

The Dawn

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Table of Contents

HIGHLIGHTS OF DAWN

World without Fear—Is It Probable? 2

INTERNATIONAL

BIBLE STUDY LESSONS

Sowing Seeds of Destruction	20
Revolt against Oppression	22
Bad Times for God's People	24
Reform by Force?	26
Boasting in Military Might	28

CHRISTIAN LIFE AND DOCTRINE

God's Plan for Man—Part 4	
The Kingdom of Christ	40
Weekly Prayer Meeting Texts	51

MAP—"THE FIELD IS THE WORLD" 32

"FRANK AND ERNEST"

Radio Schedule	34
----------------	----

THE BIBLE ANSWERS

Television Schedule	36
---------------------	----

TALKING THINGS OVER

General Convention Bulletin	52
General Convention Program	56
Reservation Form	62

SPEAKERS' APPOINTMENTS

Great Britain	63
United States	63

CONVENTIONS 64

OBITUARIES 64

Highlights of Dawn

World without Fear— Is It Probable?

NEARLY half a century ago, millions of young men fought and died in a second global struggle which it was hoped would make an end of aggression and rid the world of fear. When the objectives of that struggle were announced, one of them was declared to be freedom from fear. It was a noble objective, but when the war which was fought to obtain it was blasted to a close by the dropping of those first atomic bombs on Japanese cities, it left the hearts of all filled with a more dreadful fear than had ever before been experienced by man. And as though that were not sufficient to destroy faith in human objectives, the failure of every effort since to settle differences among nations, which, if not settled, will sooner or later lead to another global war, has caused that fear to increase.

And there is real cause for fear, for now the whole world knows that no nation can be assured of immunity from destruction by nuclear warfare. The cities of the United States may well become piles of rubble similar to those which marred the beauty of much of that part of God's earth which is Europe. And everybody knows that while this in itself will mean a terrible loss of life, the aftermath of chaos would be still worse, for it would preclude the last possible chance the world has of even a partial recovery of economic stability.

The fears of the world today are deeply rooted in the failure of human leaders to find workable solutions for the problems engendered by selfishness and hatred. There was a time—that is, prior to the First World War—when the wise men of earth were telling the people that the human race, by a pro-

cess of evolution, was steadily progressing toward a higher state of civilization and that wars would soon become a thing of the past. The world is getting better, they said, and soon we will have a utopia of peace and goodwill, which has been the dream of the prophets and the song of the poets.

As proof that this bright outlook for the future was justified, we were reminded of the progress of education and were told that an enlightened world would know better than to attempt the settlement of international disputes by means of war. We were asked also to consider the great advancements in science, that these too would contribute to lasting peace among the nations. Furthermore, it was claimed that Christianity was making such rapid gains in the earth that soon the whole world would become so thoroughly imbued with the philosophy of Jesus' Sermon on the Mount that war would be impossible.

We know too well how all these and the many other claims which were made before the First World War have miserably failed. The horrible implication of these failures did not at first dawn upon mankind. The propaganda machines of the various nations engaged in that first global conflict saw to it that the minds of the people were turned away from the stark fact that a world had begun to come to an end. We were told, for example, that the war was caused by nations which were not ruled by democratic forms of government, and that in order to prevent another such catastrophe we must now wage war to the bitter end to make the world safe for democracy.

This sounded good, because all would like to see the world safe for democracy, for, after all, democracy is the best form of government known to man. But the world was not made safe for democracy. Most of the European world was, instead, made safe for dictatorship. The only real change which had been forced by the First World War was that hereditary ruling houses gave place in many nations to dictators; and these were quite willing to, and did, plunge the world into another war. The forces of democracy had actually lost

ground as a result of the First World War, and in the emergency, even these United States became threatened with dictatorship—at least, so said the politicians. In any case, the world was not made safe for democracy.

The forces of science, education, and religion failed to prevent the second global struggle in one generation. We were told that in a world where there was no want and no fear, and where both individuals and groups were free to say and publish what they thought would be for the best interests of all, there would be no causes for war. So, through war, there was an energetic effort to make the world free from want, free from fear, and to give it freedom of expression along political and religious lines. It was a noble task, but it failed.

Now, while we are enjoying a fitful, uncertain peace, it is a peace that is threatened on the one hand by the fact that so large a portion of the human race is slowly starving to death, and on the other because so many nations are enslaved behind an iron curtain of censorship, which, by preventing freedom of expression, is leading to suspicion and misunderstanding, which are the seeds of war. Meanwhile, fear grows apace, so that even the most fortunate of the nations are by necessity burdened with the maintenance of gigantic military organizations, in order, as they claim, to prevent war, or in case they fail in this, to be ready for war, when they can no longer hold out against its inevitability, occasioned by the fears and the wants of a chaotic, starving world.

Our Day in Prophecy

While this time of fear and distress came upon the world unexpectedly and despite the claims of an ever-advancing civilization, it was not a surprise to careful students of the Bible; for throughout its pages God's inspired prophets had predicted it. The Prophet Daniel, for example, foretold this very era in human experience and described it as a "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus quoted this prophecy of Daniel, and explained

that its fulfillment would be at the time of his second presence and the end of the age.

Jesus outlined some of the details of this time of trouble, saying that there would be upon the earth "distress of nations, with perplexity," and that the hearts of the people would fail them for fear as they looked forward to the things coming upon the earth. (Luke 21:25,26) Jesus' reference to the fear that would fill the hearts of the people is sufficient to indicate that he was referring to the present time, for never before has there been such widespread fear on the part of the people, especially the leaders, as there is today.

When Jesus said that there would be upon the earth distress of nations with perplexity, he illustrated his thought by likening it to the roaring of the sea and the waves. This is a very apt symbol indeed of the restless, discontented masses of mankind today as they strive hopelessly to avert the havoc which they fear will be wrought by the onrushing tide of human selfishness implemented by the ghastly instruments of destruction provided by the very science that at one time boasted its ability to lead the world into peace and goodwill.

The Prophet David also foretold this time in which we are living; and, like Jesus, he too likened the chaos of the world to the relentless lashing of sea and waves, as the clamorous demands of men and nations strike out against the bulwarks of a civilization that was once thought to be impregnable. David's prophecy is addressed to those who have faith in the Word of God, and of these he declares, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:2,3

"We will not fear," declares the prophet. As Christians, we need not fear what is coming upon the earth; that is, we will not fear if we acquaint ourselves with the prophecies of the Bible and have faith in what they declare concerning

today and tomorrow. The prophecies of the Bible contain the only genuine explanation of the cause of present world distress, and furnish the only hopeful view of the final outcome of this present dark period of fear. To know the plan of God pertaining to human destiny is to have peace and joy in our own hearts, despite the fear with which we are surrounded, and also to be in a position to radiate comforting assurance to others.

According to the Bible, what is to be the outcome of this tragic time of fear and distress? It has been said that this generation has a rendezvous with destiny. This is right, but God holds the controlling hand over that destiny, and the implications are so far-reaching that the imagination is almost staggered when we try to grasp them. Briefly stated, the facts as pointed out in the Word of God are these:

We are reaching the end of an age in the plan of God. Yes, even more than that, we are reaching the end of a world. It will not be, as many once erroneously supposed, the end of the earth (Eccles. 1:4), but the end of Satan's rulership over the earth, which is to be supplanted by the rulership of Christ. We are now living at the time of his return and the preparation for the establishment of his kingdom.

The Signs of His Presence

When Jesus foretold the characteristics of our day, declaring that it would be a time when the hearts of the people would be filled with fear, it was in answer to questions asked him by his disciples. Those questions were, "What shall be the sign of thy presence, and of the end of the age?" (Matt. 24:3) In quoting these questions we have used a correct translation of the words used by Jesus. In our Authorized Version of the Bible, this passage is mistranslated to read, "What shall be the sign of thy coming, and of the end of the world?" However, the disciples were not asking how they might know when the time was near for Jesus to return, but rather, how they would know when he had returned.

The Master's answer to these questions furnishes the only reliable explanation of present world conditions and the only genuine hope of better days to come. It reveals that we are nearing the end of the present age and in the time of his second presence. This, in turn, means that the time is near for the fulfillment of those many promises of God's Word which tell of the blessings of peace and joy and life which will be made available to mankind as a result of the coming thousand-year kingdom reign of Christ, the King of kings and Lord of lords.

This does not mean that Jesus will reign on the earth as a man. His first visit to earth was as a human being, in order, as he explained the matter himself, that he might give his flesh in death for the life of the world. (John 6:51) But having provided the means of release from death by the sacrifice of his humanity on Calvary's cross, he was raised from the dead a glorious divine being, of the same nature as the Creator himself, "whom no man hath seen, nor can see."—I Tim. 6:16

By an altogether too literal interpretation of some of the prophecies of God's Word, very crude conceptions of Christ's second advent have been developed. It has been supposed by some that when he returned he would be seen as a man suspended in the skies, and simultaneously there would be tremendous upheavals of nature in the heavens and on earth, which would dwarf in destructiveness anything man has ever been able to accomplish, even by the use of the nuclear bomb.

Now we see, however, that the prophecies which were used as a basis for this erroneous concept of the second advent of Christ are symbolically descriptive of the upheaval of man-made institutions which have formed our civilization. It is this that the prophecies describe as the end of the world—not the end of the earth, but what the Apostle Paul describes as "this present evil world." (Gal. 1:4) Jesus referred to Satan, the Devil, as the "prince of this world"; hence the end of the

world means the end of Satan's empire, the end of his sovereignty over the minds and hearts of men.—John 12:31

Every Christian should be glad to note any evidence tending to show that the end of the world is near. All mankind will rejoice when they realize that Satan's world has come to an end; for then they will have the opportunity of becoming citizens in a new world—not another humanly constituted civilization, but a new order in which the authority and the laws will be those of the kingdom of Christ.

