.

Isaiah 2:17 reads, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that **day**." Here again the "**day**" refers to the time of the Lord's kingdom in the earth, not a period of twenty-four hours. Verse 20 continues, "In that **day** a man shall cast his idols of silver, and his idols of gold, which they

made each one for himself to worship, to the moles and to the bats." We would have to be very limited in our understanding of language to suppose that this refers to a twenty-four-hour day.

In another prophecy concerning the blessing of health and life which will reach the people through the administration of Christ's kingdom, we read: "It shall be said in that **day**, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9; Titus 2:13

These few examples will, we think, suffice to indicate that the word "**day**" is used over and over again in the Old Testament when the reference is to a period of time, or era, rather than to twenty-four hours. It is thus in the Genesis account of creation, as clearly pointed out in the "Creation" booklet. Moses and Peter also call attention to a thousand years as being reckoned of God as a day.—Ps. 90:4; II Pet. 3:8

---

---

#### RADIO TOPICS FOR OCTOBER

7—Thief in Paradise

21—Israel's Double Portion

14—The Gospel of the Kingdom

28—Divine Healing

---

---

# Vineyard Echoes

---



## **The General Convention July 28-August 2, 1979**

"IT'S great to be back!" These words were probably heard many times as the brethren assembled at Albion College for the 1979 General Convention. The college summer staff was once again a gracious host, making our sixth annual visit there a very pleasant one. The fine facilities of Albion offered comfort and hospitality to the nearly seven hundred brethren gathered from all sections of the United States and Canada, and visitors from France, Poland, and Australia.

The light, airy, and spacious auditorium was a delightful place to hold our meetings, and the grounds of the campus were quiet and peaceful with shady walks enjoyed by many between and after sessions. The dining rooms, as usual, were favorite places for fellowship, where fine meals were

efficiently served and the salad tables were always busy. This year our young people, as well as the young at heart, were especially pleased with the addition of a new olympic-size swimming pool, and swimming in the gymnasium supplemented a busy program of young people's Bible studies held daily in the various classrooms of the Science Building.

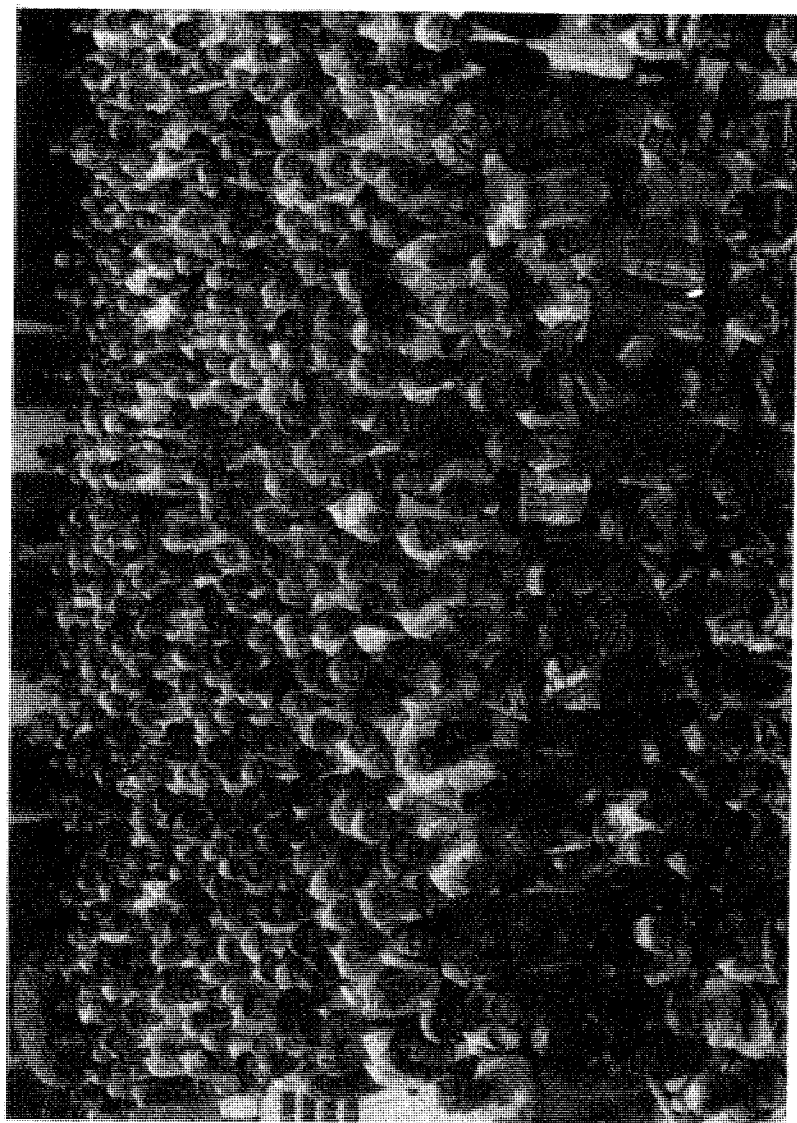
Except for an inopportune rain shower or two, for which the college disclaimed responsibility, even the weather cooperated in making it a week "simply out of this world!" And so it seemed we were at times. We shut the door to the cares and responsibilities of daily life and spent six uninterrupted days, when thoughts of God were supreme and "the fellowship of kindred minds was like to that above."

