

# The Dawn

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# Highlights of Dawn

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## The Coming Universal Religion

**“Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”—Zephaniah 3:9**

MAN was created in the image of God, and by nature he desires to worship his Creator. Before man's fall into sin and death, his devotional qualities were in perfect balance with all the other aspects of his being, enabling him to enjoy blessed and rewarding communion with God. One of the immediate results of disobedience to divine law was the entrance of fear into man's relationship with the Creator. “I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself,” said Adam to the Lord, after partaking of the forbidden fruit.—Gen. 3:10

Ever since that tragic experience in Eden, fallen man, like Adam, has instinctively been afraid of God, seeming to realize his nakedness, his shame, and his unworthiness of being in the presence of his Maker. This spirit of fear has been a fertile soil in which Satan, the Devil, has sowed seeds of confusing errors of worship and practice, which through the ages have germinated and matured into myriads of false and distorted conceptions of deity, so that today, despite the enlightenment of the world along many lines, the people are more confused and divided in their religious concepts than ever before.

Fundamental to all false religious beliefs is Satan's lie to mother Eve, when, contradicting God's warning that death would be the penalty for sin, he said to her, “Ye shall not surely die.” (Gen. 3:4) The almost universal belief that “there is no death” stems from this lie, which was perpetrated by the

one whom Jesus referred to as “a liar, and the father of it”—that is, the father of all lies and errors pertaining to God and the worship of God.—John 8:44

One of Satan’s favorite methods of deception has been the outright substitution of false gods for the people to worship instead of the true and living God. He has induced the people to worship the sun, the moon, the stars, beasts, and fish. As Paul writes, they “changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”—Rom. 1:23

Very early in the biblical record we find evidence of Satan’s work causing the people to worship false gods. Laban, the father of Jacob’s wife Rachel, possessed “gods” and was quite perturbed when they were stolen by Rachel at the time Jacob and his family left Padanaram to return to Canaan. (Gen. 31:30-32) Devoted as Rachel was to Jacob, she still cherished the family gods and thought it necessary to take them along to Canaan. Later Jacob took this matter in hand and ordered his family to put away the “strange gods” that were among them.—Gen. 35:2

This “trail of the serpent” appears over and over again among the chosen people of God in ancient times. One of the Ten Commandments was designed to safeguard the Israelites against the Devil’s efforts to corrupt their religious worship. “Thou shalt have no other gods before Me.” (Exod. 20:3) This commandment, however, was only a partial protection to Israel against the encroachments of the Adversary. Even when Moses was in the mountain receiving God’s Law, the people erected a golden calf and began to worship it.

The worship of false gods did not originate with the descendants of Abraham but was copied by them. Baal was the supreme male deity of the Canaanitish nations, while Ashtoreth was their supreme female divinity. The sun was apparently a symbol of Baal, and the moon a symbol of Ashtoreth. These were their sun and moon gods. Then the people had a fire god named Moloch.

Time and time again the worship of these heathen gods was introduced among the Israelites. It prevailed at the time Gideon was raised up by the Lord to deliver the Israelites from their enemies, and one of his first acts was to destroy this false worship within the nation. Later Samuel had it to contend with. Solomon's fall from divine favor was due to his yielding to the worship of false gods, being led into it through the influence of his many heathen wives.

Upon Solomon's death, when the ten tribes of Israel revolted against the rulership of his son, Rehoboam, the worship of false gods was officially established among them by Jeroboam, whom they acclaimed king. This was one instance of those early times when religion was used for political purposes. Jeroboam, king of the ten tribes of Israel located in the north of Palestine, realized the strong urge the people would have to make their annual pilgrimages to Jerusalem in order to worship the God of Israel, and he feared that as a result of mingling with the two tribes in religious worship they would be weaned away from their loyalty to him; so he set up the worship of Baal at Bethel as a substitute arrangement. It worked, and the ten-tribe kingdom never did return to the worship of the true God.

Even the two-tribe kingdom intermittently adopted the worship of heathen gods as the official religion of the nation. This was true to such an extent that the Prophet Jeremiah wrote: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills." (Jer. 17:1, 2) The worship of Baal and of Ashtoreth was conducted in "groves" on hilltops dedicated to the purpose.

God made no attempt to change the religious practices of the heathen nations down through the ages. During the Jewish Age his only concern was the protection of his chosen people against the powers of darkness, that they might not

be entirely engulfed prior to the coming of the promised Messiah—the “Seed” of Abraham, which was to bless all the families of the earth.

Jesus came in order to be “the Light of the world,” and eventually he will be that true Light that will enlighten every man who has come, or will come, into the world. (John 1:9) He commissioned his followers, who would be his “ambassadors,” to be “the light of the world.” (Matt. 5:14) But the divine purpose for these ambassadors of Christ has not been to convert the whole world to Christ during the present age but to serve merely as a “witness” and, through the power of the Gospel, to call from the world a “people for his name.”—Acts 15:14-17

Meanwhile, Satan has fostered and promoted false religions. New versions of heathen darkness have arisen and flourished. Besides, the great mass of professed believers in Christianity have been turned aside from the truth, and like the Israelites of the past, they have brought into their midst various viewpoints, rites, and practices of the heathen. Today, the professed Christian world is divided into many groups. Practically without exception, however, they all hold Satan’s original lie in common—they all believe that “there is no death.”

Instead of expecting that the world would be converted during the present age to worship and serve the true God, Jesus raised the question as to whether or not there would be any faith on the earth when he returned. (Luke 18:8) Jesus did not question whether or not there would be religious fervor, or the spirit of religious devotion. The “faith” to which he referred was the faith of the true Gospel, the Gospel that was “preached before unto Abraham,” the glad tidings that God, in his own due time and way—that is, through the promised “Seed” of Abraham—would bless all the families of the earth.

Except in the hearts and minds of the Lord’s own people, who are all told but a little flock, that “faith” does not now

exist in the earth. Religiously speaking, the world today is in a state of greater chaos than ever before. Outside of those groups that hold rigidly to their creeds, it has become praiseworthy, from the worldly standpoint, to hold one's religious views so loosely as to constitute no definite belief at all.

In the communist world strenuous efforts are being made to destroy religious fervor altogether but, if we can go by reports, without too much success. Satan has been able to deceive man and, through false theories and practices, has distorted man's conceptions of God; but he cannot destroy his God-given desire to worship and serve a higher power. Because this is true and despite conditions in the world that might tend to destroy faith in God, there seems to be an upsurge of interest in religion practically the world over.

The increase of interest in religion is manifested in the mounting sales of religious literature, with more copies of the Bible being sold now than ever before. In the world of entertainment, more emphasis is being placed upon religious themes, not because the producers have suddenly become more religious, but because they sense the fact that their patrons want their pleasure mixed with a bit of religion.

An increasing number of scientists are expressing their belief in a higher power. Dr. Einstein, once an avowed unbeliever, has been quoted as saying, "My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of superior reasoning power which is revealed in the incomprehensible universe, forms my conception of God."

### **The "Unknown God"**

A general review of religious convictions and practices through the ages, together with religious conditions as we see them in the world today, helps one to understand Paul's feelings when he stood on Mars' Hill and preached to the

Athenian philosophers. He said, “Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”—Acts 17:22, 23

The Athenians are to be commended for the open manner in which they confessed their belief in a God whom they did not know. Actually, regardless of the many religious distortions Satan has foisted upon the people’s minds in all ages, deep down in their hearts they have longed to know and to come under the loving care of a God who has been unknown to them. Most of the millions who have tried to worship the grotesque god of torment have probably often wished for a kindlier God whom they could serve, and whose praises they could sound forth to the people. Many scientists bow in reverence before a God of superior intelligence and power but, from the material things of the universe alone, cannot visualize him as being motivated by love, although they probably all hope that he is.

So far as we know, among the wooden, stone, and metal idols throughout the heathen world today, there is none ascribed to the “unknown god” as was the case in ancient Athens; but we can be safe in saying that in the hearts of untold millions there is an image of a god whom people would like to believe in and worship—a God who is loving and kind, and also able and willing to take hold of the topsy-turvy world of today and bring order out of chaos, peace out of turmoil and war, understanding and cooperation out of the bitter strife of words and the conflict of ideologies.

It is this “unknown God” that the people are thinking about when they raise the oft repeated question, “Where is God in the suffering world of today?” They know that Mohammed cannot do anything about it. They know that neither Buddha nor any of the other heathen gods can help; so the rank and file of the people do not expect much from these

sources. But there is that God who, throughout the ages, has been unknown to the people; and in our text we have the promise that "then" he will turn to the people a "pure language," which will enable them all to serve him with "one consent."

The time identification contained in the word "then" in this wonderful promise is immediately after the whole symbolic "earth" has been devoured by the "fire of God's jealousy," as prophesied in the preceding verse, which reads: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

"Wait ye upon me, saith the Lord." The God-fearing people of all ages have been encouraged to "wait" for the Lord. In every generation there have been those who have wondered why God continued to permit evil. To Habakkuk the Lord said: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2:3) Paul quotes from this prophecy and applies it to the second coming of Christ.—Heb. 10:37

There is, therefore, no mistaking the time of its application. It is at this end of the age, in the time of our Lord's second presence. First the vision speaks, giving the Lord's people an understanding of the times in which they are living—among other things, the meaning of the great "time of trouble" now upon the world—and also the assurance that the waiting time is about over, that the time is at hand when the Lord will put down iniquity and exalt righteousness in the earth.

Indeed, because the "vision" has spoken, we now see that the nations are already being gathered, that the "fire" of God's jealousy is already upon them, and that when this aspect of divine intervention will have accomplished its

purpose, the “pure language” will be turned to the people. Then the unknown God will be revealed to them, and with hearts rejoicing they will unitedly serve him, their songs of praise filling the earth with his glory.

Paul explained to the Athenians some of the characteristics of the “unknown God.” He “made the world, and all things therein.” He dwells “not in temples made with hands,” Paul said, evidently basing this remark on the fact that towering above him to the right was a magnificent heathen temple of worship. It was a polite way of telling the Athenians that the “unknown God” did not need such a temple.

The “unknown God,” Paul further explained, “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being.”—Acts 17:26-28

Paul further explains that since we are the offspring of God, his creation, “we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” (vs. 29) How wonderfully Paul thus contrasts the true God with all the gods of the heathen and then reveals the quality of mercy possessed by him in whom “we live, and move, and have our being.” “The times of this ignorance God winked at,” he explains. That means he will not hold their ignorant worship of false gods against them and mete out severe punishments.