The world that is even now coming to an end has never been entirely satisfactory, not even to those who have been most enthusiastic in their efforts to perpetuate its existence. True, there has been much good in it, but sin and evil have predominated. Sickness, pain, and death have been the dreaded heritage of all. Hatred and war blighted the happiness of the people and destroyed the peace of the nations.

Fear of worse things to come, both here and hereafter, has helped to rob men and women of the joy which temporarily, at least, might otherwise be theirs. Truly, as the Scriptures declare, it has been an evil world, and the more we study its characteristics the more we realize that Jesus knew what he was talking about when he declared Satan to be its prince.

Yes, we can all be glad that such a world is coming to an end, and that, as the Scriptures declare, its ruler is to be bound and finally destroyed. Jesus said that those living at this time who had faith in his Word, when they saw the things transpire which he foretold, should lift up their heads with hope and rejoicing, for the time of their deliverance, and the deliverance of mankind, from sin and death would be near.

Enemies Destroyed

In an inspired prophecy of Christ's kingdom given us by the Apostle Paul he declares that Christ must reign until all enemies are put under his feet and that the last enemy to be destroyed is death. (I Cor. 15:24-26) This indicates that one purpose of the reign of Christ is for the destruction of

enemies—enemies of God, of man, and of righteousness. While death will be the last of these enemies to be eradicated by the rulership of Christ, other enemies will be destroyed prior to that time, and among the first of these are the selfish and sinful institutions of earth which stand in the way of Christ's rulership of justice and righteousness. The destruction of these implies temporary trouble and distress for the people who have been held in bondage to them. It is this that is described by the Prophet Daniel as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

In the prophecy of the second psalm, Jesus is referred to as the great king of earth whom God has appointed to rule. It was prophesied that before he began his reign in power and glory the nations of the world would be experiencing a time of "tribulation, such as was not since the beginning of the world to this time." (Matt. 24:21) In connection with this foretold catastrophic overthrow of an order of things, this generation has already witnessed the destruction of many of the hereditary ruling houses of Europe and the chaos in world affairs which has followed. In Jesus' own prophecy of these events he declared that all the tribes of the earth would mourn because of his presence, and we see the beginning of this mourning today in all the countries of the world.

But we can thank God that this distress is only temporary. The return of Christ was designed to bring peace and joy and life to a dying world—and this will be the ultimate result. But to accomplish this, a new rulership must be established, and this calls for the overthrow of that rulership in which Satan has been the unseen and, in most instances, the unrecognized prince.

If you have ever wondered why the statesmen of the world, enjoying all the advantages of twentieth century culture and education, have not been able to snap the world out of its tailspin toward destruction, the answer is found in the prophecies of the Bible. The answer is that a divine influence has intervened in the affairs of men in preparation for the es-

establishment of a new order—an influence that is gradually being exerted through the invisible presence of the divine Christ.

But the overthrow of the institutions of sin and selfishness—those institutions which have fostered oppression and war—is only the beginning of the work of the divine Christ. It is like the surgeon's knife used to save the life of a dying patient. For approximately six thousand years, the human race has been dying. Man himself has not been able to find a remedy for the poisonous sting of sin which is inflicting death upon all. Now Christ, the great physician, has come to change all this, and the first necessary move is to place mankind, the patient, in a new environment, and under just and righteous laws. It is the preparation for this that is causing the breakdown of human authority everywhere throughout the earth.

In the Last Days

The only ones who as yet know the meaning of what is occurring in the earth are those who by faith are prepared to accept the testimony of the Word of God. To these the prophecies of the Bible are as a beacon light telling them that, despite this darkest of all periods man has ever experienced, a glorious new day is about to dawn. This will be a day in which blessings of health, joy, peace, and life will radiate from the presence of Christ, the new king, that glorious, divine ruler prophetically described as "the Sun of righteousness," who will "arise with healing in his wings."—Mal. 4:2

Eventually, however, and not long hence we believe, all mankind will begin to realize that there is a power being exerted in the affairs of men which supersedes that of humanly constituted governments. This will become apparent through the continued failure of human efforts to reestablish any permanency of peace and security among men.

The rulers of the world today still imagine that they are more or less the masters of human destiny, that their wisdom

and the impressive strength of their armies will be able to impose peace upon the nations. God's way of establishing peace is still scorned by the wise of this world. But as all their efforts continue to end in failure, gradually they will begin to look to a higher authority for help. This, which is still a future development in this momentous time in which we are living, is described by the Prophet Micah as follows: "In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."—Mic. 4:1-4

This is a very comprehensive and reassuring prophecy which, in the light of current events, will soon be fulfilled, to the everlasting joy of all mankind. First, notice the time identification: "In the last days it shall come to pass." This prophetic expression, the last days, does not refer to the traditional crack of doom, nor to the destruction of this earth, nor to the end of human existence on the earth. It does have reference to the last days of satanic rulership over the people, the last days of sin and death, the last days of war, and the last days of all those evils which have plagued the human race from the days of Eden until now.

We are even now living in the beginning of these prophetic last days, and have already witnessed the destruction of some of the evils which have afflicted most of the nations. The hereditary ruling houses of Europe, which oppressed the

people in the name of God (but by their actions gave every evidence of being inspired by the Devil), have already come to an end. And as the divine purposes progress in these last days, we will eventually witness the end of totalitarian dictatorship, whether communistic, fascist, or otherwise. We will also see the last of war, and the last of that blighting fear which now fills the hearts of the people.

Yes, the last days foretold in the prophecies are a glorious time in which to be living, and ere long it shall come to pass, even as the prophet has declared, that the mountain of the house of the LORD shall be established in the top of the mountains, and people shall flow unto it. The mountain of the LORD is the kingdom of the LORD. Daniel, in the second chapter of his prophecy, symbolically depicts human rulership over the earth by a glamorous, human-like image, and the end of this rulership is pictured by the destruction of the image. The instrument of destruction is shown to be a stone, which ultimately grows until it becomes a great mountain which fills the whole earth. In his interpretation of this wonderful prophecy, Daniel tells us that this mountain which fills the whole earth is the kingdom of God.

The Prophet Micah describes this mountain, or kingdom of the LORD, as the mountain of the house of the LORD. This house of the LORD is God's ruling house, made up of those whom the Scriptures identify as his own family of sons. Jesus is chief among these, and together with him will be those who have accepted the invitation to suffer and die with him. To these the promise is given that they shall live and reign with him. The Apostle Paul reassures the followers of the Master on this point, saying, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17

Miracle-working divine power guarantees the success of this new government. Satan thought he had killed Jesus, the

Prince of Peace and King of kings, but divine power raised him from the dead. Those who have suffered and died with him are raised from the dead in what the Scriptures designate the “first resurrection,” that they might live and reign with Christ.—Rev. 20:6

In a prophecy descriptive of the victorious rulership of Christ’s kingdom, Isaiah tells us that “the zeal of the LORD of hosts will perform this.” (Isa. 9:7) When we consider that the power of God has already raised the King of kings from the dead and that divine power is likewise used to restore his associate rulers to life, can we doubt the ability of the LORD to fulfill all his good promises through him? Surely not!

Let us take further note, therefore, of what has been promised. The Prophet Micah declares that this ruling house of God shall be established in the top of the mountains, or kingdoms—that is to say, it will occupy a controlling position in the affairs of all nations, for, as Isaiah states, “Of the increase of his government and peace there shall be no end.” —Isa. 9:7

“And people shall flow unto it,” continues Micah’s prophecy. Human experience thus far has been that when imperialistic governments sought to extend their spheres of influence over other nations, many fled for refuge into other countries. But it will not be so in the case of Christ’s kingdom. As the people learn of its extending power they will, as the prophet declares, flow unto it.

Giving us further details along this same line, the prophecy continues, “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, . . . and he will teach us of his ways, and we will walk in his paths.” By the time this portion of the prophecy is fulfilled, the nations will have learned the futility and folly of their own ways. Failure having attended their every effort to save their world from chaos and ruin, they will then be ready to look to him who alone can provide the solution, even to Christ, the one who by that time will be recognized as the rightful king of earth.

And when the nations are willing to learn the LORD'S ways and apply them, what will be the result? It will be a most happy result, for the prophecy declares that they will beat their swords into plowshares and their spears into pruning-hooks, and that they shall learn war no more. Human wisdom has always contended that the only way to keep the peace is to be prepared for war, but this order will be reversed by earth's new king, for as the nations come under the hallowed influence of his kingdom laws, the resources of the earth, which formerly were diverted to provide the sinews of war, will be used to supply the people with the necessities of life.

Neither shall they learn war any more! Think of the far-reaching changes in human outlook and experience these few words imply! They do away with peacetime conscription and wartime drafts. They assure the mothers of all nations that they will not be raising their sons to be used as cannon fodder. They do away with European and Asiatic militarism in all its ugly forms. They take away fear from the hearts of the people, for all realize that when the nations no longer learn war, they will not engage in war. Thank God for a program of education which omits from its curriculum the strategy of war!

Under Vine and Fig Tree

Because the people will then learn and practice the ways of peace and righteousness, they will have economic security. This assurance is given us in that beautiful picture of every man sitting under his vine and fig tree. This is just another way of saying that under the administration of Christ's kingdom the resources of the earth will be available to all and that the rights of all to share equally in those resources will be guaranteed by the laws of the divine kingdom. Because this will be true, the prophecy adds, "And none shall make them afraid." Thank God for this assurance of freedom from fear!

None shall make them afraid! Fear of aggression haunts the minds of all people today, and this fear is not limited to the possible or threatened aggression of nations. Economic

aggression, with its resulting price gouging, inflicts almost equally severe suffering upon the masses. So fear, engendered by man's inhumanity to man along many lines, continues to destroy the heritage of peace and joy which is the right of every human being, whose original parents were created in the image of God. Under the laws of Christ's kingdom that right will be restored, for then none shall make afraid.