The convention theme text, which hung as a banner over the front of the auditorium, was the words from Psalm 119:165, "Great peace have they which love thy law." This text served as a reminder that the peace which we enjoy as children of God extends far beyond the campus of Albion College. It spoke of a peace that goes with us throughout all the experiences of life, even the very hard ones; a peace which lifts us above the fears and perplexities of our troubled world today; a peace that gains its strength from an understanding and appreciation of God's Word.

Early in the convention program a discourse on the theme text brought to our attention the fact that to know God's law is to know God. God is the very embodiment of the principles expressed in his law. This point was made on Mt. Sinai at the time God gave his Law to Moses on the two tables of stone. There he revealed himself to Moses in the only way possible for any man to see God. He declared himself by these words, "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." (Exod. 34:6, 7) This is the kind of God we should see when we observe his laws.

In II Corinthians, the third chapter, verse 3, the Apostle Paul, drawing an analogy from this experience of Moses, shows that God is now having his law written again—not written in tables of stone such as Moses brought to God, but written by his Holy Spirit in the tables of our hearts which we bring to him. In subsequent verses Paul refers to the fact that the writing of God's Word under that old Law arrangement revealed many things about God that are harmonious with that statement of himself to Moses; but in their centuries of service under the Law, most Israelites failed to glimpse his real glory because of a veil placed over their understanding. Paul writes: "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." In verse 18 he ends this analogy and states that to all who have come into Christ the veil has been lifted. His Word unto us has become like a mirror reflecting our Heavenly Father's image. Like Moses in the Mount we glimpse his glory and hear his name declared: a God of mercy, a God of graciousness (to bend or stoop in kindness), long-suffering (patient), abundant in goodness and truth, with a plan that extends his mercy upon all, with a plan of forgiveness for all but which in justice does not clear the guilty. Through understanding the Bible we are able to read God's heart and mind and thus appreciate the very essence of his law. As this revealed glory of God affects our lives, Paul says, we are changed into the same glory, and thus the law of God is written in our hearts, "even as by the Spirit of the Lord." His Word as our law becomes a "discerner of the thoughts and intents of the heart."

We considered God from many different aspects during the course of the convention. The convention committee had preassigned certain topics to be discussed during each day's program. The first of these was entitled "The Creator and the Beginning of Creation." As we looked at God through his creative works, we were overwhelmed by the incomprehen-



bleness of his great power, wisdom, and creative genius. (Isa. 55:9; 57:15) We appreciated anew how the brief account given to us in the book of Genesis, overviewing God's creative works to make this planet our home, is today being verified in so many ways by students of the earth sciences. As man is beginning to reach out into the heavens, which the psalmist declared many centuries ago to be the handiwork of God, we are realizing as never before what is meant by his statement, "Day unto day uttereth speech and night unto night sheweth knowledge."—Ps. 19:1-4

We were reminded of the testimony of the Logos in Proverbs, the eighth chapter, where he tells us that, as the very beginning of all God's creative works, he was privileged to be with God in all subsequent creation. "When he prepared the heavens: . . . when he appointed the foundations of the earth." In the 30th verse he says of this experience that it was daily God's delight and that the Logos rejoiced always before Him. In the eons of time that marked this close association, he witnessed the fact that all God's actions were based on justice and motivated by love for his creation; and so as a spokesman for God he says, in verses 32,33,35; "Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. For whoso findeth me findeth life, and shall obtain favor of the Lord." We remembered how this One who was rich became poor for our sakes, so that through his ransom sacrifice God could further his creative designs with the development of a new creation, preparing members for a divine family to be associated with him in his creative works of the future.