“But now [God] commandeth all men everywhere to repent,” Paul continues, “because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:30,31) The command to repentance has gone out to the world through the Gospel, and while it has not been limited to any one nation or race but has been

universal in its application to all people, the number who have thus far heard the message in an understandable manner has been very small. As for those who have not heard, God is still “winking” at their ignorance as he continues to prepare for their future blessing.

That blessing will be brought to them through enlightenment. Notice how Paul contrasts the “times of this ignorance” with the fact that God has appointed a future judgment day. Paul knew this to be in harmony with the divine plan, for the Prophet Isaiah had written, “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9) Again we read, “He shall judge the world with righteousness, and the people with his truth.” (Ps. 96:13) In the judgment-day scene pictured for us in Revelation, the “books” are “opened,” a symbol of revealed knowledge and understanding.

A little later in the chapter in which Isaiah tells us that the people will learn righteousness in the judgment day, he speaks of other “lords,” or “gods,” which he says have had dominion over us. But these will all be dead then, and through the enlightenment of the judgment day, Satan will be unable to deceive the people concerning them, for he will be bound. Even the memory of these gods of silver, of stone, of wood, of gold, of fire and torment, the three-headed god, and all the rest of them will perish from the minds of the people.

Paul explains that this future work of enlightenment and judgment will be in the hands of Jesus and that God has given assurance to all men in that he has raised him from the dead. An outline of the qualifications of this future Judge of mankind is presented to us by the Prophet Isaiah. He is identified in this prophecy as “a rod out of the stem of Jesse, and a Branch” which was to grow out of his “roots.” Concerning him Isaiah writes:

“The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might,

the spirit of knowledge and the fear [reverence] of the Lord; and shall make him of quick understanding in the fear [reverence] of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked [those who willfully oppose earth's new King and Judge]. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'"—ch. 11:2-5

The result of this righteous rulership and judgment of Christ is then symbolically described by Isaiah:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—vss. 6-9

The earth will then be filled with the knowledge of the Lord because he will have turned to the people a pure language—a language, or message, that will sweep away the refuge of lies, misrepresentations, and distortions that have confused the minds of the fallen and dying race—and will enlighten them concerning the true and living God.

Then they will serve him with "one consent," that is, all in the same way. They will not be forced to do so, but they will have learned to love their Creator, because they will have been taught concerning his wisdom, justice, love, and power. They will learn how his love was manifested and his justice satisfied through his beloved Son who "gave himself a ransom for all." They will see his wisdom in the permission

of evil and in the loving plan for the recovery of the fallen race. They will see his power manifested in the resurrection.

Paul explains that it is the will of God that all shall be saved and come to a knowledge of the truth, the basic feature of which is the fact that Jesus gave himself a ransom for all. (I Tim. 2:3-6) A knowledge of this great truth will be testified to all in God's due time, that due time being the "day" that has been appointed for the world to be judged by the righteous Judge, Christ Jesus.

Concerning that day the Prophet Micah wrote, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:1-4) Zion is here used as a symbol of the spiritual phase of Christ's kingdom. "I have set my king upon my holy hill of Zion," the Lord said. (Ps. 2:6) With him in Mount Zion will be the "little flock," who have followed him in suffering and into death.—Rev. 14:1,4

"Jerusalem," as used in Micah's prophecy, symbolizes the human, or earthly, phase of the kingdom—the resurrected ancient worthies, who will then be made "princes in all the earth." (Ps. 45:16) From these pretrained and disciplined representatives of the divine Christ will go out the words of instruction, that "pure language," which, before the end of the thousand years of earth's coming glory, will enlighten all mankind and thus provide a full opportunity for everyone to turn to the Lord.

Then, as the Revelator assures us, "there shall be no more death." (Rev. 21:4) The people, raised from the dead, will have been convinced that God told the truth when he said, "Thou shalt surely die." They will then know that death is the wages of sin. (Rom. 6:23) But they will rejoice also to learn that, by accepting the provision of life made for them through the redemptive work of Christ and obeying the laws of his kingdom, they may live forever. It will then be true of the obedient that there is no death, not in the sense of the lie perpetrated by Satan, but because the people will have the opportunity of partaking of the trees of life and the waters of

life, which will then flow from the throne of God and of the Lamb.—Rev. 22:1-3, 17

Then there will indeed be a worldwide, universal religion—the true religion. The laws of God will not only be learned but applied, written in the hearts of the people, the Lord assures us. (Jer. 31:31-34) No one will then need to say to his neighbor, "Know the Lord," for all shall know him from the least to the greatest.

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**GOD'S divine plan is complete and harmonious with itself in every part, and is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love, and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.**

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## **Weekly Prayer Meeting Texts**

**JULY 3**—I have set the Lord always before me: because he is at my right hand, I shall not be moved.—Psalm 16:8 (Z. '99-6 Hymn 87)

**JULY 10**—All bare Him witness, and wondered at the gracious words which proceeded out of His mouth.—Luke 4:22 (Z. '99-53 Hymn 267)

**JULY 17**—Thou wilt keep him in perfect peace, whose mind is stayed on Thee.—Isaiah 26:3 (Z. '99-95 Hymn 233)

**JULY 24**—The effectual fervent prayer of a righteous man availeth much.—James 5:16 (Z. '00-268 Hymn 239)

**JULY 31**—Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire.—I Corinthians 3:13 (Z. '99-171 Hymn 183)

# Bible Study

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## LESSON FOR JULY 6

### The Results of Sin

**MEMORY SELECTION:** "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—II Chronicles 36:16

**SELECTED SCRIPTURE:** II Kings 24:18—25:1, 8-12

THE Scriptures teach that the taking of a vow is a solemn matter. Those who fail to keep such obligations indicate the disloyalty of their hearts.

This week's lesson takes into account the vow that Zedekiah took when he became the last king to sit on the throne of David. Zedekiah was exalted to his high position by Nebuchadnezzar, and he took a solemn oath of faithfulness as a vassal of the king of Babylon.

The Lord, speaking through his Prophet Jeremiah, warned Zedekiah that Nebuchadnezzar would be permitted to punish him if he did not live up to the terms of the oath that he had

taken, but self-will and carelessness led eventually to his overthrow as the king of Israel.

The selected scriptural reading provides some of the details of the manner in which Zedekiah provoked Nebuchadnezzar into crushing the monarchy, destroying the capital of Judah, and driving the mass of people into captivity.

The Lord allowed Zedekiah to suffer the consequences of his own wrongdoing. Those consequences were severe indeed. His sons were killed before his very eyes, and he was blinded and carried away to Babylon, where he remained a prisoner until his death. Perhaps these severe

measures indicate that his heart was never in a repentant condition before the Lord. This is suggested by the fact that his father, Jehoiachim, the previous king, had also been taken prisoner to Babylon eleven years earlier but was later released and granted many favors at the hand of the king of Babylon.

God permitted certain bitter lessons to be learned by his people Israel. The ten tribes had been scattered because of idolatry; yet the two-tribe nation, which remained in God's favor, had not fully learned the penalties of disobedience. He permitted them all to be scattered and to leave the land desolate for a period of seventy years. During that long period of time most of them either died or went into exile.

But God still had all matters pertaining to his people under control. At the close of the seventy years of desolation, we find that Cyrus had conquered the Babylonian empire and replaced it with the Medo-Persian empire. One of the first proclamations of the conquering king was to grant liberty to all the Jews who wished to return to their own land. This was a remarkable turn of events. However, there were few among the Israelites who desired to leave their Babylonian homes to return

to the disadvantages of a desolate wilderness, which had once been the fertile land of their fathers. It was a difficult decision to make, but those who did return from their Babylonian captivity apparently refrained from the worship of idols. Those few well-meaning souls had indeed learned from the experiences that God had permitted to come upon them.

Zedekiah and others living in his day did not have the guidance of the Holy Spirit that is available to the footstep followers of Jesus during the present time. They did, however, have guidance through the prophets who served as God's spokesmen. The Lord expected obedience from those who were instructed by his prophets, and likewise he expects obedience from us, who have been instructed through the Holy Spirit. We read in Isa. 1:18-20: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." This statement of the Lord is applicable to all of his people both in this and in past ages. □

## Expressing Faith in Times of Despair

**MEMORY SELECTION:** "The Lord is good unto them that wait for him, to the soul that seeketh him."—Lamentations 3:25

**SELECTED SCRIPTURE:** Lamentations 2:17-21; 3:31-33

THE memory selection contains one of the most eloquent expressions of faith ever recorded by a prophet of the Lord. Jeremiah uttered these words after witnessing the complete destruction of Jerusalem and the nation of Israel by the invading armies of the Babylonian Empire under Nebuchadnezzar.

The fall of Jerusalem marked the beginning of seventy years of desolation upon Israel. All about was utter destruction. The Temple was desecrated; the king's palace lay in ruin, as well as the surrounding wall; the homes of the leaders and the wealthy were in rubble. The glory of the throne of David and Solomon was but a bitter memory.

Yet, amid all of this Jeremiah maintained his relationship with the Lord and continued to point the way toward repentance and salvation. "The Lord is my

portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—3:24-26

Although he was in deep sorrow for the plight of his people and all that had happened to the children of Israel, Jeremiah continued to put his trust in the Lord. He knew that God is the only source of hope, and also that God would bring deliverance and salvation to the Jewish people in his own time and way.

The Book of Lamentations is a complete poem in itself. It has a very interesting poetic structure that combines all the poems into one general plan. As the name implies, the poems contain the sorrowful lamenting of God's prophet over the calamities

that had befallen Israel. They are written by one who speaks with the vividness of a personal witness of the tragedy. "Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease."—2:18

There is no indication of complaint or anxiety against God for permitting the destruction. The prophet, instead, recognizes the just punishment for disobedience, and its awful consequence. "The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries."—2:17

Jeremiah was not only a poet who witnessed the sorrowful event but he was a prophet of the God of Israel who had seen the calamity coming and had warned and foretold of its inevitability. He recognized God's hand in the matter as a necessary means to teach the lesson of obedience to his people. Zedekiah had been enthroned with Nebuchadnezzar's blessing. He was given his position of excellence by the taking of a vow of faithfulness as

a vassal of Nebuchadnezzar, who was king of Babylon. Because of self-will he failed to keep the oath and plunged the nation of Israel into direct confrontation with the powerful Babylonian Empire.