Death Destroyed

As beautiful and reassuring as the prophecy of Micah is, it does not present the full plan of God pertaining to human destiny under the rulership of Christ. A world without war and the fear of war would be a vastly better world than the one which is now coming to an end. And if we added to this the certainty of economic security for all, we would have a world of the sort that philosophers have dreamed about but could never establish. However, there would still be other fears, as well as sorrow and pain and death.

Yes, there would still be the fear of death, and because of the grotesque teachings of the Dark Ages, there would be fear of what lies beyond death. There would still be the need for hospitals and doctors and morticians. But thank God for the other promises of his Word which assure us that even sickness and death, with all their attendant evils, are to be destroyed by the reign of Christ!

We have already noted Paul's assurance of the destruction of death in the kingdom of God. Now note the prophecy of Isaiah 25:6-9. In this prophecy, even as in the prophecy of Micah, the kingdom of the LORD is symbolized by a mountain, and we are told that in this mountain, death will be swallowed up in victory, and that "the LORD God will wipe away tears from off all faces. . . . And it shall be said in that day," continues the prophet, "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."

This hope of salvation for a dying race is referred to by the Apostle Peter in the New Testament. In Peter's prophecy he tells us of the purpose of Christ's second advent, that it will bring about what he describes as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) We are indeed glad for the information that the second coming of Christ is not to result in the destruction of everything, including the earth, but rather, the restitution or restoration, of all things. This will mean restoration to health for the living, and also the resurrection of the dead.

The second presence of Christ is already resulting in the destruction of this present evil order of things preparatory to his rulership of justice and love. But this is merely the destruction of the selfish institutions of men. The human race, the living and the dead, if obedient to God's laws, are to be restored to that which was lost because of sin. Man did not lose a home in heaven, but on the earth. The earth was made for man, and when man was created he was given dominion over the earth. But this dominion, and his life also, were lost as a result of sin. But the lost paradise is to be restored, and it is this work of restoration which is described by the Apostle Peter as times of restitution of all things, and he declares that this grand purpose of God had been foretold by his holy prophets since the world began, one of the examples of this prophetic testimony being God's promise to Abraham.

One of these prophetic utterances descriptive of restitution blessings coming to the people under the administration of Christ's kingdom is that which has already been quoted—that blessed promise that death will be swallowed up in victory, and that the LORD God will wipe away tears from off all faces. Think of the change in human experience that will be! God will wipe away the tears of the people by removing the cause of their sorrow; and think of the many causes of sorrow there are in the world today and what it will mean to all mankind when these are removed!

Another of God's prophets, in describing the times of restitution, declared that the "desire of all nations shall come." (Hag. 2:7) All nations desire peace; they desire security against aggression; they desire prosperity for their people; and the Prophet David declares of earth's new king, Christ Jesus, that "he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Ps. 72:4

In another restitution promise, the Prophet Isaiah declares that then—that is, during the reign of Christ and his church—"shall the lame man leap as an hart, and the tongue of the dumb sing." He also says that the "eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. 35) This, doubtless, has reference to those who are blind and deaf to the things of God. Of these there are millions, for the Apostle Paul tells us that the god of this present evil world, who is Satan the Devil, has blinded the minds of all who believe not, and thus has prevented them from knowing and loving and praising the true God of love.—II Cor. 4:4

Another of God's prophets, describing the blessings of restitution from still another angle, says of that thousand years's of Christ's reign that then the knowledge of the glory of the LORD shall fill the earth as the waters cover the sea. (Hab. 2:14) No longer will the people worship a diversity of gods and sponsor conflicting religious beliefs. On this point another prophecy declares that God will "turn to the people a pure language [or message]," and that they will "call upon the name of the LORD to serve him with one consent." (Zeph. 3:9) Then the people will be free to worship and serve the true God of love with their whole heart and with true understanding.

In the Book of Revelation we have another wonderful promise of the blessings that will come to the people during the reign of Christ. It declares that then "there shall be no more death, neither sorrow, nor crying, neither shall there be any

more pain: for the former things are passed away.”—Rev. 21:4

It is difficult to imagine a world in which there is no death, but God has promised that it shall be so, and we believe it and take courage. If such a promise were made by one less powerful than God we might be justified in doubting. But the Creator is able to fulfill such promises, for he is the fountain-source of all life. “In him we live, and move, and have our being,” declared the Apostle Paul.—Acts 17:28

We do not understand what makes us live, and what gives us strength to move, but God does, and he is abundantly able to give life everlasting to all who will obey the laws of Christ’s kingdom. And it is just this that he has promised to do. It is for this purpose that Christ returns and establishes his kingdom. The Scriptures state, however, that any who under the favorable conditions of that time refuse to believe and obey will, as Peter puts it, “be destroyed from among the people.” (Acts 3:23) Everlasting life will be given only to those who qualify through belief and obedience.

And this is the glorious hope which now can be held out to the people of a distressed and fear-filled world. It is a glorious hope, and in proclaiming it we are following the suggestion of the prophet when he wrote, “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.”—Isa. 35:4

One of the descriptive names given to our day in prophecy is the day of vengeance. It is a time when God’s righteous anger is being manifested in the overthrow of age-old systems and institutions of sin and oppression. While fear and distress are experienced by the people as a result of the uprooting of this present evil world, the ultimate purpose of God is to save the people from sin and death through the establishment of Christ’s kingdom. Hence we can say to the world today, this fear-filled world, “Fear not,” for divine intervention in the affairs of men will soon bring peace and

health and life—yea, the opportunity for everlasting salvation—to all the families of the earth.

Think of living in a world with all fear removed—no fear of enemies, no fear of catastrophe, of crippling sickness, of financial ruin, of poverty, starvation, and greatest of all, no fear of death! God's Word assures us that this is what he has ultimately purposed for mankind. Yes, freedom from fear is not only probable, it is guaranteed by the sure promises of God! □

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International Bible Study Lessons

LESSON FOR JULY 1

Sowing Seeds of Destruction

KEY VERSE: "If ye shall at all turn from following me, ye or your children, . . . then will I cut off Israel out of the land which I have given them."—I Kings 9:6, 7

SELECTED SCRIPTURE: I Kings 9:1-7; 11:9-12

AFTER David died, Solomon began the construction of the Temple in the fourth year of his reign, and it was finished in the eleventh year. It was a magnificent structure, and the materials the LORD had permitted David to accumulate were used in its building. When the building was completed the furniture from the temporary Tabernacle was transferred to the permanent house of God.

The Ark of the Covenant was placed in the new Most Holy of the Temple, which was beautifully designed to represent the very presence of Jehovah. In former times while the Ark dwelt in the temporary tent of the Tabernacle, the staves for carrying it about were always kept in the rings fastened to the outer sides of the Ark. But when the Ark was placed in the Temple, the staves were removed, which pictured that, at last, the Ark of God had

found a permanent resting place. "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD."—I Kings 8:10, 11

"Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven." (I Kings 8:22) He uttered a most wonderful prayer, praying for God's mercy upon Israel and pledging their faithfulness. Previous to this the LORD had appeared to Solomon in Gibeon and asked what he should give him. And Solomon answered, "O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little

child. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (I Kings 3: 7,9) The speech pleased the LORD and he promised to give him wisdom and understanding above any other person, and because he had not asked for himself, the LORD promised to give him the things he had not asked for, namely, riches and power above anything known in his time. But the LORD required that Solomon be obedient to his statutes and commandments.

In the course of time, however, Solomon did evil in the sight of the LORD. "He had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father." (I Kings 11:3,4) The LORD was angry with Solomon and appeared to him and said, "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will

give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."—vss. 11, 12

The LORD did rend the kingdom (that is, the line through which the sure mercies of David were to be fulfilled) from Solomon and established it with Nathan, the second son of David by Bathsheba. In Luke 3:23-38 is given the genealogy of Jesus, the heir of the kingdom, tracing forward from David through Nathan, and finally, Mary, who was the mother of Jesus. In Matthew 1:1-16 is given the genealogy of Solomon's line which starts with David, Solomon, and finally ends with Joseph, the husband of Mary, who was not the father of Jesus. The sentence was carried out upon Solomon so that it was not of his line that the heavenly phase of the kingdom was to be brought into being.

The angel who appeared to Mary, when he announced that she was to bear a child and call his name Jesus, stated: "He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32,33 □

Revolt against Oppression

KEY VERSE: "Thus saith the LORD, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee . . . because that they have forsaken me."—I Kings 11:31, 33

SELECTED SCRIPTURE: I Kings 11:29-33; 12:15, 16

THE lesson today tells us that the kingdom was taken from Solomon because of his unfaithfulness. In I Kings 11:13, we read, God speaking to Solomon, "I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake which I have chosen." Then the LORD began to raise up opposition to Solomon's reign. The first adversary was Hadad. David, during his reign, had conquered Edom and Hadad was forced to flee to Egypt for his life. While in Egypt he attained a position of prominence, but when he heard David had died he returned to Idumea, in hopes of inciting disturbances before Solomon's authority was established. But he seems to have been disappointed and restrained until after Solomon's idolatry; from that point on, however, he harassed the administration of Solomon all the rest of his reign.

The LORD raised up another adversary, "Rezon, the son of Eliadah, which fled from his lord Hadadezer king of Zobah, . . . and he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria." (I Kings 11:23-25) Then "Jeroboam the son of Nebat . . . Solomon's servant, . . . even he lifted up his hand against the king." (vs. 26) A prophet of the LORD, Ahijah, met Jeroboam in the field and rent his cloak into twelve pieces and said, "Take these ten pieces, for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he will have one tribe for my servant David's sake, . . . the city which I have chosen out of all the tribes of Israel:). . . But I will take the kingdom out of his [David's] son's hand, and I will

give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.”—vss. 27-36

All of this we believe was an admonition to Jeroboam not to molest Solomon in his lifetime, by stirring up rebellion against him; and also to walk in God’s ways, as did David, and not to fall into idolatry. It was also the purpose of God that David’s family should still continue to be honored, and to be the instrument of preserving the light of God’s favor. “The time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam, his son, reigned in his stead.”—vss. 42, 43

All Israel went to Shechem for the purpose of inaugurating Rehoboam as king. The people spoke to the king and said, “Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.” (1 Kings 12:4) The king deferred judgment until he could confer with his advisors. He first consulted with the old men who stood before Solomon

his father. They advised, “If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever.” (vs. 7) But the king ignored the advice of the old men and consulted with the young men who had grown up with him.