The following day's topic dealt with the subject of "Mortality and Immortality." We learned that in times past the attribute of immortality set God apart from all other beings. Only he possessed a nature in which death was not possible. We saw the wisdom of God in creating all others as mortal beings, beings who can die. What if Satan could not

eventually be put to death, as the Scriptures assert he will be? What if the incorrigibly wicked at the end of Christ's kingdom could not be put to death? Everlasting life, promised to all who continue obedient to God's righteous laws, does not imply immortality. Paul writing to Timothy (I Tim. 6:15,16) refers to inherent immortality as belonging only to God. Paul again, writing in I Cor. 15:53, tells of those who will put on immortality, having been formerly mortal beings. The context of this chapter indicates that it is Jesus and his church who receive this reward, as the firstfruits of the resurrection. Such a trust must be proven by unswerving commitment to God and his law.

"Father, Son, and Holy Spirit" was another topic of interest. The speaker who was assigned this subject stated that misconception concerning the real relationship of God the Father, Jesus the Son, and the Holy Spirit was responsible for obscuring many features of truth in the Bible. The scriptures which are generally used to support the trinitarian concept were critically analyzed, and it was found that if taken in their context they not only do not support the argument but often refute it.

Typical were scriptures such as John 10:30, where Jesus said, "I and my Father are one." It was pointed out that Jesus referred to this oneness again in John 17:21. Here Jesus is praying for his disciples that they too may share in being one with him and God—an obvious reference to a oneness of mind and purpose.

John 14:9-11 was also considered, where Jesus said: "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." The wording of this scripture might seem to support the trinitarian view and mean that the works that Jesus performed were evidences that he was God. But taken with the 12th verse, this argument is negated, for there Jesus says that those who believed on him would do the same works.

“Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” Just as Jesus, in the work of his ministry, was an agent of God, so also would those be who follow after, in the furtherance of the Gospel.

Many other like scriptures were considered, and once again the Bible was found to be consistent and harmonious in its true reflection of God’s image.

Next “**Sheol** and **Hades**” came under review. It was stated that these words in their respective languages were used to describe where men are when they die. With the aid of a slide projector and texts extracted from five different translations of the Bible containing the Hebrew word **sheol** and the Greek word **hades**, it was demonstrated that Bible translators were faced with the dilemma of finding good people of Bible record, as well as the wicked, going to **sheol** and **hades**. This resulted in confusion, disagreement, and inconsistency in the English word they chose to use in translation. For instance, the word **sheol** in the text of Job 14:13, which reads in part, “Hide me in **sheol**,” appears in these five translations as: **sheol**, netherworld, hell, the dead, the grave. Many other scriptures containing these two words were dealt with by the speaker in the same fashion.

It was stated that belief in punishment for sinners in a future life is shared by practically all ancient and modern religions. However, the simple statement of the Bible found in Ezekiel 18:20 is, “The soul that sinneth, it shall die”; and the lake of fire in Revelation 20:10-14 symbolizes complete destruction in death. It is only when we realize that the dead are really dead that the resurrection from the dead makes any sense. Only when we realize that the dead are really dead do we find God’s actions consistent with his Word. Only then can we reconcile His love and His justice to the act of giving His own Son as a ransom for those who have perished in death. Only then can we understand the necessity of the



exercise of divine power through Jesus in resurrecting all that are in their graves. "Thanks be to God for his unspeakable gift!"

A scriptural view of the coming kingdom of Christ speaks volumes about our Heavenly Father. The last assigned subject, "Thy Kingdom Come," projected our minds into the future, as we rejoiced in considering the wonderful things that God has in store for this earth and all mankind. We thought about the great King appointed to rule in that day, One who down through the course of the ages has proven his love and loyalty to God, One who will have the confidence of mankind when they know that he suffered and died to give them a new opportunity for life. Those who have been associated with Jesus in his sacrifice and suffering will in that day be associated with him in his reign of righteousness.