The ten tribes had been previously scattered because of unfaithfulness and idolatry. The two-tribe nation that had remained continued in God's favor, but, in spite of Jeremiah's warning, they did not believe that God would permit bitter experiences to come upon them. They were to suffer the consequences, as pointed out by Ezekiel, who said (17:18-21), "Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and he shall know that I the Lord have spoken it." □

## Faith for the Future

**MEMORY SELECTION:** "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31:33

**SELECTED SCRIPTURE:** Jeremiah 32:8-10, 13-15; 33:12, 14-16

**FOREMOST** in Jeremiah's mind was Israel's captivity in Babylon. He prophesied the nation's destruction and warned of the impending calamity that was to befall them. He also prophesied that the children of Israel would one day return to their land of promise. Then God's promise would come true and his laws of righteousness would be written in the hearts of the people.

At that time all men will be given an individual opportunity to gain the blessing of life; for "in those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."—31:29, 30

This is a reference to father Adam, who ate the "sour grape"

of sin and plunged his progeny, the entire human family ("children" in the prophecy), into death. Jeremiah shows that this situation will be changed in due time. The outworking of the divine plan promises the recovery of the human family from the ravages of sin and death. When Christ's kingdom is established, no one will die because of father Adam's sin. At that time the only ones who will have to die will be those individuals who willfully transgress the divine law. This is a promise, not only for the children of Israel, but also for the whole world of mankind.

The transgressions of Adam and the human family were laid upon our Lord Jesus, who died to eradicate all sin from the world. When Christ's kingdom is established, every member of the

human family will have ample opportunity to demonstrate his own obedience to the law of God under favorable conditions. Those who choose righteousness will gain everlasting life.

The New Covenant is the arrangement whereby God's law will be administered by our Lord and his church, the faithful members of his bride, who have proved their worthiness during the present Gospel Age.

The memory selection contains a portion of that New Covenant of promise. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord:

for I will forgive their iniquity, and I will remember their sin no more."—31:31-34

This foretells a time when the human family will be restored to fellowship and harmony with God. Adam once enjoyed that perfect relationship. In due time the image of God will again be reflected in the hearts and lives of mankind, even as it was in Adam when he was created and before he was disobedient.

The New Covenant is an expression of God's law of love, which will gradually be written in the hearts of men during the kingdom reign of Christ and his church. The diffusion of knowledge and light at that time will reach every part of the world, and it will not be necessary for any to say, "Know the Lord," for they shall all know him "from the least of them even unto the greatest."

In the midst of the most trying and difficult circumstances in connection with Jerusalem's captivity, Jeremiah, as the prophet of God, foresaw a day when the purposes and plans of the divine program would triumph in the hearts and minds of the children of Israel. A more far-reaching prospect, however, inspires our confidence in the divine plan to usher in times of blessing for all the families of the earth. □

## Strength for Difficult Days

**MEMORY SELECTION:** "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah 41:10

**SELECTED SCRIPTURE:** Isaiah 40:1-11

THE children of Israel have had a long history of rebellion against the providence and leading of God. Yet he blessed them repeatedly and delivered them from the depths of despair on numerous occasions. Though they suffered much and often for their sins, God heard the cry of the Jews and at times dealt bountifully with them, depending upon their obedience and faithfulness.

The selected scriptural reading points out that the Israelites would again be blessed at the conclusion of that long period of exile which began after our Lord proclaimed that their house would be left unto them desolate. Isaiah says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [appointed time, margin] is accomplished,

that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—40:1, 2

Jesus' pronouncement at his first advent that the house of Israel would be left desolate (Matt. 23:38) marks the turning point in their experience. Previously, they had been especially blessed and cared for by the hand of God since their history began as a nation at the death of Jacob. From the time of their rejection of the Messiah they would receive a like period of punishment.

In connection with this, Zechariah says (9:9-12): "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse

from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have set forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even today do I declare I will render double unto thee."

Jeremiah also speaks of the turning point for ill in Jewish history. He says (16:13,18): "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. . . . And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."

In consideration of the prophets' references to Israel's receiving "double" at the Lord's hand for her sins, it is necessary to examine the word "double" as it appears in the Hebrew scriptures. It means literally "the other half" or "the second half." In the case of Israel they were to receive "a second portion" in connection with

God's overruling providences with them as a nation. They had enjoyed a long period of blessing (although occasionally interspersed with periods of chastisement from the hand of the Lord) from the time their nation originated at the death of Jacob. Their rejection of the Master indicated a turning point. From that time until the second advent they would be scattered into a land that they knew not and where they would experience persecution. For the Lord said he would not show them favor.

History shows this has been the experience of the Jews since the time they rejected Messiah. Isaiah, however, says that deliverance will be granted to the children of Israel when the kingdom of righteousness is established. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—40:9-11 □

# **Christian Life and Doctrine**

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## **THE CREATOR'S GRAND DESIGN— PART 9**

### **Jesus' Associate Rulers**

THE disciples of Jesus became convinced that their beloved Master had been raised from the dead, and when he appeared to them for the last time before returning to his Father in heaven, they made bold to ask about his kingdom. This was a natural question. During his various appearances to them he had talked about the kingdom—the kingdom in which they believed he would be the great King. He had told them that “all power” had been given unto him in heaven and in earth, and they wondered if he would use this power to set up his kingdom; so they asked, “Lord, wilt thou at this time restore again the kingdom to Israel?”—Acts 1:6

Jesus' reply to his disciples was: “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:7,8) Not yet having received the Holy Spirit, the disciples did not have a clear idea of what the kingdom of the Messiah would be like, but they must have sensed from Jesus' reply that it would not be established immediately; for first they were to be his witnesses to the world of mankind, and even to their unenlightened minds this must have implied a considerable lapse of time, for our modern means of communication were not then in existence.

#### **The Purpose of Preaching**

Preaching the Gospel of Christ, as his witnesses, was a far cry from being associated with him in a powerful kingdom

which they believed was destined to rule the world. What was to be accomplished by this preaching? Many have supposed that the objective of this missionary effort was to convert the whole world to Christ and thus to bring the people into his kingdom. These suppose that the kingdom of Christ was established at Pentecost and that it has been gradually expanding ever since.

But this is not what the Bible teaches. If this had been God's design, then it has miserably failed; for now, nearly two thousand years after Pentecost, the larger portion of the world is in heathen darkness, with the remainder almost wholly under the influence of the evolutionary theory of creation and other forms of unbelief. The great masses of mankind today do not give any thought to the kingdom of Christ as a solution for the problems of the world, and the nations have no inclination to follow the precepts of Jesus' Sermon on the Mount.

What, then, is the purpose of preaching the Gospel of Christ and his kingdom? An indication of this purpose is given in Acts 2:47, where we read, concerning those who had responded to the witness given by the apostles at Pentecost and later, that the Lord "added to the church." Jesus had spoken of building his "church," and now we learn how this was to be accomplished—that it was to be through the spread of the Gospel of the kingdom by the witnesses of Jesus.

But what is the church? This English word is a translation of the Greek word **ekklesia**, which means "a calling out," or "a called-out class." The church of Christ, then, is made up of a class that is called out of the world, called to be separate from the world. This thought has a number of implications, one of them being that it is not God's purpose to bring the whole world into the church and that the proclamation of the Gospel of Christ is not designed in the plan of God to convert the world.

The witness work began with the Jewish people and was later extended to the Gentiles, and it is in connection with this

enlargement of the work that we are given a further explanation of what the Lord expected would be accomplished by the effort. At an apostolic conference in Jerusalem James told how "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Here again we have the thought of a people being taken out from the world, rather than the conversion of all.

### **"For His Name"**

These called-out ones, James explains, were to be a people for God's name. This indicates that they were to become members of his family. These are the "sons" of God mentioned throughout the New Testament. Paul wrote: "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

It will be recalled that Jesus invited his disciples to take up their cross and follow him. This implied suffering and dying with him; and on this point the Apostle Paul wrote: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) These inspired statements of the Word reveal that when Jesus' kingdom is established he will have associate kings reigning with him—individuals selected from the human race who have proved their worthiness of this high position by their willingness to suffer and to die with him.

In Revelation 14:1-5 these joint-heirs with Christ are pictured as being on Mount Zion with him. In this symbolic presentation Jesus is represented by "a Lamb." This is because he sacrificed his life that the world might live. The Revelator explains that those who are with the Lamb on Mount Zion are those who followed him—followed him, that is, into death. We are informed that these have the "Father's name written in their foreheads." In other words, they are the children of God who will live and reign with Christ.

In Revelation 19:7 these same followers of the Lamb are spoken of as becoming united with him in marriage. Thus in this further sense they are “a people for his name.” In Revelation 22:1 the kingdom is depicted as “the throne of God and of the Lamb.” It is from this throne that the water of life will flow out for the blessing of the people. And when the kingdom is thus set up and functioning, “the Spirit and the bride” will say, “Come, . . . take the water of life freely.”—vs. 17

### **Rulers in the Kingdom**

The way that leads to joint heirship with Jesus in his kingdom is a difficult one. It is a way of suffering that terminates eventually in death. Jesus knew that those who walked in this way would need encouragement, so he said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) This is a promise to the prospective rulers in the kingdom of Christ—not to those who later will become subjects in that kingdom. It is important to keep this distinction in mind, for the kingdom of Christ will have both rulers and subjects.

Jesus is, of course, the “King of kings” in his kingdom. Having been put to death in the flesh to redeem mankind from death, it was necessary that Jesus be raised from the dead in order to be the world’s Ruler; and this is also true with respect to his footstep followers. Throughout the age from Pentecost until now, these have, one by one, finished their course of faithfulness in death, and at the end of the age they are restored to life in what the Bible terms “the first resurrection.”—Rev. 20:4, 6

### **“Called, Chosen, and Faithful”**

Those who are to live and reign with Christ are, as we have seen, called to this high position through the Gospel, the Word of life. This has been the main objective of the preaching of the Gospel throughout the age, beginning with Pentecost. True, others have heard the message, and to the

extent that they have understood and responded, they have been blessed. But only a few in the entire age, literally a hundred and forty-four thousand, have responded in full devotion to the Lord and his cause, devotion that has led to the laying down of their lives in sacrifice.