Their advice was harsh and based on the selfish realization that if the people’s burdens were heavy, theirs would be light. And so he informed the people, “My father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.” (vs. 11) When the people heard the decision of the king, they rebelled and when the king sent his tax collector to them, they stoned him to death. This frightened Rehoboam and he fled to Jerusalem. Israel rebelled against the house of David unto this day. After some time, when the people heard that Jeroboam was come again into the land they gathered together and made him king, “and there was none that followed the house of David, but the tribe of Judah only. And he assembled all the house of Judah, with the tribe of Benjamin, . . . which were warriors, to fight against the house of Israel.”—vss. 20, 21 □

Bad Times for God's People

KEY VERSE: "How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him."—I Kings 18:21

SELECTED SCRIPTURE: I Kings 16:21-25, 29-33; 22:37-39

AFTER the death of Solomon there was a long succession of evil kings who ruled over the ten tribes of Israel. Each of these kings seemed to surpass the other in sinfulness and doing evil in the sight of the LORD. The LORD, of course, withheld his blessings from the people because they willingly followed their kings.

During the reign of Ahab, who was one of the most wicked of all the kings of Israel, the Prophet Elijah, the Tishbite, was sent by the LORD to Ahab to announce the punishment which would be upon the king and the people, saying, "As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (I Kings 17:1) Immediately the LORD sent Elijah away into hiding. God provided for him a resting place near a brook where the ravens fed him. After a time, however, the brook dried up because

there was no rain; the LORD made other provisions for Elijah, saying, "Arise get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee."—vs. 9

The woman was of gentile extraction and apparently lived among people who were idol worshippers. But she was of a different cast of mind, and God, reading her heart, knew that she would accept and care for Elijah. The fact that God chose to sustain his prophet, first, by ravens, and then, subsequently, by a gentile, was a terrible indictment of the people of Israel. But it certainly demonstrated that the LORD'S arm is not shortened when it comes to carrying out his purposes. As the drought deepened, Ahab sent searching parties throughout the land trying to find Elijah to have him say the word that would bring the rain. But Elijah

was safely hidden and could not be found.

The effect of the drought and famine were also severe in the land of Zidon and, of course, affected the widow and her supply of food. When Elijah came to her house, he was hungry and asked for water and food. She replied that she had only enough meal and oil to make a cake for herself and her son, and that then they would have nothing to look forward to but death. Elijah said, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For this said the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth."—I Kings 17: 13, 14

The widow did as the prophet requested, thus demonstrating her faith in the God of Israel and his messenger. She could see from the appearance of Elijah that he was an Israelite and she must have known something of his God. For a period of about two years, the prophet, the widow, and her son were fed from the cruse of oil and the barrel of meal. After a time the son of the woman became sick

and died. The widow knew that Elijah had been sent by God to bring the drought upon the land, and she apparently felt that he had also brought the judgment of God upon her for her past sins, and she said, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?"—vs. 18

Elijah took the lifeless body of the widow's son up into the loft, or upper room, and prayed to the LORD to restore the boy to life. Elijah himself could not understand the reason why the LORD permitted the lad to die and bring sorrow upon the woman who had kept him for the LORD'S own purposes. The words of Elijah, and his actions, demonstrated his intense desire for the LORD to restore the lad to life. Up until this time, as far as we know, no one had ever been resurrected from the dead and because of this we can better appreciate the faith of the prophet in asking for this miracle. The LORD heard the prophet and restored the life of the lad. Elijah brought the child down from the loft and gave him to his mother. The widow said, "Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth."—vs. 24 □

Reform by Force?

KEY VERSE: "A wise man is strong: yea, a man of knowledge increaseth strength."—Proverbs 24:5

SELECTED SCRIPTURE: II Kings 10:18, 19, 24-31

ELISHA, the prophet of the LORD, was directed to anoint Jehu as king over Israel, whom God intended to use to destroy the house of Ahab, his family, and all the wicked followers of Baal. Elisha enlisted the services of one of his young followers to take the anointing oil and anoint Jehu king, and as he was performing this task he said, "Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish . . . and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her."—II Kings 9:6-10

Jehu set about immediately to fulfill his commission. He armed

his men and went to Jezreel where, before entering the city, he slew two kings of Ahab's house—King Joram, and King Ahaziah—who had gone out to meet him. Subsequently, Jehu entered Jezreel where Jezebel, a perverse and wicked influence in Israel, prepared herself to meet him. When he rode into the city, she called to him from a window, and Jehu answered by calling, "Who is on my side? Who? And there looked out to him two or three eunuchs, and he said, Throw her down." So they threw her down," and she was trampled under the feet of the horses. Later, when they went to retrieve the body, there was nothing left but the skull, feet, and the palms of her hands. (II Kings 9:30-35) This was a remarkable fulfillment of a prophecy of the LORD stated in I Kings 21:23, "Of Jezebel also spoke the LORD, saying, the dogs shall eat Jezebel by the wall of Jezreel."

Jehu continued to carry out the LORD'S instructions with great zeal. The text in II Kings 10:28 states, "Thus Jehu destroyed Baal out of Israel." After this, worship of Baal does not appear to have ever been restored in the kingdom of Israel, though other idolatry abounded. Jehu did not destroy the worship of the golden calves that were in Bethel and Dan. After completing his work we find that "Jehu took no heed to walk in the Law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin."—II Kings 10:31

Had Jehu acted because of genuine zeal for the honor and glory of God in destroying the worshipers of Baal, he would have put down the worshipers of the golden calves also. Idolatry in any form is forbidden by God's law. But apparently, there were reasons of expediency that prevented Jehu from fully completing his work. The LORD, however, sent a prophet to assure him that he had done right in executing vengeance on Ahab's family, as well as destroying the worship of Baal. We read, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in

mine heart, thy children of the fourth generation shall sit on the throne of Israel."—vs. 30

Accordingly, his family sat on the throne of Israel longer than any other family, either before or after; for the span of time reached to more than one hundred years from the time that Jehu ascended the throne to the end of the fourth generation. Because of continued idolatry and wickedness, "the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel." (vs. 32) This apparently began after Jehu's death and during the reign of his son, Jehohaz. Hazael became a great oppressor of Israel, fulfilling what the Prophet Elisha had foretold, that he would subject Israel's fortified places to fire, kill their choice men with the sword, dash to pieces their children, and kill their women. (II Kings 13:3, 22; 8:12) God did not allow Syria to crush Israel completely, but under subsequent kings of Israel, the LORD permitted them to reconquer some of the territory lost to Syria. This entire episode in the history of Israel was in accordance with the LORD'S dealings with his chosen people: when they sinned, he chastised them; and when they repented, he forgave them, and blessed them. □

Boasting in Military Might

KEY VERSE: "Pride goeth before destruction, and an haughty spirit before a fall."—Proverbs 16:18

SELECTED SCRIPTURE: II Kings 14:1-3, 8-14

TO READ the accounts of Israel's wars among themselves and their neighbors is depressing, and unless we know why the LORD permitted those things to happen we could question the LORD'S ability to overrule in behalf of his chosen people. When the LORD made the Law Covenant with the nation of Israel at Mount Sinai, he had Moses read to the people the terms of the covenant, and then he said, "Now therefore if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation, . . . and all the people answered together and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD."—Exod. 19:5-8

One of the most important points in the covenant to which the nation of Israel agreed, was, "Thou shalt have no other gods

before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."—Exod. 20:2-6

The nation of Israel had a propensity toward idol worship. This failing was first demonstrated at Mount Sinai when Moses went up into the mount to receive instruction concerning the Law and the construction of the Tabernacle. He was gone for a period of forty days, and when the people saw that he delayed, they made a golden calf and worshiped it. It was at this time that God threatened to destroy the people and make a new nation of Moses. The

account is recorded in Deuteronomy 9:13-29.

Until the Prophet Samuel, the LORD ruled the nation of Israel under a system of government properly called a theocracy, using judges to minister to the people. Samuel was the last of these judges. Even under this arrangement the people were involved in idol worship, and were disciplined by the LORD. During Samuel's tenure as a judge, the people demanded a king. The LORD complied with their wish and set Saul over them as a king. At the time of the anointing of Saul, the LORD, through Samuel, said to the people, "If ye will fear the LORD and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God. But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers." (I Sam. 12:14, 15) Saul turned out to be a poor king, but his successor, David, was a good king—a man after God's own heart. David was succeeded by his son, Solomon, who was a good king until the latter part of his reign when he yielded to the

influence of his many heathen wives and turned to idol worship. It was from this beginning that the subsequent kings of Israel became more and more corrupt.

The LORD was severe in his chastisement of the people and the king when they transgressed; but when they repented, he blessed them. The succession of kings whom we have been reading about in I and II Kings were the product of this background and, of course, because they and the people were evil in the sight of the LORD, he permitted all the trouble that we have read about to come upon them. It was because of the special covenant relationship the Israelites had with the LORD that they were more accountable for their sins than other nations.

The LORD was patient and long-suffering with his people, giving them opportunities to repent before he brought calamities upon them. But more often than not, they remained a stiff-necked and prideful people. The LORD's patience did come to an end, however, for we read in Ezekiel 36:17-20 of the cutting off of favor to them under their covenant. But in due time he will receive them again under the terms of a new and better covenant.—vs. 21-31; Heb. 8:8-13 □

In Memoriam



KENNETH M. NAIL

July 29, 1909

May 18, 1984

BROTHER KENNETH M. NAIL, Co-editor of *The Dawn* magazine, and a long-time expositor of Bible truth, has finished his earthly course. He was seventy-four years old.