The Christ will be a powerful and effective Mediator in reconciling the world to God. The instrument through which mediation will be accomplished the Scriptures refer to as a New Covenant, an administration of God's law that will teach men to love the principles inculcated therein. Jeremiah's prophecy says God will put his law in their inward parts and write it in their hearts; and when this is fully accomplished, the world will be reconciled to God. "They will be My people, and I will be their God."

The ancient worthies, as princes in the earth, will be a standard to the people in that kingdom, living examples of perfect humanity, living proof of the rewards of righteousness and obedience held out to all. The men and women of this class will be received with high recommendation from their Bible record, and the people of the world will be ready to follow their leadership.

Looking back, mankind will realize that they could never have brought about the kingdom conditions in their fallen state. In the past their very noblest efforts were subverted by the evil around them. By the time their high principled movements had developed large enough to effect any inroads

into the world's problems, they had already incorporated into themselves such a cross-section of the evil present in this world that they became relatively ineffective in carrying out their noble objectives. But in the day of Christ's kingdom, noble purposes will succeed. Evil will fail. Encouragement of progress and anticipation of success will make it a glorious time, and the earth will ring with songs of joy and righteousness. The desire of all nations will come. Eye hath not seen, nor ear heard the glorious things that God hath in store for those that love him.

In addition to these subjects, there were nineteen discourses and two symposiums, which space does not permit us to review. They dealt with a wide variety of Bible topics. Some were doctrinal, others related to Christian living, still others were studies of prophecy. Some discussed types and pictures from the Scriptures, and others drew lessons from the lives and experiences of people recorded in the Bible. The life and words of Jesus and the apostles had special lessons. In their preparation were represented many hours of research and study, of comparing scripture with scripture, translation with translation, of finding Hebrew and Greek meanings of English words—a search for true meaning and purpose from God's Word. We marveled as we considered the many harmonious methods God employs in teaching truth through the Bible. We marvel also at how well these unique writings have hidden the truth from all but a few. How well its mysteries have been kept from intellectual research, critical study, and mental genius but are opened to humble minds seeking to know God from the heart.

As we listened and studied with these speakers through a large cross-section of Bible references and interpretations, we realized what a privileged people we are to see and understand the harmony that exists in every facet of God's word—a harmony that details a plan and a purpose which magnify the greatness of our God. And we, like Moses of old, realized that the Lord has passed by before us and we have

glimpsed a little of his glory. We hear his name declared as we see the expressed attributes of his character permeating every feature of his plan. And like Moses, we make haste to bow down and worship before him.

One of the highlights of every General Convention has been the immersion service, and this year was no exception. Ten brethren responded to the invitation to sit in the first row of seats to hear the baptismal discourse. In the talk to these candidates we were all reminded of the symbolic meaning of water immersion—the lowering down into death, a sacrificial death with Jesus, and being raised again to a newness of life in the hope of his resurrection. A simple symbol, but in the depth of its meaning is represented the entire thrust of our lives. The Lord's family are few and scattered on this earth today, and we cherish the fellowship of every new one the Lord has called to be of his elect.

Another point of interest this year was a panel of four brethren who discussed the very timely subject, "The Day of the Lord." The panel agreed at the outset that, based on scriptural definition, the Day of the Lord is that period of time at the end of the Gospel Age during which our returned Lord, as the agent of Jehovah, accomplishes the work of destroying the present social order of things on the earth. In prophecy, this time is often called the Day of Jehovah, and the Day of God's Wrath. It was pictured many centuries ago when God came down upon Mt. Sinai just prior to giving Israel his written Law, as recorded in Exodus 19. In the dramatic description of that event several symbols are mentioned which are later repeated in prophecies describing the Day of Jehovah. There were fire, darkness, quaking, a voice, and the sound of a trumpet. This experience, the record states, was very frightening to the Israelites.