In Revelation 17:14 we are informed that those who are qualified to be with the Lamb are “called, and chosen, and faithful.” To be called to this high position in the kingdom as associate rulers with Jesus is not enough. There must be a response to that call by a complete surrender to the doing of God’s will. Upon the basis of this consecration, the called ones become “chosen.” Thereafter it is necessary to make one’s calling and choosing sure by a lifetime of faithfulness. Jesus said, “Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2:10

Faithfulness to the Lord involves willingness to serve him in whatever way he may indicate to be his will. It means loyalty to his Word of truth. The Apostle Peter speaks of still other aspects of faithfulness. Reminding us that we are called to be partakers of the divine nature, Peter writes: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:4-11

## **A Heavenly Calling**

In Hebrews 3:1 the Apostle Paul addresses the church class as "holy brethren, partakers of the heavenly calling." A misunderstanding of the promises of God to those who are partakers of this calling has given rise to the erroneous idea that his plan for the world of mankind is to take as many of them to heaven as possible. Those advocating this theory have failed to see that the Lord is simply calling a few, "a little flock," to this high position, to be associated with Jesus in the rulership of his kingdom, and that this kingdom, when prepared and established, will extend the blessings of human life to all the remainder of the world of mankind.

In writing about the sons of God who are called to live and reign with Christ, the Apostle John said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) Following his resurrection, Jesus manifested himself to his disciples by various signs—signs which took the form of different bodies. He appeared as a gardener, a stranger, a fisherman, and, to Thomas, as one who had been crucified. The disciples did not see Jesus' glorified, divine body, for he could not be seen thus with human eyes. But John informs us that the faithful sons of God will see Jesus "as he is," because they will be made like him. These, then, will also be invisible to human eyes.

## **Human Representatives**

Jesus, together with those called out from the world and proved worthy to live and reign with him, will constitute the spiritual, or invisible, phase of the messianic kingdom. But there will also be an earthly ruling phase of Christ's kingdom that will represent the spiritual phase. Who will be the human representatives of the messianic kingdom? The Scriptures answer this question clearly. Luke 13:28, 29 speaks of the time when they shall see "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." And we

are told that then the people will come from the east, west, north, and south, and sit down with these ancient faithful ones in the kingdom.

In Psalm 45:16 this same group is spoken of as the "fathers" in Israel, and the explanation is given that in the kingdom these "fathers" will become the "children" of The Christ (Christ and his church) and that they will be made "princes in all the earth." Jesus as the great King in his kingdom is mentioned in Isaiah 32:1, and we are told that he will reign in righteousness, "and princes shall rule in judgment."

These princes will not be ordinary, imperfect humans, governed largely by selfishness. Paul tells us that they are to be brought forth from death in "a better resurrection," and made "perfect." (Heb. 11:35, 40) From the beginning of their administration under Christ, they will doubtless be recognized as superior in every way, and well equipped to direct the affairs of men as the visible representatives of the spiritual Christ. While these human princes will not be the kingdom in the full sense of the word, they will be so fully the representatives of it that they will be so recognized by men.

### **Specially Tested**

Just as it was God's design specially to test those ultimately chosen to reign with Christ in the spiritual phase of his kingdom, so he also tested those who will serve as its human representatives. Their testing was upon the basis of their faith and obedience. During that long period of time from Abel to John the Baptist—approximately four thousand years—this testing continued. And God overshadowed his faithful people of old with his love and care, even as has been true of his people during the present age. When the people scoffed at Noah's belief in the coming Flood, they did not realize that they were being used to test his worthiness of "a better resurrection," to be one of the "princes in all the earth" who will represent the messianic kingdom.

And think of the great lawgiver, Moses! At the age of forty he thought to take matters into his own hands and deliver his people, but his plans miscarried, and he fled from Egypt in fear. For forty years more he waited for some indication from the Lord as to his future course, meanwhile working at the humble occupation of caring for his father-in-law's flocks. What a test this must have been upon Moses' patience; yet he passed that test and was ready to do the Lord's bidding when the time came and the divine will was clearly pointed out to him.

The next forty years of hardship and toil, for which Moses received little gratitude from the people, further tested his fidelity to God. The experiences through which he passed in the wilderness served as valuable training in preparation for his future position as one of the "princes in all the earth." Even though Moses was not permitted to enter the Promised Land, his faith and confidence in his God were not shaken. When Moses is raised from the dead, the Lord will be able to entrust him with great responsibility, knowing that every detail of work which might be assigned to him will be carried out faithfully and with an eye single to the glory of God.

And consider Daniel, a Hebrew captive in Babylon, who became prime minister of the Babylonian Empire! Daniel attained this high position despite his loyalty to Jehovah and his high principles of righteousness, which irked his enemies. How many have there been through the ages who, if threatened with death in a lion's den, would have remained true to their God? It was through this and other faith-testing experiences that Daniel proved worthy of the "better resurrection" and qualified to serve as one of the "princes in all the earth."

To quote Paul: "What shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.”—Heb. 11:32-35

### **Experiences Utilized**

Throughout all the centuries God was utilizing the experiences of these ancient worthies to prepare them to be the human representatives of Christ’s kingdom. During all that time the world in general did not even believe there was a God. They knew about their gods of wood and stone and superstitiously bowed down in fear before their hideous idols. But they did not know that a living God, the Creator of heaven and earth, was training personnel for a future government through whom they, when awakened from the sleep of death, would be enlightened and blessed.

It is doubtful if the ancient worthies themselves understood clearly just what their future position in the arrangements of God would be. They believed the promises of God that a powerful kingdom would be established through a Messiah he would send, and they hoped that in some way they would be the servants of God in that government—that then they could serve God without fear of persecution, violence, or death. Isaiah taught that under the jurisdiction of that government the “rebuke” of God’s people would be taken “from off all the earth.”—Isa. 25:8

But regardless of the reward, the ancient worthies were committed to God and were faithful to him. The attitude of all the ancient worthies who qualified to be “princes in all the earth” was well-expressed by the three Hebrew captives in Babylon. When threatened with death in a fiery furnace if they did not bow down to the great image of the king, they replied: “If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out

of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Dan. 3:17, 18

This also has been the attitude of the Lord’s true people during the present age, as they, through much tribulation, prove themselves worthy to reign with Christ. Thus the associate rulers in Christ’s kingdom—those on the spiritual plane, as well as those on the earthly plane of life—will all have been thoroughly tested. No one will be in either of these groups who has not previously demonstrated his full obedience to God under test. This, indeed, was also true of Jesus, “the King of kings and Lord of lords” in his kingdom.

When all in both these classes are brought forth in the resurrection—the spiritual class in the “first resurrection” and the earthly class in the “better resurrection”—the kingdom will begin to function for the blessing of all the families of the earth. Christ and his church will be the lawgivers in that kingdom, and the “princes” will administer the law and be the instructors of the people in the true meaning and application of all the divine requirements.

These two phases of the kingdom are referred to by the Prophet Micah and symbolized as “Zion,” the spiritual phase, and “Jerusalem,” the earthly phase. The kingdom as a whole is symbolized by a “mountain.” The people are represented as going up to this “mountain of the Lord” and being taught by him through the kingdom agencies. As a result, they beat their swords into plowshares, and their spears into pruninghooks, and they learn war no more. Then, we are assured, every man will dwell under his vine and fig tree, and none shall make them afraid. (Mic. 4:1-4) What a blessed prospect!

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Corbin WYGO-AM/FM 8:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## LOUISIANA

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

## MAINE

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

## MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

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

## MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

## MISSOURI

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

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

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

## NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

## NEW YORK

Buffalo-Niagara Falls  
WHL 1270 12:00 noon  
Rochester WEZO 7:00 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

## OHIO

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

## OKLAHOMA

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

## OREGON

Portland KYXI 1330 10:30 p.m.

## PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.  
Pittsburgh WYJZ 8:45 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

# Radio Broadcast Schedule

<b>PUERTO RICO</b>				Regina, Sask.	CKRM	7:45 a.m.
Aguadilla (Fri.)	WABA	8:00 p.m.		Yorkton, Sask.	CJGX 940	10:00 a.m.
<b>SOUTH CAROLINA</b>				<b>AUSTRALIA</b>		
Charleston	WOKE 1340	7:06 p.m.		Geelong	3GL	10:00 a.m.
Hemingway	WKYB 10			<b>BRITISH WEST INDIES</b>		
<b>SOUTH DAKOTA</b>				Grand Cayman	Radio Cayman	11:15 a.m.
Sioux Falls	KELO 1320	7:45 a.m.		<b>CEYLON</b>		
<b>TENNESSEE</b>				Radio Sri Lanka (Sat.)		9:45 p.m.
Knoxville	WKVQ 1490	1:00 p.m.		<b>NEW ZEALAND</b>		
Memphis	WMQM 1480	1:00 p.m.		Dunedin (Sat.)	4XD	6:45 p.m.
<b>TEXAS</b>				Whakatane	IXX	9:00 p.m.
Fort Worth	KJIM 870	6:45 a.m.		<b>NIGERIA</b>		
Pearsall	KVWG 1280	8:00 a.m.		Ondo State (Wed.)	OSBC	2245
<b>VIRGINIA</b>				<b>PANAMA</b>		
Alexandria	WXRA-FM 105.9	7:35 a.m.		Panama City	HOQ 1250	10:30 a.m.
Richmond	WGGM	7:45 a.m.		<b>PHILIPPINES</b>		
Roanoke (Sat.)	WJLM-FM 93.5	1:15 p.m.		Manila (Sat.)	DWXX	9:15 p.m.
<b>WASHINGTON</b>				<b>SOUTH AFRICA</b>		
Clarkston	KCLK	10:00 a.m.		Joubert Park	SWAZI Music Radio	
Seattle	KMPS 1300	10:00 a.m.		(Wed.)		11:30 a.m.
Spokane	KICN-FM 99	3:00 a.m.		<b>TONGA</b>		
Spokane	KUDY 1280	9:45 a.m.		Nuku 'Alofa (Sat.)		5:30 p.m.
Tacoma	KMO 1360	9:45 a.m.		<b>VIRGIN ISLANDS</b>		
Yakima	KUTI 980	7:15 a.m.		St. Croix	WSTX 970	9:00 a.m.
<b>WISCONSIN</b>				<b>ENGLAND</b>		
Milwaukee	WZUU	8:00 a.m.		Radio Caroline (Wed.)		8:00 p.m.
<b>WYOMING</b>				319 Metres (962 KHZ)		
Cheyenne	KSHY 1370	9:00 a.m.		<b>SPANISH RADIO BROADCASTS</b>		
Sheridan	KWYO 1410	12:00 noon		<b>ARIZONA</b>		
<b>CANADA</b>				Nogales	XEHF	9:00 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.		<b>CALIFORNIA</b>		
Lethbridge, Alta.	CJOC	7:15 a.m.		San Jose	KAZA 1290	8:45 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.		<b>FLORIDA</b>		
Winnipeg, Man.	CKJS	9:00 a.m.		Coral Gables	WRHC	8:45 a.m.
Corner Brook, Nfld.				<b>TEXAS</b>		
	CFCB 570	10:00 a.m.		San Antonio	KUKA 1250	8:45 a.m.
Deer Lake, Nfld.	CFDL-FM	10:00 a.m.		<b>MEXICO</b>		
Port au Choix, Nfld.	CFNW	10:00 a.m.		Mazatlan	XEACE	9:00 a.m.
Port aux Basques, Nfld.				Nogales	XEHF	9:00 a.m.
	CFGN 910	10:00 a.m.		<b>URUGUAY</b>		
St. Andrews, Nfld.				Montevideo	Radio El Espectador	
	CFCV-FM	10:00 a.m.		810 k.c.	(Sat.)	1:30 p.m.
St. Anthony, Nfld.						
	CFNN-FM	10:00 a.m.				
Stephenville, Nfld.	CFSX	10:00 a.m.				
Oshawa, Ont.	CKLB 1350	7:15 a.m.				
St. Thomas, Ont.						
	CHLO 1570	10:45 a.m.				
Montreal, P.Q.	CFMB	5:15 p.m.				
Prince Albert, Sask.						
	CKBI 900	9:15 a.m.				