His many years of faithful service to the LORD included eldership in Bible Student congregations at Sacramento, Los Angeles, and San Francisco, California, as well as New York City, New York. After early retirement from business life, he devoted much of his time to the Dawn Pilgrim Service, traveling extensively throughout the United States, Canada, and abroad, bringing strength and encouragement to large and small classes alike, as well as many isolated brethren.

In 1973, he was elected as a trustee of The Dawn Bible Students Association, and called to manage its offices and pub-

lication plant in East Rutherford, New Jersey. There he became deeply involved in writing and other editorial activities, as well as television film production, for the promotion of truth and a better understanding of the Bible. His ministerial duties kept him busy to the very last as a well-known convention speaker, both at home and abroad. His deep knowledge of the truth, his untiring zeal, and his inspiring talks, will be sorely missed by his many friends in many lands, who were privileged to know and love him.

Brother Kenneth's greatest joy was in discussing the beauty and harmony of the Scriptures as they revealed the glorious plan of God for the salvation and blessing of all mankind. We will long remember his example of faithfulness unto death. □



Earthly Treasures Vain

How vain is all beneath the skies!

How transient every earthly bliss!

How slender all the fondest ties

That bind us to a world like this!

The evening cloud, the morning dew,

The with'ring grass, the fading flower,

Of earthly hopes are emblems true,

The glory of a passing hour.

But tho' earth's fairest blossoms die,

And all beneath the skies is vain,

There is a brighter age now nigh,

Beyond the reach of care and pain.

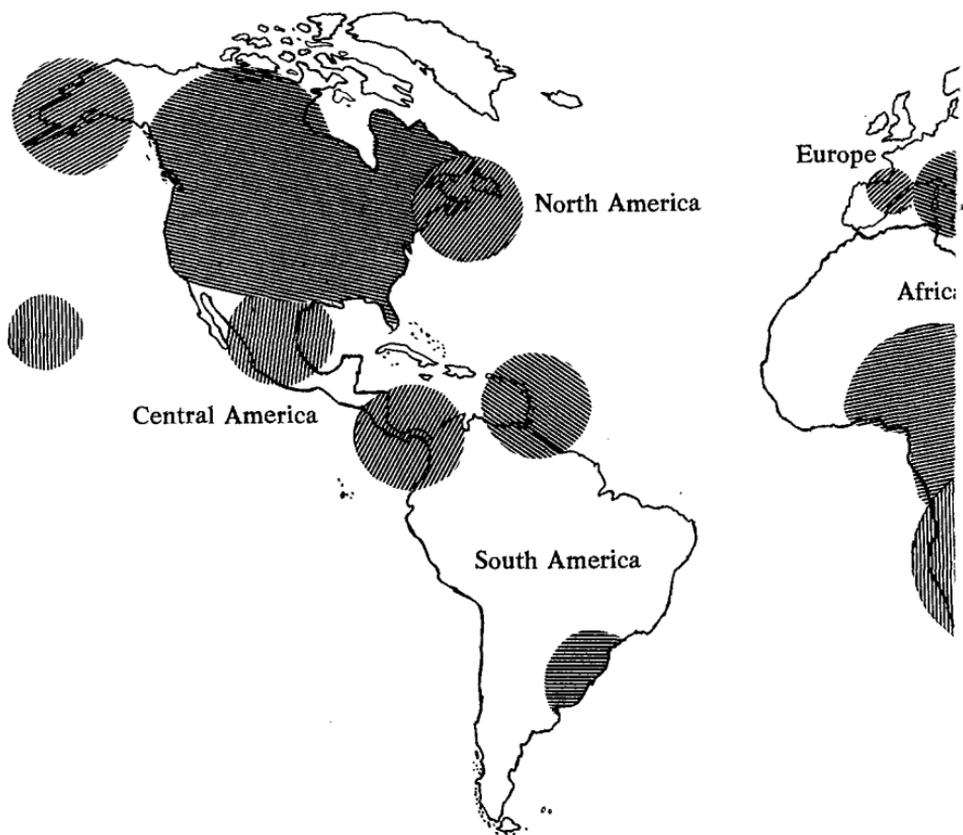
Then let the hope of joys to come

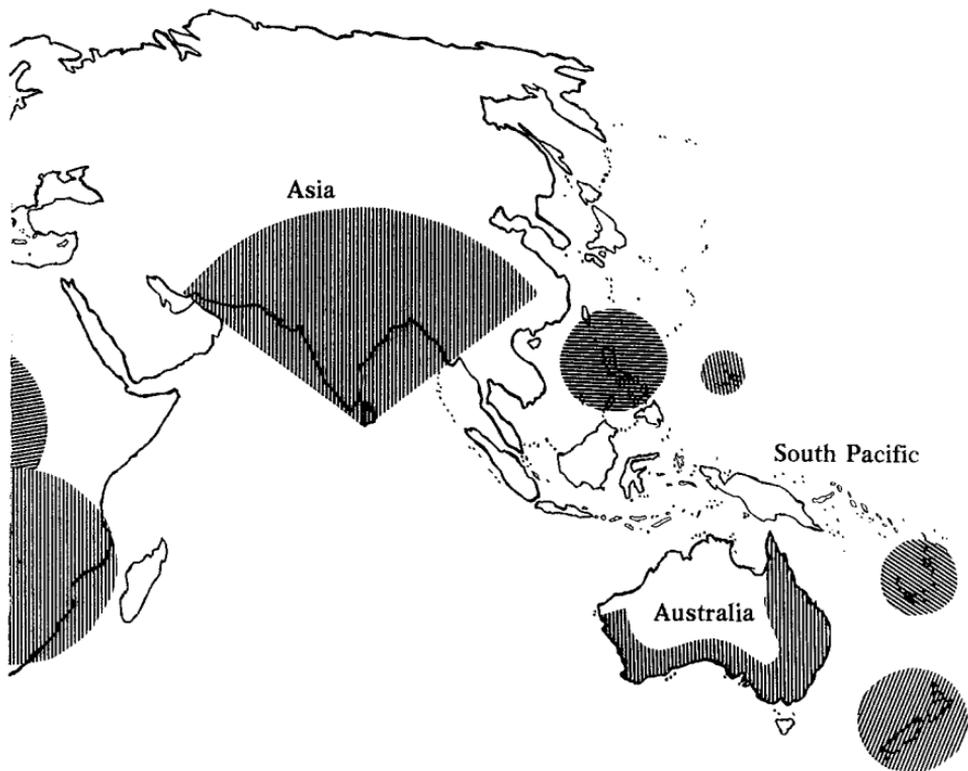
Dispel our cares, and chase our fears:

Since God is ours, we're trav'ling home,

Tho' passing through a vale of tears.







“The Field Is the World. . . .”

—Matthew 13:38

OUR COOPERATIVE RADIO WITNESS

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

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Ketchikan KTKN 7:06 a.m.

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Phoenix (Sat.) KXEG 11:30 a.m.

Nogales KFBR 1340 9:15 a.m.

ARKANSAS

Little Rock KAAY 1090 9:45 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

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Redding KSXO 600 7:45 a.m.

Sacramento KJAY 1430 10:00 a.m.

San Francisco KEST 1450 3:30 p.m.

Tehachapi KTPI 10:15 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

CONNECTICUT

Groton WSUB 8:15 a.m.

DISTRICT OF COLUMBIA

Washington WYCB 3:45 p.m.

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Jacksonville WBIX 1010 1:15 p.m.

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Albany WALG 1590 7:30 p.m.

Augusta WHGI 10:45 a.m.

Vidalia WVOP 1:00 p.m.

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Honolulu KNDI 5:15 p.m.

ILLINOIS

La Salle WLPO 1220 9:45 a.m.

Hammond WXTA 1330 6:15 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.

La Porte WCOE

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.

London WLPQ 9:00 a.m.

Newport WNOP 8:00 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.

Portland WDCS-FM 9:45 a.m.

MARYLAND

Baltimore WCBM 7:15 a.m.

MICHIGAN

Detroit CKLW 800 9:00 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KUXL 2:15 p.m.

MISSOURI

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

MONTANA

Kaliispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW MEXICO

Los Alamos KRGH 8:15 a.m.

NEW YORK

Buff.-Niag. Fls. WHLD 1270 12:00 noon

OREGON

Oaks Pk.-Portl. KLIQ 1290 9:45 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Philadelphia WIBF (Wed.) 2:00 p.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Lancaster WAGL 1560 9:30 a.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 9:15 a.m.

VIRGINIA			
Richmond	WGGM		7:45 a.m.
WASHINGTON			
Clarkston	KCLK	10:00 a.m.	
Seattle	KGAA 1460	8:15 a.m.	
Spokane	KICN-FM 99	3:00 a.m.	
Spokane	KUDY 1280	9:45 a.m.	
Tacoma	KAMT 1360	9:45 a.m.	
Yakima	KUTI 980	6:45 a.m.	
WISCONSIN			
Milwaukee	WZUU		7:00 a.m.
WYOMING			
Cheyenne	KSHY 1370		9:00 a.m.
Sheridan	KWYO 1410		12:00 noon
PUERTO RICO			
Aguadilla (Fri.)	WABA		8:00 p.m.


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BRITISH WEST INDIES			
Grand Cayman	Radio Cayman		11:15 a.m.

CANADA			
Edmonton, Alta.	CJOI	12:45 p.m.	
Lethbridge, Alta	CJOC	7:15 a.m.	
Penticton, B.C.	CIGV		
Vancouver, B.C.	CJJC 800	9:45 a.m.	
Winnipeg, Man.	CKJS	9:00 a.m.	
Fredericton, N.B.	CFNB	10:15 p.m.	
Corner Brook, Nfld.	CFCB 570	12:15 p.m.	
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.	
Pt. au Choix, Nfld.	CFNW	12:15 p.m.	
Pt. aux Basques, Nfld.	CFGN 910	12:15 p.m.	
St. Andrews, Nfld.	CFCV-FM	12:15 p.m.	
St. Anthony, Nfld.	CFNN-FM	12:15 p.m.	
Stephenville, Nfld.	CFSX	12:15 p.m.	
Hamilton, Ont.	CKOC	7:00 a.m.	
St. Thomas, Ont.	CHLO	10:45 a.m.	
Montreal, P.Q.	CFMB	5:15 p.m.	
Prince Albert, Sask.	CKBI 900	7:30 a.m.	
Regina, Sask.	CKRM	7:45 a.m.	