In the 12th chapter of Hebrews, the Apostle Paul refers to this historic happening as pointing forward to the time when he shakes not only the earth but also the heavens, for the purpose of removing the things that are shaken. (vss. 26, 27)

Applying these symbols to this time of removal, fire would describe destruction. The prophecy in the third chapter of II Peter says; "The [present] earth . . . and the works therein shall be burned up." And "the heavens being on fire shall melt."—vss. 10, 12

Darkness would describe the perplexity of the world, not able to see a way out of their trouble. Trumpets were used to sound an alarm and to make ready for battle. Tempest describes the winds of war, and quaking symbolizes worldwide conditions of revolution which shake all governments.

In the second chapter of Joel we are given a description of the Day of the Lord, and we find most of these symbols used. Verse 1 mentions the trumpet, "Blow ye the trumpet in Zion, and sound an alarm." Verse 2 mentions darkness, "A day of darkness and of gloominess, a day of clouds and of thick darkness." Verse 3 says, "Fire devoureth before them; and behind them a flame burneth." Verse 10: "The earth shall quake before them; the heavens shall tremble."

Zephaniah's prophecy in the first chapter likewise links these symbols to the Great Day of the Lord. This description is found from the 14th verse through the 18th and mentions "the voice of the day of the Lord [Jehovah] . . . a day of darkness and gloominess, . . . and thick darkness, a day of the trumpet and alarm. . . . The whole land shall be devoured by the fire of his jealousy."

The brethren on the panel expressed the belief that every one of these symbols can be identified as present in the world since the beginning of the First World War and increasing in magnitude over the years since. Today the world is afraid, as the Israelites were before Mt. Sinai, as they see the trouble growing. The Lord's people are privileged to see beyond this scene of terror and glimpse another mountain. Paul again in Hebrews 12 says that we see Mt. Zion, the city of the living God.—vs. 22

In the course of the discussion, the panel was in agreement that the trouble of this Day of the Lord would continue to increase, culminating in the Battle of Armageddon mentioned in Revelation 16, and Jacob's trouble foretold in Ezekiel 38 and 39. Many other scriptures were discussed which we list for your reference: Isa. 13:8; I Thess. 5:1,6; Isa. 42:13; Jer. 46:10; Rev. 16:12-16; Zech. 14:13,14

The panel made a point of mentioning that when the Scriptures speak of God's anger, or God's wrath, relating to this day, it does not mean literal anger but rather represents a well-designed plan for the removal of an order of things that will have no place in the kingdom to follow—that not one bit more trouble will be brought upon the world than is necessary to cause the wrath of man to praise the Lord. While the world situation might seem very confused and chaotic from man's point of view, it is all completely under God's control. We were reminded of Jesus' statement concerning this troublous time as an evidence of the nearness of his kingdom and the fruition of our hopes. "Lift up your heads, for your deliverance draweth nigh."

During the week there were five testimony meetings, which the brethren enjoyed and in which many participated. Most testimonies were joyful, some were sad, but all expressed a confidence and trust in the overruling providences of God through all the experiences of life. We got to know some of our brethren a little better from hearing them, and we were all mutually strengthened and encouraged by this exchange of love and the sentiments expressed in these meetings. Indeed the Lord is continuing to guide and direct the affairs of his people, "working in them to will and to do of his good pleasure."

Not the least of this year's convention activities were the vesper services and the musical programs, where the very young and some quite old could join together in praises to our Heavenly Father. In addition to a very fine and well-supported program of studies and workshops for the

various age groups of young people, the young people also formed singing groups, and their hymns of praise were always a big hit in the evening vesper services at the main auditorium.

But, reflecting back over the convention, we realize that the greatest highlight of all was the wonderful inspiring fellowship of our brethren. Year by year as we reunite in convention we get to know one another a little better, our personal ties become stronger, and we grow in the fellowship of the Gospel.

This year some old familiar faces were missing. We rejoice that some have completed the racecourse of this life, knowing they have run well.

Yes, it was good to be back in Albion, and we left with peace in our hearts, a peace that will stand by us in this increasingly troubled world, a peace which is ours from having viewed the glory of God through his Word, the law of the new creation, and having seen his glory reflected in the face of his people as we stood on the "mountaintop" together.

### **"ISRAEL'S DOUBLE PORTION"**

To be discussed by

### **'FRANK and ERNEST'**

CFCB—570—10:30 a.m.