# The BIBLE ANSWERS

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

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

### MODERN AND RHR REGULAR TELEVISION BROADCASTS

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

### SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
July 6 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
July 13 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
July 20 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
July 27 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL  
BIRMINGHAM, AL  
DEMOPOIS, AL  
ENTERPRISE, AL  
FLORENCE, AL  
HALEYVILLE, AL  
HARTSELLE, AL  
HUNTSVILLE, AL  
MADISON, AL  
MOBILE, AL  
OPP, AL  
PELL CITY, AL  
CORDOVA, AK  
EIELSON AFB, AK  
JUNEAU, AK  
KETCHIKAN, AK  
SITKA, AK

VALDEZ, AK  
BISBEE, AZ  
CASA GRANDE, AZ  
LAKE HAVASU CITY, AZ  
MESA, AZ  
MIAMI, AZ  
NOGALES, AZ  
PAYSON, AZ  
PHOENIX, AZ  
SIERRA VISTA, AZ  
FT. SMITH, AR  
LITTLE ROCK, AR  
MENA, AR  
AZUSA, CA  
BORON, CA  
CHICO, CA  
COALINGA, CA

CORONADO, CA  
EAGLE MOUNTAIN, CA  
EUREKA, CA  
FORTUNA, CA  
FOSTER CITY, CA  
FRESNO, CA  
GILROY, CA  
GLENDALE, CA  
LOMPOC, CA  
LOS BANOS, CA  
MERCED, CA  
MODESTO, CA  
NAPA, CA  
OCEANSIDE, CA  
PORTERVILLE, CA  
REDLANDS, CA  
RICHMOND, CA

# Television Schedule

SAN BERNARDINO, CA  
SAN BRUNO, CA  
SAN CARLOS, CA  
SAN DIEGO, CA  
SAN FRANCISCO, CA  
SAN LEANDRO, CA  
SIERRA VISTA, CA  
SO. LAKE TAHOE, CA  
STOCKTON, CA  
SUNNYVALE, CA  
TAHOE CITY, CA  
THE SEA RANCH, CA  
THOUSAND OAKS, CA  
TUJUNGA, CA  
YUCCA VALLEY, CA  
CHESTED BUTTE, CO  
DURANGO, CO  
ENGLEWOOD, CO  
HOLYOKE, CO  
LAKEWOOD, CO  
PUEBLO, CO  
STERLING, CO  
BRANFORD, CT  
CLINTON, CT  
MANCHESTER, CT  
MIDDLETOWN, CT  
PLAINVILLE, CT  
TORRINGTON, CT  
BONITA SPRINGS, FL  
BRADENTON, FL  
CAPE CORAL, FL  
FERNANDINA BEACH, FL  
FT. WALTON BEACH, FL  
NAPLES, FL  
ORLANDO, FL  
PALMETTO, FL  
ST. PETERSBURG, FL  
VALPARAISO, FL  
DOUGLASSVILLE, GA  
FT. BENNING, GA  
MONROE, GA  
SNELLVILLE, GA  
THOMASVILLE, GA  
VALDOSTA, GA  
WARNER ROBINS, GA  
WEST POINT, GA  
HILO, HI  
WAILUKU, HI  
BOISE, ID  
BURLEY, ID  
COEUR D'ALENE, ID  
MOUNTAIN HOME, ID  
PINEHURST, ID  
TWIN FALLS, ID  
ALTON, IL  
CARBONDALE, IL  
EFFINGHAM, IL  
MOLINE, IL  
ATTICA, IN  
CLINTON, IN  
JEFFERSONVILLE, IN  
KOKOMO, IN  
SEYMOUR, IN  
BURLINGTON, IA  
CEDAR FALLS, IA  
CEDAR RAPIDS, IA  
DES MOINES, IA  
MARSHALL TOWN, IA  
SIOUX CITY, IA  
WATERLOO, IA  
GARDEN CITY, KS  
NEWTON, KS  
OVERLAND PARK, KS  
PITTSBURG, KS  
ULYSSES, KS

NICHOLASVILLE, KY  
OWENSBORO, KY  
PADUCAH, KY  
BATON ROUGE, LA  
KENNER, LA  
MONROE, LA  
SLIDELL, LA  
BALTIMORE, MD  
MANKATO, MD  
PASADENA, MO  
ORLEANS, MA  
EAST LANSING, MI  
ESSEXVILLE, MI  
GREENVILLE, MI  
MARQUETTE, MI  
MUSKEGON, MI  
NEGAUNEE, MI  
DETROIT LAKES, MN  
MARSHALL, MN  
MONTEVIDEO, MN  
ORTONVILLE, MN  
RED WING, MN  
STEPHEN, MN  
VIRGINIA, MN  
WILLMAR, MN  
JACKSON, MS  
MERIDIAN, MS  
NEW ALBANY, MS  
INDEPENDENCE, MO  
HELENA, MT  
LAUREL, MT  
ELKO, NV  
PORTSMOUTH, NH  
BAYVILLE, NJ  
PT. PLEASANT BEACH, NJ  
WASHINGTON, NJ  
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LOVINGTON, NM  
PORTALES, NM  
SILVER CITY, NM  
SOCORRO, NM  
TRUTH CONSEQUENCE, NM  
TUCUMCARI, NM  
CARSON CITY, NY  
PT. JEFFERSON, NY  
SYRACUSE, NY  
WARWICK, NY  
WEST SENECA, NY  
GREENSBORO, NC  
SUMTER, NC  
WILSON, NC  
DICKENSON, ND  
GRAND FORKS, ND  
GRAND FORKS AFB, ND  
MOTT, ND  
STANLEY, ND  
BELLAIRE, OH  
COLUMBUS, OH  
FOREST PARK, OH  
LIMA, OH  
MARION, OH  
MIDDLETOWN, OH  
NILES, OH  
PORTSMOUTH, OH  
STUEBENVILLE, OH  
URBANA, OH  
YOUNGSTOWN, OH

ALTUS, OK  
CARNEGIE, OK  
ENID, OK  
MIDWEST CITY, OK  
MUSKOGEE, OK  
BROOKINGS, OR  
MADRAS, OR  
PORTLAND, OR  
PRINEVILLE, OR  
REEDSPORT, OR  
SUTHERLIN, OR  
MASON TOWN, PA  
READING, PA  
WILLOW GROVE, PA  
COLUMBIA, SC  
MYRTLE BEACH, SC  
RAPID CITY, SD  
COOKEVILLE, TN  
JEFFERSON CITY, TN  
BELLAIRE, TX  
BRENNHAM, TX  
CLUTE, TX  
CORPUS CHRISTI, TX  
EL PASO, TX  
FORT BLISS, TX  
HOUSTON, TX  
LAMESA, TX  
LONGVIEW, TX  
MARFA, TX  
OZONA, TX  
PASADENA, TX  
ROCKSPRINGS, TX  
SAN ANGELO, TX  
SAN ANTONIO, TX  
SONORA, TX  
SWEETWATER, TX  
WACO, TX  
LOGAN, UT  
OGDEN, UT  
SALT LAKE CITY, UT  
VERNAL, UT  
COVINGTON, VA  
HAMPTON, VA  
NEWPORT NEWS, VA  
NORFOLK, VA  
RICHMOND, VA  
ROANOKE, VA  
WINCHESTER, VA  
ABERDEEN, WA  
ANACORTES, WA  
BURLINGTON, WA  
EPHRATA, WA  
OLYMPIA, WA  
PORT ANGELES, WA  
PROSSER, WA  
QUINCY, WA  
SEATTLE, WA  
SPOKANE, WA  
MILTON, WV  
MORGANTOWN, WV  
JANESVILLE, WI  
ONALASKA, WI  
BUFFALO, WY  
CODY, WY  
DUBOIS, WY  
EVANSTON, WY  
GILLETTE, WY  
GRABLE, WY  
JACKSON, WY  
LANDER, WY  
NEWCASTLE, WY  
RIVERTON, WY  
ROCK SPRINGS, WY  
SHERIDAN, WY  
FALL RIVER

## The Tabernacle of God

**“The tabernacle of God is with men.”—Revelation 21:3**

CONSISTENCY in the Scriptures can be seen in the many confirmations of Old Testament prophecies in the New Testament. One of the most impressive of Old Testament prophecies is the 46th Psalm. Most Christians remember this prophecy because it contains words of encouragement for all God’s people, especially those living at the end of this age. The psalm deals with the terrible destruction of the present order upon earth but expresses the confidence of the Lord’s people, “God is our refuge and strength, a very present help in trouble.” In the middle of the psalm, a foregleam of the millennial blessings is presented, employing three significant pictures. The first picture is of a river: “There is a river.” The second picture is of a city: “the streams whereof shall make glad the city of God.” The third picture is of a tabernacle: “The Holy Place of the tabernacles of the Most High.” (vs. 4) All three illustrations are found in the 21st and 22nd chapters of Revelation. Their appearance in Revelation is in the reverse order, and our intent is to examine them in that order.