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

ITALY (Italian)			
Europa Radio Milano	FM83.300		11:30 a.m.
Euro Tele Radio Calabria	102MHZ (Fri.)		5:30 p.m.
Radio Corleone Centrale	FM88-500 FM92		11:00 a.m.
MEXICO (Spanish)			
Mazatlan	XECQ		8:30 a.m.
NEW ZEALAND			
Dunedin	4XD		11:15 a.m.
Whakatane	DXX		8:45 a.m.
NIGERIA			
Radio Africa	Wed.		8:00 p.m.
PANAMA			
Panama City	HOQ 1250		10:30 a.m.
PHILIPPINES			
Manila (Sat.)	DWXX		9:15 p.m.
SOUTH AFRICA			
Joubert Park (Wed.)	SWAZI Music Radio		11:30 a.m.
SPAIN (Spanish)			
Radio Gerona (Mon.)			9:45 p.m.
TONGA			
Nuku' Alofa (Mon.)			5:30 p.m.
URUGUAY (Spanish)			
Montevideo (Sat.)	Radio El Espectador 810		1:30 p.m.
VIRGIN ISLANDS			
St. Croix	WSTX 970		9:00 a.m.


**SPANISH LANGUAGE
U.S. RADIO BROADCASTS**


ARIZONA			
Nogales	KFBR 1340		9:00 a.m.
CALIFORNIA			
Fresno	KGST 1600		12:15 p.m.
Wasco	KWSO 1180		7:45 p.m.
FLORIDA			
Coral Gables	WRHC		8:45 a.m.
TEXAS			
San Antonio	KUKA 1250		8:45 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

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

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-S	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(81)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		WYOMING-8:00 a.m.	
Omaha	29	Douglas	7	Douglas	7
		PUERTO RICO		San Juan	24

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Christian Life and Doctrine

GOD'S PLAN FOR MAN—PART 4

The Kingdom of Christ

THE kingdom of Christ is a very prominent topic of the Bible. It is often referred to as the kingdom of God, which is appropriate, because it is God who provided for his Son to set up the kingdom on the earth. It is also referred to as the kingdom of heaven, which emphasizes that this world government of promise is not of human planning and origin, but is established and empowered by the God of heaven.—Dan. 2:44

Some of the promises and prophecies of the Bible pertaining to the kingdom refer to its rulers, while others pertain to its subjects, those who have an opportunity to be blessed through the administration of its righteous laws. Jesus Christ will be the great king, or ruler, in that kingdom.—Zech. 9:9, 10; Rev. 19:16; John 18:37

Associated with Jesus as rulers in his kingdom will be those who, during the Gospel Age, have denied themselves and faithfully taken up their cross to follow him, willingly drinking of his cup of suffering. These are spoken of in the Scriptures as those who suffer and die with Jesus and as being raised from the dead to live and reign with him.—Rev. 20:4

Jesus and his followers will not rule as human kings but as divine, and they will be invisible to human eyes. (Col. 1:13-15) The assurance is given the followers of Jesus that they shall be like him.—I John 3:1-3; II Pet. 1:4

One of the illustrations the Bible gives of the change of nature from human to divine is being "born again." Jesus explained to Nicodemus that those who are born again are invisible and powerful, like the wind. (John 3:6-8) The birth

from human to spirit nature takes place in the resurrection; and when Jesus was raised from the dead he was able to go and come invisibly, appearing to his disciples only when he wished to do so.

In the kingdom of Christ these invisible and powerful kings, or rulers, will be represented on the earth and among men by the faithful servants of God who suffered and died for righteousness' sake prior to the first advent of Jesus. These are the ones to whom the Bible refers as the "fathers," and the promise is that they are to be made "princes in all the earth."—Ps. 45:16

The Apostle Paul explains that these faithful servants of God in ancient times will be brought forth from death perfect, in what he describes as a "better resurrection." (Heb. 11:35,39,40) Paul mentions the names of a few of these worthy ones, but the Scriptures indicate that there are many more who proved their loyalty to God in former ages, and will be used in the kingdom. Jesus also referred to the Ancient Worthies and to their place in his kingdom.—Matt. 8:11; Luke 13:28,29

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Questions:

Mention different ways in which the messianic kingdom is described in the Bible, and explain.

Who will be the subjects in the kingdom, and who will be the great king?

Who will be associated with Jesus as kings in his kingdom?

Will Jesus and his joint-heirs rule in the earth as humans? Explain.

What is one illustration the Bible gives of the change from human to spirit nature?

Who will serve as the human and visible representatives of the spiritual rulers in Christ's kingdom?

Will the Ancient Worthies be imperfect when they are raised from the dead?

Reference Material:

- (A) "The Divine Plan of the Ages," Volume I, pages 288-292
"The Battle of Armageddon," Volume IV, page 625, ¶
1, 2

Summary of Important Thoughts

There will be rulers and subjects in the kingdom of Christ. The principal rulers will be spiritual and invisible to men, but they will have human representatives.

SUBJECTS OF KINGDOM BLESSED

With the exception of those who, during the time they lived, proved worthy to be among either the spiritual or earthly rulers in the kingdom, the subjects of Christ's kingdom will be the people of the whole world, including those who have died. Their blessings will consist of all the good things which properly belong to humans who desire to be in harmony with the righteous laws of their Creator. (Ps. 145:16) These blessings are fittingly referred to in one of the promises of the Bible as a "feast."—Isa. 25:6

There are many heretofore unobtainable blessings for which the human race has yearned and struggled. One of these is peace. The people of all nations have longed for a time when there would be no more wars, and God has promised that through the agencies of Christ's kingdom, peace will be established—universal and eternal peace.—Ps. 46:9, 10; Isa. 2:3, 4; 9:7

Throughout the ages there has always been a great deal of uncertainty with many concerning their economic needs. While in America Social Security has eased these tensions to some extent, the problem is far from solved on a global basis. Only Christ's kingdom will bring the real solution. Under the laws of that kingdom, equitable and happy conditions will exist for all.—Mic. 4:4; Ps. 72:11-13; Isa. 65:21, 22

Another contributing cause of human unhappiness has been the wide conflict of opinion with respect to God and reli-

gion. In every age this has led to bitter hatred and persecution. In many countries today, efforts are being made to solve this problem, but at best these lead only to surface agreements of unity. However, through the administration of Christ's kingdom this problem will be completely and eternally solved.

God's promises assure us that he will write his law in the hearts of the people and that all shall truly know him.—Jer. 31:31-34

We are also assured that the LORD will turn a pure message of truth to the people, upon the basis of which all will serve him unitedly. (Zeph. 3:9) We are informed that then the knowledge of the LORD will fill the earth as the waters cover the sea.—Isa. 11:9

All these blessings, wonderful as they are, would be of no permanent value if the people continued to become ill and die; so the Scriptures assure us that the problem of sickness and death will also be solved. This plague upon the human race will be destroyed.—Isa. 33:24; 25:8; I Cor. 15:25, 26

The blessings of Christ's kingdom will be extended to those who are dead, for they will be awakened from the sleep of death. (Dan. 12:2; John 5:28, 29) The entire dead world of mankind has been ransomed by the death of Jesus, and we are promised that the ransomed of the LORD are to return from death. (Isa. 35:10) This will include the wicked as well as the righteous.—Acts 24:15

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Questions:

Who will be the subjects of Christ's kingdom, and what blessings will they receive? How does the Bible symbolize these blessings?

Quote scriptures to prove that Christ's kingdom will give peace to all mankind.

Will the subjects of Christ's kingdom need to have any fears concerning their food, clothing, and shelter?

Will religious controversy continue during the thousand years of Christ's kingdom? Quote some of the texts of the Bible on this question.

Will Christ's kingdom remove the plague of sickness and death?

Will those who have died have an opportunity to enjoy the blessings of Christ's kingdom?

Reference Material

"The Divine Plan of the Ages," Volume I, pages 111-114

Summary of Important Thoughts

The blessings of Christ's kingdom will be so all-comprehensive and satisfying that the Bible likens them to a feast of fat things which the LORD will make for all people.



God Tests His People

It is the will of God that all his intelligent creatures shall enjoy everlasting life. Humans are now dying, not because they were created to die, but because of sin. None will be granted everlasting life until he has proved worthy by obedience to divine law.

Our first parents had the test of obedience placed before them. (Gen. 2:16, 17) They failed to pass this test, so they were sentenced to death. (Gen. 3:17-19) Through the law of heredity the penalty of death passed on to Adam's posterity, the entire human race became a dying race.—Rom. 5:12

However, through Christ, God's love had made provision for the release of mankind from the original death penalty and for each member of the human race individually to have an opportunity to prove worthy of everlasting life. (John 3:16) Jesus did not come into the world to condemn the people, but that all might have an opportunity to live.—John 3:17

This opportunity will be given to the world in general during a future period of time described in the Bible as a day of judgment. (Acts 17:31) This day, or period of judgment or

testing, will be a time of enlightenment, when the people will learn righteousness.—Isa. 26:9; Ps. 96:10-13

With the exception of the generation living at the beginning of this future period of testing, it will be necessary for mankind to be awakened from the sleep of death in order to be enlightened concerning the divine will for them. The impartation of this knowledge to the world of mankind is represented in the Bible as being accomplished by the opening of books, and those who obey the things written in these books are said to have their names enrolled in the "book of life."—Rev. 20:12

Christ will be the great judge during the world's judgment day. He is described in the Bible as "that prophet" or teacher and, we are informed, those who will not obey that prophet will be destroyed. (Acts 3:23) This destruction of the willfully wicked is described in the Bible as the "second death," which is symbolized by a "lake of fire."—Rev. 20:14, 15

Jesus made a promise of the resurrection of the dead in which he spoke of the righteous—those who have "done good"—coming forth to life, and the unrighteous—those who have "done evil"—coming forth to judgment. (John 5:28, 29, **RSV**) One group of the righteous will be made up of the faithful servants of God, from Abel to the first advent of Jesus. These will come forth in "a better resurrection." (Heb. 11:35) The faithful of the present age will also come forth to life—even to immortal life—in "the first resurrection."—I Cor. 15:53; Rom. 2:7; Rev. 20:6

The Ancient Worthies, who will not come into the future judgment, will be the earthly representatives of the Christ in the work of judging the world. (Ps. 45:16; Matt. 8:11) The faithful followers of Jesus during the present age will come forth in the resurrection to be associated with Jesus as co-judges of the world of mankind, and these will be represented on earth by the Ancient Worthies.—I Cor. 6:2

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Questions:

What is the condition upon which any of God's intelligent creatures may enjoy everlasting life? How has this been demonstrated throughout the earth since the days of Eden?