**SUNDAY, OCTOBER 21**

Tune in this discussion, and send for a free copy of "The Future of Israel and the World." Write to:

**"FRANK and ERNEST"**

Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

### **FOR YOUR NEWSPAPER**

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

**OCTOBER SPECIAL:** On Sunday, October 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

# Speakers' Appointments

## MINSTERING 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, NJ 07073. A visit will be arranged when possible.



<b>S. ALLEN</b>		<b>G. PASSIOS</b>	
Sayville, NY	Oct. 7	Berwick, PA	Oct. 21
<b>J. B. BROWN</b>		<b>E. K. PENROSE</b>	
New Zealand	Oct. 2-9	Nashville, TN	Oct. 16
Brisbane, Aust.	10-12	Muscle Shoals, AL	17
Sydney	13-15	Birmingham, AL	18
Melbourne	16-21	Columbus, GA	19
Adelaide	22-23	Louisville, AL	21
Perth	24-30	St. Petersburg, FL	24
<b>E. HERRSCHER</b>		Warm Mineral Springs, FL	25
Boise, ID	Oct. 6,7	Orlando, FL	27,28
<b>G. JEUCK</b>		Charleston, SC	30
New Haven, CT	Oct. 28	<b>L. POST</b>	
<b>K. NAIL</b>		Agawam, MA	Oct. 14
Boston, MA	Oct. 7	Allentown, PA	21
		<b>J. TATE</b>	
		Philadelphia, PA	Oct. 14



## BRITISH SPEAKERS' APPOINTMENTS

<b>F. BINNS</b>		<b>R. E. ROBINSON</b>	
Dewsbury	Oct. 21	West Wickham	Oct. 7
Reigate	Nov. 11	Ipswich	13
<b>E. T. NADAL</b>		Aldersbrook	21
Latchford	Oct. 19	Forest Gate, Glinton Rd.	Nov. 4

**SUBSCRIPTIONS and LITERATURE**—70, Station Road, Gidea Park, Romford, Essex RM2 6DA

**RECORDED LECTURE SERVICE—FOR USE IN THE BRITISH ISLES ONLY**—Tapes and Cassettes on Loan—15, Southwood Gardens, Gants Hill, Essex IG2 6YF

# Conventions

---

**COLORADO SPRINGS, CO, Oct. 5-7**  
—Rocky Mountain Area Annual Convention. Glen Eyrie, Garden of the Gods Rd., Colorado Springs, CO. Mrs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120

Phone: (303) 795-3128

**SAN LUIS OBISPO, CA, Oct. 13, 14**  
—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave., San Luis Obispo, CA 93401  
Phone: (805) 543-3426

**MILWAUKEE, WI, Oct. 13, 14**  
—Aurora Hall, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14th St., Milwaukee, WI 53221

**AGAWAM, MA, Oct. 14**—M. Marcus Kiley Jr. High School, 180 Cooley St. Springfield, MA. Sophie Zielinski, 21 Silver St., Agawam, MA 01001

**CINCINNATI, OH, Oct. 20, 21**—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

**RICHMOND, VA, Oct. 26-28**—Roslyn Conference Center, 8727

River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

**ORLANDO, FL, Oct. 27, 28**—Orlando Garden Club, 710 E. Rollins St. Mrs. Wm. Vrooman, 2507 Shoreham Rd., Orlando, FL 32803  
Phone: (305) 896-2094

**CHICAGO, IL, Oct. 28**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomi Ave., Chicago, IL 60656

**DETROIT, MI, Oct. 28**—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

**CLEVELAND, OH, Oct. 28**—Masonic Temple, Cleveland. Mrs. D. W. Tschappat, 1248 Ridgewood Rd., Wadsworth, OH 44281  
Phone: (216) 239-1361

**PHOENIXVILLE, PA, Oct. 28**—Ursinus College, Rt. 422, Collegeville. Mrs. Stuart Sowers, 1124 Thorndale Rd., West Chester, PA 19380  
Phone: (215) 269-2231

---

## 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.**

Brother John Tsapelis, Chicago, IL—August 20. Age, 90.

Brother Frank J. Dawson, White Oak, PA—August 23. Age, 70.

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