A tabernacle is associated both with a dwelling place and with God. This association is found in Israel’s Tabernacle in the wilderness. It could also be responsible for some modern-day scenes found in many impoverished countries of Europe: a typical village street lined with shabby dwellings and, rising at the end of the street, a large and magnificent church. The contrast is stark and appalling—magnificence in the presence of abject poverty. One wonders how the clergy of these churches could engage in building such ornate and

stately edifices in the midst of such dire need. The villagers do not question the matter. They are led to believe that God dwells with them in this church. Little wonder, then, that they contribute all they have to make the church a worthy place in which God can dwell. This is man's doing, not God's. God's instructions to man for the construction of a dwelling place were **not** to make an ornate and stately structure.

In ancient Biblical times many people were nomads, living in tents. Since a tent was a typical dwelling in the Old Testament, we can understand why God would use such a dwelling for an illustration. The word "tabernacle" in the Old Testament is a translation of two Hebrew words. One word, **ohel**, means "tent." The other, **mishkan**, means "dwelling place." The word **ohel**, as expected, has often been translated "tent." It was first translated "tabernacle" in Exodus. On the other hand, the word **mishkan**, does not appear until the Book of Exodus.

God gave specific instructions to Moses when he was leading the nation of Israel in the wilderness on their way to the Promised Land of Canaan. Among these were instructions for building the Tabernacle in the wilderness. In the past, that is, in the Patriarchal Age, God had dealt with individuals. Now, for the first time, he dealt with an entire nation of people. These were the people he had miraculously delivered from bondage in Egypt and adopted as his own people. As the Prophet Amos was to say later (speaking for God), "You only have I known of all the families of the earth." (Amos 3:2) Israel, by becoming God's people, received special favors and blessings, among which was the marvelous privilege of having God dwell in their midst. God said to Moses, "And let them make me a sanctuary; that I may dwell among them." (Exod. 25:8) Thus it came to pass that the Tabernacle was built as a place for God to dwell with them—not that God would physically dwell with them, but that he would indicate his presence by some remarkable means.

Israel did build this Tabernacle according to the instructions given to Moses in the mount, and God did indicate his presence in remarkable ways. There was in the Most Holy the brilliant light that appeared between the cherubim on the Mercy Seat, when the Tabernacle was set up. Some make reference to this light as the Shekinah light, or glory. It was associated with God's presence. Later the Prophet Isaiah would tell of the king praying, "God of Israel, that dwellest between the cherubims." (Isa. 37:16) The psalmist also uses this same expression, in Psalm 80:1.

But there were more indications of God's presence. The account of Exodus 40:34-38 tells of the first erection of the Tabernacle in the wilderness, saying: "Then a cloud covered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

By the cloud and the pillar of fire, the children of Israel had visible evidence of God's presence with them. This must have been very assuring. The Tabernacle was a unique experience for Israel. The priests were the intermediaries for the people, and Moses and Aaron communicated with God through the Tabernacle arrangement. God indicated through this visible means that he was present and that he accompanied Israel through the entire forty years of their wilderness journey. Upon their reaching the Promised Land, the Tabernacle continued to be set up and used as the place of communication between God and Israel.

Much later, the Tabernacle was replaced by the Temple, which Solomon built. It was great, mighty, and beautiful.

David had desired to build it and had gathered materials for its construction, but God had told him this honor was not to be his, saying: "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?" (II Sam. 7:6,7) "And when thy [David's] days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever." (II Sam. 7:12,13) Israel had the assurance of God's presence, not only in the Tabernacle, but also in the Temple. When the Temple was built, there appeared in the Most Holy, between the cherubim, that brilliant light.

The Apostle Paul reveals to us that all of Israel's experiences were ensamples unto us (I Cor. 10:11), as types and shadows "of good things to come." (Heb. 10:1) There are many marvelous spiritual lessons in the Tabernacle in the wilderness. A basic lesson is the one of God's dwelling with men. Of course, God does not dwell in a temple made with hands. The Apostle Paul made this point clear when, on seeing the great temples in Athens, he said to the Athenians on Mars' Hill, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) Likewise, Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24

It would be unreasonable for us to think that God dwelt in Solomon's Temple or in Israel's Tabernacle. These were pictures of grander and nobler things. Thus, when God told Israel he would dwell with them, it meant he would indicate his guiding direction and presence by some remarkable and

unmistakable means and would favor them, even as an honorable and noble person might favor us by dwelling in our home.

The concept of God dwelling with men and men dwelling with God can be more clearly understood by considering scriptures such as Psalm 90:1, "Lord, thou hast been our dwelling place in all generations." The psalmist is speaking for the Christ class, who are able to say this to God because they sincerely desire to dwell with him. But how can it be said that God is "our dwelling place," or conversely, that the Christ class is God's dwelling place? Another scripture that can bring light on this concept is found in the message to the church at Laodicea. Jesus said to the Laodicean church: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) We know he did not mean he would literally stand at the door of their (or our) home and knock. He knocks at the door of our heart. When we permit him to enter, it means that we permit his principles, ideals, and desires to become ours. We accept him fully as our Savior and follow in his footsteps. We dwell together in unity and harmony with him.

So also the sentiments of Psalm 90:1 bespeak unity and harmony with God, and the desire for righteousness. The concept of God and men dwelling together represents this goal of unity in all the principles of righteousness.

People of simple faith, like the villagers in some European towns, find it difficult to understand that God does not need a dwelling place as we do. Rather, it is God who supplies our needs, including a place to dwell. The purpose of God's dwelling with men is that men might be blessed by him.

In Revelation 21 (the chapter telling of the great millennial blessings) we find this same illustration of the tabernacle. No doubt it was taken from Israel's experiences, and it reminds us of how God told Israel that he would dwell with them. But notice how great the benefits for man are because of this

event. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—vss. 3, 4

This description of God's dwelling with men refers to the future. It is noteworthy that the language of Revelation 21:3 is so similar to that of Leviticus 26:11, 12, which says: "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." So also God will lead the world of mankind into the promised land of his kingdom, just as he led Israel from Egypt to the Promised Land. When this event becomes a reality, then every feature of the Tabernacle in the wilderness will have been fulfilled. While speaking of the Tabernacle of the Israelites, the Apostle Paul describes a "true tabernacle, which the Lord pitched, and not man." (Heb. 8:2) The Tabernacle in the wilderness was intended to supply pictures that would help us to understand better the divine plan of the ages.

A tent is a temporary dwelling. People who travel from place to place live in tents, because such dwellings are portable and can be put up and taken down with ease. So also the Tabernacle in the wilderness. It was a tent and it was portable.

The Tabernacle in the wilderness has been the object of much study by God's people. They have discovered that there is meaning intended in every item of furniture, construction features, measurements, clothing, and rituals. The Apostle Paul speaks of this Tabernacle as being a "shadow of heavenly things" (Heb. 8:5), and he says that the pattern God provided in this Tabernacle was a picture of "better sacrifices."—Heb. 9:23

The rituals carried out in the Tabernacle are intended to portray the better sacrifices of Christ and the church during the Gospel Age. The use of a tent, or tabernacle, was to emphasize that the arrangement pictured was temporary—it would not continue forever.

The most important sacrifices took place on the Day of Atonement, which, in particular, pictured the Gospel Age. At the conclusion of these sacrifices, the high priest dressed in his glory robes and came out to bless the people of Israel, their sins being remitted for another year. This was a type, showing the manner in which God proposes to bless the people of the world, through The Christ (Head and body), after the Gospel Age sacrifices are completed.

Another picture, shown in the tabernacle mentioned in Revelation 21:3 (which is a reference to the specific arrangement God made to dwell with Israel and to lead them to the Promised Land), is also meant to show a temporary arrangement (as a tent is temporary). We are not to understand, however, that God will cease to guide and direct the children of mankind after the Millennial Age comes to an end. Rather, there is simply an end of the mediatorial work.

There were other sacrifices in connection with the Tabernacle, which were performed on days subsequent to the Day of Atonement. The Israelites brought individual sacrifices to the Tabernacle to show their repentance because of personal sins. These were termed trespass offerings, peace offerings, and sin offerings. It has been suggested that in the kingdom errors will be committed for which the people will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can again be in harmony with God.

When the blessings of the Millennial Age begin to flow, all will recognize them just as clearly as the Israelites recognized the presence of God when they saw the cloud and pillar of fire. Yet there will be real effort required by all men in order to achieve the state of perfection acceptable to God.

The assistance needed is well illustrated by the Tabernacle and its meaning to Israel.

Since mankind is in a fallen and degraded condition, they are unfit to approach God directly. Hence, God has arranged for a Mediator, Christ and the church, to help all mankind achieve the condition of heart whereby they may stand before him on their own. The tabernacle in Revelation 21:3 is a picture of this work. It is not a permanent arrangement. But, during the Millennial Age, Christ and the church will serve as priests to help mankind overcome their weaknesses and imperfections and stand before God. When all have achieved this condition, the need for the mediatorial work will cease. The people will then be ready to go on their own into the ages of glory.

In Leviticus 26:2-13 the blessings the people of the world will receive in the Millennial Age are shown pictorially: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God,

which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”

But the fulfillment of this prophecy will be more glorious and grand:

The promised rain is a picture of truth.

The abundance of food is a picture of both material and spiritual blessings.

The dwelling in safety is a picture of security—economic and personal.

The promised peace is a picture of not only peace in the land but also peace of heart and mind.

The elimination of fear is a picture of health of mind and security of heart that will come to all.

The driving out of beasts is a picture of the binding of Satan and his cohorts.

The absence of the sword is a picture of the elimination of the fear of death.

The defeating of enemies is a picture of the success in defeating weaknesses of the flesh.

The return of God's respect foretells a return of mankind to righteousness.

Being fruitful and multiplying means that the world of mankind, as they attain perfection, will become “Israelites indeed,” until the earth is filled with the people of God.

The establishment of a covenant is a picture of the New Covenant being made fully operative at the end of the Millennial Age.

The release from Egyptian bondage is a picture of the release from sin and Satan's dominion and death.

The qualifications for receiving these blessings included, “Ye shall keep my Sabbaths, and reverence my sanctuary,” as well as, “Walk in my statutes, and keep my commandments, and do them.” (Lev. 26:2, 3) And as we have noted before, in the middle of this promise God says: “And I will set my tabernacle among you; and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people.”—Lev. 26:11, 12

These words are a foregleam of the time when a great voice will be heard from heaven, saying, “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”—Rev. 21:3

In Psalm 15:1 the question is asked by David: “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?” Another translation (RSV) phrases this question: “O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?” The first question asks: Whom will God dwell with; that is, what kind of men will he dwell with? And the second question asks: Who will be in God’s kingdom? The answer is given in the succeeding verses of the psalm: “He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

At the end of the Millennial Age the tabernacle of God will have served its purpose; and the world of mankind, fully restored to perfection, will be ready to stand alone before God throughout the ages of glory to follow.