What provision has God made to give life to the condemned and dying world?

When will the world in general be given an opportunity to learn and obey the will of God?

How will those who have died throughout the ages be given a knowledge of the truth?

How is the impartation of knowledge to the world illustrated in the Book of Revelation?

Who will be the great judge of the world, and what will happen to those who disobey him?

What did Jesus say about the resurrection of the righteous and the unrighteous?

What part will the followers of Jesus have in the future work of judgment? Who will then be the human representatives of Christ and his true church?

Reference Material:

"The Divine Plan of the Ages," Volume I, pages 143-147

Summary of Important Thoughts

No one will have eternal life until proved worthy of it. Some have proved worthy in this life, and the remainder will be given a future test.



The First Resurrection

The Apostle Paul wrote that, unless there is a resurrection of the dead, even Christians perish in death. (I Cor. 15:16-18) This means that all hope of life beyond the grave depends upon the dead being restored to life in the resurrection. But all the dead are not to be resurrected at the same time, nor will all be restored to the same plane of life. In the resurrec-

tion some will be given spiritual bodies, and some, human bodies.—I Cor. 15:38, 40-42

Those who receive a spiritual body in the resurrection will inherit a heavenly home. (I Pet. 1:3-5) These are the footstep-followers of Jesus, who, inspired by the heavenly promises of the Bible, set their affections on things above, and “run” for “the prize of the high calling of God in Christ Jesus.”—Col. 3:1-3; Phil. 3:10-14; Heb. 12:1

The followers of Jesus, together with him, are described by the Apostle Paul as “the firstfruits” of the resurrection. (I Cor. 15:23) We know that the faithful followers of the Master are included in the firstfruits class because the Apostle James and the Apostle John testify to this effect.—James 1:18; Rev. 14:4

One of the divine purposes in exalting the faithful followers of the Master to the spiritual plane of life is that they might reign with Christ in his thousand-year kingdom. In this connection they are said to be brought forth from death in “the first resurrection.”—Rev. 20:6

The little flock, who will thus receive this exalted position in the kingdom, will be raised up to the highest plane of spiritual life, to which the Bible refers as “the divine nature.” (Luke 12:32; II Pet. 1:4) They are to receive immortality. (Rom. 2:7; I Cor. 15:54) Humans do not, by nature, possess immortality; but, as the Scriptures so clearly set forth, it is bestowed upon the faithful followers of Jesus as a reward when they are brought forth in the first resurrection.

The Bible refers to this highest of all planes of existence as the “crown” of life and of righteousness. (Rev. 2:10; II Tim. 4:8) The way that leads to this high exaltation with Jesus is one of sacrifice and suffering. It is a way that is not pleasant to the flesh, but the end will be glorious for all those who are faithful—faithful even unto death.

God’s grace and strength is especially bestowed upon those who walk in the narrow way of sacrifice. The Bible assures us that the same mighty power which raised Jesus

from the dead is employed on behalf of all his faithful followers. This is true during the present time, when they are laying down their lives in sacrifice; and it will also be true, as it was with Jesus, that divine power will raise them up in the resurrection, high above every other creature in the universe.—Eph. 1:16-23

The plan of God for the faithful followers of the Master is truly wonderful and inspiring. Let us give thanks that our loving Heavenly Father has called us to this "heavenly calling." Let us endeavor to be faithful day by day.—Heb. 3:1; Luke 9:23

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Questions:

Perhaps you have not realized that the Bible refers to a special resurrection of the true followers of Jesus. If not, these questions will be of special interest to you.

Why would Christians perish in death if there were no resurrection of the dead? Will all who are raised from the dead be given the same kind of bodies?

How does the Bible describe the home to be inherited by Christians?

How do we know that the followers of the Master are included in the firstfruits of the resurrection?

What is one of the purposes of God in exalting Christians to a spiritual plane of life in the first resurrection?

How does the Bible describe the plane of life to which Christians are exalted? Why is it called a crown of life?

How can we be sure that if we are faithful we can attain to this high plane of life with Jesus?

Reference Material:

"The Atonement between God and Man," Volume V, pages 394-396

Summary of Important Thoughts

Only those who are brought forth in the first resurrection

are to receive glory and honor and immortality.



The Better Resurrection

The kingdom of God, or the kingdom of Christ, as discussed in the Bible, consists of both rulers and subjects. The Bible reveals that the chief rulers in the kingdom are Jesus and his church, his faithful footstep-followers. These will be on the divine plane of life, invisible to human eyes. However, these spiritual rulers will be represented here on earth by perfect humans, raised from the dead in what the Bible describes as a "better resurrection."—Heb. 11:35

Those who receive this blessing of the better resurrection are the faithful servants of God who proved their absolute devotion to God and to his principles of righteousness prior to the first advent of Jesus. (Heb. 11) The first of these was righteous Abel, and the last was John the Baptist, who Jesus said would not be in the kingdom of heaven, meaning the spiritual or heavenly phase of the kingdom.—Matt. 11:11

Jesus told the people of Israel of his day that they would see and sit down with Abraham and Isaac and Jacob, and all the prophets. (Matt. 8:11; Luke 13:28,29) This implies that the people of Jesus' day will have been raised from the dead, and that the Ancient Worthies, who will be the earthly representatives of the spiritual phase of the kingdom, will also have been raised from the dead, having proved their worthiness of this exalted position in the kingdom by their loyalty to God in the severe tests to which they were subjected.

The Bible indicates the Ancient Worthies will be raised to perfection, made perfect. However, this better resurrection of the earthly representatives of the kingdom must await the completion of the spiritual class and their resurrection to "glory and honor and immortality," this being the "better thing" which the followers of the Master will receive.—Heb. 11:39, 40; Rom. 2:7

In another promise of the better resurrection of those who will serve as the human representatives of Christ throughout the thousand years of his reign, we are informed that they will shine "as the stars forever and ever." This is in contrast with the much brighter shining of those who will be the spiritual rulers in the kingdom, which will be "as the brightness of the firmament," or "as the sun."—Dan. 12:3; Matt. 13:43

The shining of both these classes is symbolic of the fact that through the spiritual and earthly phases of the kingdom the knowledge of the LORD will be caused to fill the earth as the waters cover the sea.—Isa. 11:9

During the forty years of Moses' service as a deliverer and lawgiver, the people's contacts with him were largely through "counselors." Later, during the period of the judges, they were ruled through judges whom the LORD raised up to them. These circumstances are employed by the LORD to illustrate his future use of the Ancient Worthies, whom he will raise up in the better resurrection to be judges and counselors. (Isa. 1:26) These will surely be wonderful servants of the people.

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Questions:

The faithful servants of God of past ages are to be restored to life on the earth and to be the human executives of a new world government under Christ. The answers to the following questions will reveal this important truth of the divine plan.

Who will be the invisible rulers in the kingdom of God?

Who, on the earth, will represent the spiritual rulers in Christ's kingdom, and how is their resurrection described?

What is implied by Jesus' statement that the Ancient Worthies will be seen here on earth in the kingdom?

What did Paul mean concerning the Ancient Worthies in his statement that they would be made perfect?

What is implied by the promise that the Ancient Worthies will "shine" when raised from the dead?

What did the Prophet Isaiah mean by the promise that judges and counselors would be raised up in the kingdom?

Reference Material

"The Divine Plan of the Ages," Volume I, pages 288-292

Summary of Important Thoughts

There will be two parts in the ruling phase of the kingdom of Christ—the spiritual and the earthly. The earthly rulers will be the Ancient Worthies, and the spiritual, Jesus and his faithful followers. □



“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness.”

—II Peter 3:11-13

Weekly Prayer Meeting Texts

JULY 5—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ.—II Corinthians 10:4, 5 (Z. '99-11 Hymn 44)

JULY 12—If the Son therefore shall make you free, ye shall be free indeed.—John 8:36 (Z. '99-57 Hymn 54)

JULY 19—The cup which My Father hath given Me, shall I not drink it?—John 18:11 (Z. '99-118; '01-91 Hymn 307)

JULY 26—To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—Revelation 2:17 (Z. '99-140 Hymn 58)

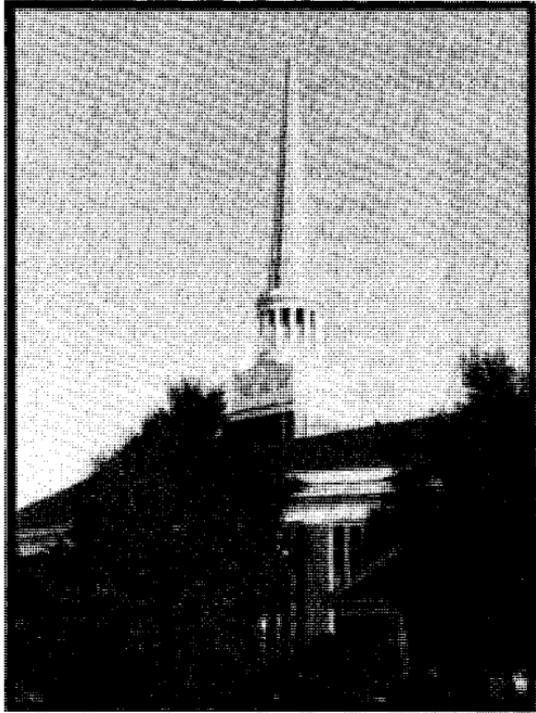
Talking Things Over

General Convention Bulletin

JULY 28—AUGUST 2, 1984

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

ONCE again, the time is upon us to finalize our plans for the General Convention. Therefore, we are certain you will welcome the repetition of the necessary details to complete your plans to attend. The program has been completed, all the physical arrangements for the comfort of the brethren have been made, and the purpose of this bulletin is to provide the information you will need to send in your reservation.