### **The Goal Is Near**

The land on this side Jordan  
Is not thy birthright blest;  
Speed on, and find thy Canaan,  
And enter into rest.

# Vineyard Echoes

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**WE WERE** encouraged to receive the following from one who, with prayer, has been aided in his search for the truth, through meeting with some of those who are happy to labor in the Lord's vineyard. We pray that the writer of this letter may continue to find help and joy as the Scriptures are opened up to him in his studies.

Dear Friends:

I am enjoying, and appreciate, several books that were loaned to me by some Bible students. For quite some time I have understood portions of God's truth, but I knew that my understanding was lacking in many areas. In my search for "the body of Christ," the church, I had almost decided that the true church must not exist any more. Because of my determination to believe in universal salvation and because I had problems understanding the second presence of Christ, I kept looking for a group of Christians who believed as I did.

Finally, at Thanksgiving time last year, I became convinced that, if I hadn't found God's true church by now and if I still didn't understand his truth as I wanted to, maybe there was no body of Christ and maybe there wasn't really any truth, either. I became very depressed. So I went to God in prayer and asked him to help me to understand. I knew that, without his help, I never would find the answers I needed to satisfy my longing.

The next day I found myself drawn to read again the first volume of Studies in the Scriptures. As I thumbed through the index, my attention was drawn to the chapter on "The Mystery Hid from Ages and from Generations, But Now Made Manifest to His Saints." I had read that chapter many times before, but this time I began to understand.

The following day, as I was preparing for a business trip, I thought about the Dawn Bible students in that area; so I

phoned them, and they invited me to their home. I never suspected that this visit would be the route by which God would finally lead me to find the answers to my questions. The volumes loaned to me are providing the additional information I needed, to be able finally to tie all the scriptures together in my search for truth. I can't describe the joy and thrill I am now experiencing as I uncover more and more answers to my questions, and I know that God will richly bless the dear ones who helped me in my quest for truth. I am very grateful to them, and to all the brethren who are helping to spread God's truth to those in need. May God continue to bless you all. Your brother in Christ.—FL

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#### RADIO TOPICS FOR JULY

- |                               |                         |
|-------------------------------|-------------------------|
| 6—The Triumph of Christianity | 20—The Judgment Day     |
| 13—Probation After Death      | 27—Times of Restitution |
- 

### “THE JUDGMENT DAY”

To be discussed by  
**‘FRANK and ERNEST’**

WIKY—7:15 a.m.  
SUNDAY, JULY 20

Tune in this discussion, and send for a free copy of “The Day of Judgment.” Write to:

**“FRANK and ERNEST”**  
Box 60, Dept. N, General Post Office  
New York, N. Y. 10001

#### For Your Newspaper

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

**JULY SPECIAL:** On Sunday, July 20, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

# Encouraging Letters

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## **Wonderful, and Needful**

Dear Sirs: Please send "The Plan Lessons." Thank you. The program is wonderful, and is so needful. God bless everyone who has a part in presenting The Bible Answers! In the name of Jesus.—GA

## **Sunday School Teacher Helped**

Dear Sirs: I enjoy your TV program on Sunday a.m.'s. here in South Carolina, and I sometimes quote from them in our Sunday School lessons. This past Sunday the study was about death, and it helped me and my class on this subject. Thank you for your good work in spreading the Word of God.—SC

## **Translates Our Literature**

Dear Friends: A while back I received two booklets from you, and they were marvelous. Now I want to ask for some more on various subjects, including fulfilled prophecy. I already have "The Future of Israel and the World" and "Israel in Prophecy." These things are happening before our own eyes. Could you send me some others, please, as they are of great importance to me and my future life with all men in peace and se-

curity. The booklet "God and Reason" and the book "The Divine Plan of the Ages" I desire to have. I am telling people of the great message which is written in this literature and am trying to translate the two booklets I already have. I hope you will be able to help me, and God bless you all. Yours sincerely, in Christ.—Holland

## **Likes Our "Questions and Answers"**

Dear Sirs: I thoroughly enjoy your "Questions and Answers." I thank God that he has put it into your hearts to proclaim the Word of God. I would love to have your "Israel" book. My prayer is that your program will awaken many people. May God continue to bless you. Thank you very much.—NC

## **Her "Sundays Are Complete"**

Dear "Frank and Ernest": Please send me the five booklets I have listed. I listen to you every Sunday morning. It sure is a blessing to hear you! I have been listening for such a long time. My Sundays are complete when I hear you. Thank you very much for being there when I need you. Thank you again for it all.—KY

### **A Young Inmate Friend**

Hi! As you read this letter, I pray that it finds you in the very best of health. I received the wonderful Dawn, and am very happy to get it. I thank you very much for being so kind and thoughtful. I, along with many other inmates, really enjoy reading and learning from the wonderful Dawn. Thanks a lot! May the good Lord bless you and lead you. Sincerely yours.—NY

### **Has Bible Study Group**

Dear Sirs: I would truly appreciate it if you would send me the booklet "Why God Permits Evil." It sounds very interesting, and I feel it could answer a great many questions that I have. I have a Bible study group, and we collect information and pass it on to our friends and relatives. I enjoy your program. I wish it would be on a little earlier so a great many people could watch it. Thank you, and may God bless you for your great accomplishments.—OH

### **"Reverent and Informative"**

Gentlemen: We want to commend you for your beautiful program today, which we were fortunate enough to be able to see. Your three participants did a most reverent and informative

service for the viewers. Could we please have a copy of the booklet "Jesus, the World's Savior." Thank you. Very truly yours.—ME

### **Lifts Her Spirits**

Dear Sirs: Please send me a copy of your free booklet "Life After Death." It sounds very interesting. I always enjoy watching your program and find it very informative. It usually makes me feel more like facing the day. Not that I am "down" a lot, but it does lift my spirits. I hope you will continue to air your program for many years to come. Everyone needs to know more about the Lord. We can never learn too much. And programs such as yours really help. May the Lord bless you all. Keep up your good work. Thank you for your services! Fondly.—SC

### **Loves Broadcast**

Dear "Frank and Ernest": Greetings in the name of Jesus! I listen to your program and love it very much. It is very interesting. I would really like to know what happens when a man dies, so would you please send this booklet to me. Thank you! Yours in Him.—NY



# Your Questions

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## Willful Sin

**Is there a difference between unforgivable sin and "the sin unto death"?**

WE UNDERSTAND that the difference between these two sins is one of degree. An unforgivable sin is a sin for which punishment is administered. The punishment for the "sin unto death" is death—the "second death." But we understand that, in the kingdom, from the Lord's standpoint there are willful sins for which "stripes" will be administered, and if the sinner is properly exercised by these and reforms, he will not go into the "second death." The "sin unto death" is a continued persistence in willful wrongdoing (see Ezek. 18:21-24).

## Did God Create Sin?

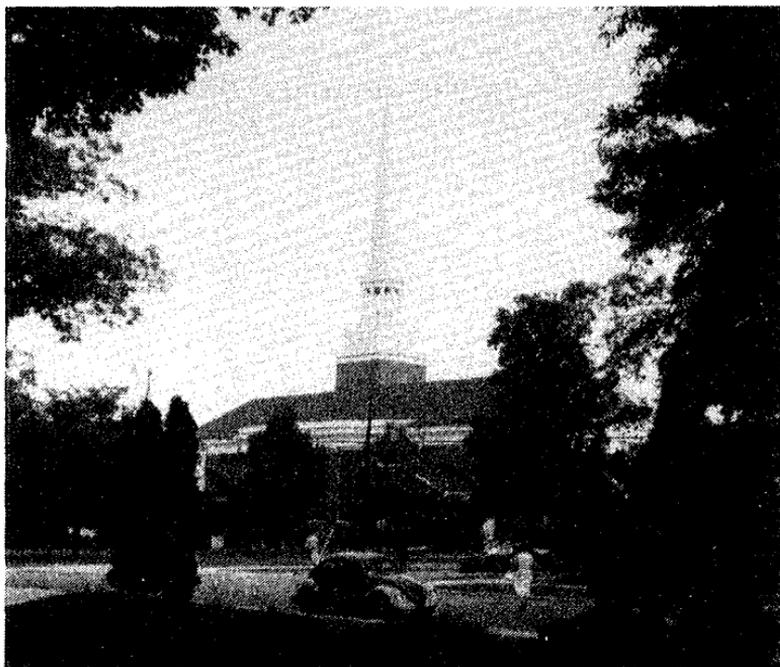
**In Isaiah 45:7 Jehovah says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Does this mean that God created sin?**

NO! THERE is a vast difference between evil and sin. True, all sin is evil, but there is much evil in the world that is not sin. Sickness and death are evils but not sin. Calamity is an evil but

not sin. However, we are not to take from the text that God is the creator of all evil but rather only that evil which serves his purpose in the outworking of his will and plan.

God entered into covenant relationship with the nation of Israel, and on his part the covenant called for the rewarding of faithfulness and the punishment of unfaithfulness. God punished his people by bringing evil upon them in various ways. Concerning the nation of Israel, the Lord said: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." —Jer. 18:7,8

In Micah 1:12 we read that "evil came down from the Lord unto the gate of Jerusalem." There are many instances in the Scriptures similar to this, in which the Lord is credited with bringing evil upon a country, or upon a people, as punishment for wrongdoing. This is why the Lord says, "I make peace, and create evil." It does not mean that he is the author of sin. □



## General Convention Bulletin

**“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”—I Thessalonians 5:5**

THESE are some last minute reminders about the convention.

### **Transportation**

If you are coming by air, it will be more convenient for you, and for the university, if you arrange to arrive at either the

Battle Creek or Jackson airports. But the usual pickup service will be in effect from the Detroit airport.

### **Coming from Canada**

The Canadian friends, when paying for reservations, must make allowance for the difference in the rate of exchange.

### **Sunday School**

The following announcement is repeated for the Sunday School Committee:

An interesting "mini" program is being arranged for the 8-12 year old age group. We encourage all who plan to attend to write early for a notebook to:

Stanley Jeuck  
587 Queens Mirror Circle  
Casselberry, FL 32707

### **Young Adults**

For age groups 13-15 and older:

You are urged to write immediately for your notebook to:

Stephen Suraci  
19 River Road, Foxon  
East Haven, CT 06512

Send in your reservation now to attend the Bible Students General Convention, Albion College, Albion, Michigan, August 2-7, 1980

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## **Convention Theme Song**

**"To God Be The Glory"**

Great things He hath taught us,

Great things He hath done,

And great our rejoicing

Thro' Jesus the Son;

But purer, and higher, and greater will be

Our wonder, our transport, when Jesus we see.