There are many indications that our hope for the establishment of the kingdom is near fulfillment. You will find the discussions and the fellowship at the convention helpful and en-

couraging. You should make your plans to attend the convention now. To make it easy for you to make those arrangements, we are again repeating the details concerning registration:

The cost this year will be as follows:

Meals: Breakfast-\$3.40; Lunch-\$4.25; Dinner-\$5.25
Rooms: \$9.00; Registration-\$2.50

The total cost for a person having seven nights lodging and eighteen meals, plus \$2.50 registration is \$142.90.

In addition to the above, for those brethren arriving on Friday, July 27th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$5.25. For those leaving the convention on Friday, August 3rd, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.40.

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

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 27th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.**, and a few minutes later at the **United Airline baggage area**. The **second pickup** will be at **8:00 p.m. at the American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation,

please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

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

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for the young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half-price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

Sunday School Information

PROGRAM FOR 5 to 7-YEAR-OLDS

The theme for this year's classes will be: God's Faithful Heroes of Old—Hebrews 11.

YOUNG ADULT CLASSES (Ages 13-18)

Topics include: Overview of the New Testament, The Letters of Paul and The Letters of John, How to Use Bible Reference Material, The Four Gospels, Overview of **The Studies in the Scriptures**, Listening: An Important Tool to Learning, and others.

Write as soon as possible for a Study Notebook and include your age, name, and address:

G. Bruce
4017 5th Avenue, NE
Seattle, WA 98105

Be sure to prepare for your lessons ahead of time!



“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”—John 6:31-35, 47-51

Saturday, July 28

Chairman: Brother H. Snyder
Sacramento, CA

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser
Director of
Continuing Education
- 10:00 Welcome Address Brother S. Jeuck
Orlando, FL
- 10:30 Intermission
- 11:15 Discourse Brother R. Rawson
Orlando, FL
- 12:00 Close of Morning Session
•••••
- 2:00 Testimony Meeting Brother W. Harp
Cincinnati, OH
- 2:45 Discourse Brother G. Ibasfalean
Bradenton, FL
- 3:15 Intermission
- 3:45 Discourse Brother S. Suraci
New Haven, CT
- 4:30 Discourse Brother M. Balko
Orlando, FL
- 5:00 Close of Afternoon Session
•••••
- 7:00 Discourse: "The Creator—Author of the Plan"
Brother W. Blicharz
Detroit, MI
- 7:45 Songs in the Night
- 8:00 Film Showing
The Science Building, Campus Grounds
200 South Hannah Street, Albion

Sunday, July 29

Chairman: Brother R. Gorecki
Detroit, MI

9:00 Morning Devotions

9:15 Foreign Report

Brother S. Roskiewicz
Grand Rapids, MI

9:45 Discourse

Brother R. Robinson
England

10:30 Intermission

11:00 Convention Theme Discourse

Brother B. Brown
Los Angeles, CA

12:00 Close of Morning Session

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2:00 Discourse

Brother R.J. Krupa
Portland, OR

2:45 Intermission

3:15 Testimony Meeting

Brother C. Zubowsky
La Salle, IL

4:15 Discourse: "Jesus Christ—Savior and King"

Brother E.K. Penrose
Dawn Pilgrim

5:00 Close of Afternoon Session

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7:30 Praise Service

8:00 Film Showing

The Science Building, Campus Grounds
200 South Hannah Street
Albion

Monday, July 30

Chairman: Brother W. Vrooman
Orlando, FL

9:00 Morning Devotions

9:15 Discourse

Brother T. Krupa
Portland, OR

10:00 Intermission

10:30 Testimony Meeting

Brother J. Tate
The Dawn

11:15 Discourse: "The Church—Suffering and Glory"

Brother E.F. Lankford
Sacramento, CA

12:00 Close of Morning Session

• • • • •

2:00 Discourse

Brother J. Webster
Boston, MA

2:45 Discourse

Brother E. Weeks
Jersey City, NJ

3:15 Intermission

3:45 Panel Discussion: "Jacob's Trouble"

Moderator: Brother L. Post

Panel: Brothers E. Herrscher
G. Jeuck
B. Brown

5:00 Close of Afternoon Session

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7:00 Discourse

Brother M. Blicharz
Palo Alto, CA

7:45 Vesper Service

Brother S. Borowiec
Buffalo, NY

8:15 Songs in the Night

Tuesday, July 31

Chairman: Brother R. Wilson
Fresno, CA

9:00 Morning Devotions

9:15 Baptismal Discourse
(Goodrich Chapel)

Brother M. Balko
West Newton, PA

10:15 Intermission

10:45 Immersion Service
(Church)

12:00 Close of Morning Session

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2:00 Testimony Meeting

Brother G. Baker
St. Louis, MO

2:45 Discourse

Brother L. Gaddy
Phoenix, AZ

3:15 Intermission

3:45 Discourse: "The World—Promise and Fulfillment"

Brother G. Jeuck
The Dawn

4:30 Discourse

Brother J. Panucci
Groton, CT

5:00 Close of Afternoon Session

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7:00 Elders' Meeting

Wednesday, August 1

Chairman: Brother E. Blicharz
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother E. Herrscher
Phoenix, AZ
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 12:00 Close of Morning Session
- • • • •
- 2:00 Testimony Meeting Brother G. Balko
West Newton, PA
- 2:45 Intermission
- 3:15 Discourse Brother R. Robinson
England
- 4:00 Intermission
- 4:30 Discourse Brother R. Suraci
New Haven, CT
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Discourse Brother L. Post
The Dawn
- 7:45 Vesper Service Brother J. Dean
Orlando, FL
- 8:15 Songs in the Night

Thursday, August 2

Chairman: Brother F. Nemesh
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother E. Thompson
Orlando, FL
- 10:00 Discourse Brother C. Boughton
Pittsburgh, PA
- 10:45 Intermission
- 11:15 Discourse Brother L. Hagensick
St. Petersburg, FL
- 12:00 Close of Morning Session
- • • • •
- 2:00 Discourse Brother E. Kuenzli
Orlando, FL
- 2:45 Discourse Brother S. Krystek
Los Angeles, CA
- 3:15 Intermission
- 3:45 Discourse Brother G. Passios
New York, NY
- 4:30 Discourse Brother C. Martig
Pittsburgh, PA
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Melodies of Praise Brother T. Krupa
Portland, OR
- 7:30 Discourse Brother R. Krupa
Portland, OR
- 8:15 Love Feast and Breaking Bread

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 28-AUGUST 2, 1984

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

Dinner will be served Friday, July 27, 1984, between 6:30 and 7:30 p.m., for \$5.25 (cash), and breakfast on Friday, August 3, 1984, between 6:30 and 7:30 a.m., for \$3.40 (cash).

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

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

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TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

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

Albion College

Albion, Michigan 49224

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

• • •

N. KASPEROWITZ		R. ROBINSON	
Middletown, NY	July 1	Albion, MI	July 28-August 2
G. PASSIOS		J.H. SNYDER	
Allentown, PA	July 15	Salt Lake City, UT	July 17
E.K. PENROSE		Laramie, WY	18
Los Angeles, CA	June 29-July 1	Denver, CO	19
San Diego, CA	2	Kansas City, MO	21, 22
Victorville, CA	3	St. Louis, MO	23
Fresno, CA	5	LaSalle, IL	24
Palo Alto, CA	6	Gary, IN	25
L. POST		Albion, MI	July 28-August 2
J. TATE			
New Haven, CT	July 8	Sayville, NY	July 8

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Bury St. Edmunds	September	Yeovil	September
		Paignton	September

ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England HP3 3ED

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

CHICAGO, IL, July 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016
Phone: (312) 824-8916

BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2—**Albion College, Albion, MI**

INTERNATIONAL CONVENTION, August 11-17—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

Phone: (213) 454-5248

JACKSON, MI, September 1-3—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

Phone: (517) 782-7252

NEW YORK, NY—September 1, 2—Woman's Club of Rutherford, Fairview and Montross Aves., Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

Phone: (914) 948-5428

SAN DIEGO, CA, September 1-3—Details not presently available.

SEATTLE, WA, September 1-3—St. Thomas Center, Kenmore, Mrs. David Bruce, 6222 102nd Pl., NE, Kirkland 98033

Phone: (206) 822-4607

ST. LOUIS, MO, September 22, 23—Best Western Viking Lodge, 10709 Watson Rd. at Lindbergh. Mrs. Janie Prutzman, 10709 Wheeling Ct. 63136

Phone: (314) 868-1986

Obituaries

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

Sister Inbam Roosevelt, Tamilnadu, India—March 30. Age, 74.

Sister Jessie K. Wrather, Coshocton, OH—April 29. Age, 84.

Sister Pat Larsen, Chicago, IL—May 6. Age, 69.

Sister Lola Phillips, Oak Grove, MO—May 17. Age, 51.

Brother Kenneth M. Nail, New York, NY—May 18. Age, 74.

Sister Gwen Twelker, Palm Desert, CA—May 29. Age, 81.

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