# Saturday, August 2



**Chairman: Brother E. F. Lankford**  
Sacramento, CA

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser  
Director of  
Continuing Education
- 10:00 Welcome Address Brother Wade Austin  
Los Angeles, CA
- 10:30 Intermission
- 11:00 Discourse Brother Ernest Kuenzli  
Orlando, FL
- 11:30 Discourse Brother Herbert Snyder  
Sacramento, CA
- 12:00 Close of Morning Session
- • • • •
- 2:00 Testimony Meeting Brother Thomas Franz  
Baltimore, MD
- 2:45 Discourse Brother Stephen Suraci  
New Haven, CT
- 3:15 Intermission
- 3:45 Discourse Brother Fred Binns  
England
- 4:30 Discourse Brother Mitchell Blicharz  
Palo Alto, CA
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Discourse: "Partakers of the Divine Nature"  
Brother Emile Herrscher  
Phoenix, AZ
- 7:45 Vesper Service Brother Frank Niemczak  
Detroit, MI
- 8:15 Songs in the Night

# Sunday, August 3



**Chairman: Brother David Bruce**

Seattle, WA

- 9:00 Morning Devotions
- 9:15 Discourse Brother Timothy Krupa  
Portland, OR
- 9:45 Discourse Brother Russell Jurd  
Los Angeles, CA
- 10:30 Intermission
- 11:00 Convention Theme Discourse Brother Leo Post  
New York, NY
- 12:00 Close of Morning Session

• • • • •

- 2:00 Discourse Brother Robert A. Robinson  
England
- 2:45 Intermission
- 3:15 Testimony Meeting Brother Charles Zubowsky  
La Salle, IL
- 4:00 Discourse: Abrahamic Covenant—Sarah Feature  
Brother S. Roskiewicz  
Grand Rapids, MI
- 4:45 Close of Afternoon Session

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- 7:30 Praise Service
- 8:00 Public Meeting: **Bible Prophecy and World Events**  
Brothers: Edward Fay  
E. K. Penrose  
Raymond Krupa

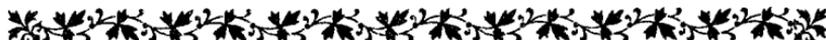
# Monday, August 4



**Chairman: Brother Frank Nemesh**  
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother Edward Fay  
San Francisco, CA
- 10:00 Intermission
- 10:30 Testimony Meeting Brother William Harp  
Cincinnati, OH
- 11:15 Discourse: The Law Covenant Brother Stanley Jeuck  
Orlando, FL
- 12:00 Close of Morning Session
- • • • •
- 2:00 Discourse Brother George Jeuck  
New York, NY
- 2:30 Discourse Brother Raymond Rawson  
Detroit, MI
- 3:00 Intermission
- 3:30 Panel Discussion: "Begetting of the Holy Spirit—  
How, When, Where"  
Moderator: Brother Leo Post  
Panel: Brothers Emile Herrscher  
E. F. Lankford  
David Bruce
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Discourse Brother Raymond Krupa  
Los Angeles, CA
- 7:45 Vesper Service Brother William Vrooman  
Orlando, FL
- 8:15 Songs in the Night

# Tuesday, August 5



**Chairman: Brother Robert Gorecki**  
Detroit, MI

9:00 Morning Devotions

9:15 Baptismal Discourse  
(Goodrich Chapel)

Brother Walter Blicharz  
Detroit, MI

10:15 Intermission

10:45 Immersion Service  
(Church)

Brother James Tate  
The Dawn

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting

Brother Lloyd Hagensick  
St. Petersburg, FL

2:45 Discourse

Brother Joseph Panucci  
Groton, CT

3:15 Intermission

3:45 Discourse: The New Covenant

Brother Kenneth Nail  
The Dawn

4:30 Discourse

Brother Kenneth Fernets  
Vernon, B.C., Canada

5:00 Close of Afternoon Session

• • • • •

7:00 Elders Meeting

# Wednesday, August 6



**Chairman: Brother Edmund Blicharz**  
Detroit, MI

- 9:00 Morning Devotions  
9:15 Discourse: Report from Italy Brother Diego Cacioppo  
Agrigento, Italy  
10:00 Intermission  
10:30 Convention Business Meeting  
11:45 Greetings  
12:00 Close of Morning Session



- 2:00 Testimony Meeting Brother Charles Martig  
Pittsburgh, PA  
2:45 Discourse Brother Stephen Jeuck  
Orlando, FL  
3:30 Intermission  
4:00 Discourse Brother Carl Boughton  
Duquesne, PA  
4:30 Discourse Brother Richard Suraci  
New Haven, CT  
5:00 Close of Afternoon Session



- 7:00 Discourse: Day of the Lord Brother Felix Wassmann  
New York, NY  
7:45 Vesper Service Brother Stanley Borowiec  
Buffalo, NY  
8:15 Songs in the Night

# Thursday, August 7



**Chairman: Brother Burton Brown**  
Los Angeles, CA

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother Sam Krystek  
Los Angeles, CA
- 10:00 Discourse: Satan and the Fallen Angels  
Brother Gilbert Rice  
San Diego, CA
- 10:45 Intermission
- 11:15 Discourse Brother E. K. Penrose  
Dawn Pilgrim
- 12:00 Close of Morning Session
- • • • •
- 2:00 Question Meeting  
Moderator: Brother Stephen Roskiewicz  
Brothers: George Jeuck  
Gilbert Rice  
Walter Blicharz
- 3:15 Intermission
- 3:45 Discourse Brother Lloyd Hagensick  
St. Petersburg, FL
- 4:30 Discourse Brother Arthur Krumpolt  
Portland, ME
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Melodies of Praise Brother Timothy Krupa  
Portland, OR
- 7:30 Discourse Brother Mike Balko  
Pittsburgh, PA
- 8:15 Love Feast and Breaking Bread

# RESERVATION FORM

## BIBLE STUDENTS GENERAL CONVENTION

Albion College  
Albion, Michigan  
August 2-7, 1980

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

| AUG. |
|------|------|------|------|------|------|------|
| 1    | 2    | 3    | 4    | 5    | 6    | 7    |

Dinner will be served Friday, August 1, 1980, between 6:30 and 8:00 p.m., for \$3.75 (cash), and breakfast on Friday, August 8, 1980, between 7:00 and 8:30 a.m., for \$2.25 (cash).

Children 5 years and under are free for lodging and meals.

Name:

---

Address:

---

City, State, and Zip Code:

---

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

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Total number of persons for which reservations are being made \_\_\_\_\_.

**SEE OTHER SIDE FOR RATES AND OTHER INFORMATION**

**It is important to register and, if possible, to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment by July 1, 1980.**

Checks should be made to:      **ALBION COLLEGE**  
  **and mailed to:      Mr. Morley Fraser**  
  Albion College  
  Albion, Michigan 49224

The rate for food and room is \$99.85 per person, two to a room, which includes registration. (Food, 6 days, \$54.60; room, Friday-Thursday, \$43.75; registration, \$1.50)

The daily rate for meals is \$9.10 and room \$6.25 per person.

### **SPECIAL DISCOUNT FOR CHILDREN**

The convention will pay half (50%) of the above listed rate for children 6 through 17 years of age.

On making reservations, pay full rate to the college for the children 6 through 17 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

### **REGISTRATION**

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

### **TRANSPORTATION**

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. **Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc.** Albion College limousine service pick-up will be made in the luggage area.

### **FIGURE YOUR ADVANCE PAYMENT HERE**

**Adults and children 6 through 17 years.**

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

# 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.

<b>S. ALLEN</b>		Clarkston, WA	18
Los Angeles, CA	July 4-6	Boise, ID	20
<b>F. BINNS (England)</b>		<b>K. NAIL</b>	
New York, NY	July 27	Los Angeles, CA	July 4-6
Jersey City, NJ	28	San Diego, CA	8
Paterson, NJ	29	Phoenix, AZ	9
Rutherford, NJ	30	Albuquerque, NM	10
		Dallas, TX	13
<b>C. S. BOUGHTON</b>		Little Rock, AR	14
London, Ont.	July 1, 2		
Toronto, Ont.	4	<b>G. PASSIOS</b>	
Buffalo, NY	6	Sayville, NY	July 6
		<b>L. POST</b>	
<b>G. JEUCK</b>		Pottstown, PA	July 20
Allentown, PA	July 13		
		<b>R. ROBINSON (England)</b>	
<b>R. JURD</b>		New York, NY	July 27
Portland, OR	July 9	Jersey City, NJ	28
Seattle, WA	10	Paterson, NJ	29
Vernon, B.C.	12, 13	Rutherford, NJ	30
Wenatchee, WA	15		
Spokane, WA	16	<b>F. WASSMANN</b>	
Sandpoint, ID	17	Philadelphia, PA	July 13

## 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 Paraschiva Sabo, Gary, IN—February 19. Age, 92.

Brother Leslie Slater, Windsor, England—May 3. Age, 80.

Sister Estella Jackson, Riverside Ecclesia, CA—May 14. Age, 80.

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

# Conventions

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**LOS ANGELES, CA, July 4-6**—Golden State Masonic Temple, 933 South Hoover St., Los Angeles. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, Los Angeles, CA 90005  
Phone: (213) 388-8804

**NEW BRUNSWICK, NJ, July 4-6**—Douglass College, Loree Hall, Lipman Drive. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735  
Phone: (201) 566-2752

**VERNON, B.C., July 12, 13**—Silver Star Elementary School, 1404 35th Ave., Vernon. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

**CINCINNATI, OH, July 20**—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

**KRAKÓW, POLAND, July 21, 22**—Polish General Convention. Zrzeszenie Woynych Badaczy, Centrala NA P.R.L., ul. św. Filipa 13/18a, 31-150 Kraków

**CHICAGO, IL, July 27**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

**ALBION, MI, August 2-7**—Bible Students General Convention, Albion College, Albion, MI

**SEATTLE, WA, August 29-Sept. 1**—Norway Center, 300 Third Ave. W. Mrs. David Bruce, 6222 - 102 Pl. N.E., Kirkland, WA 98033  
Phone: (206) 822-4607

**JACKSON, MI, August 30-Sept. 1**—Coolidge Lodge, 355 Napoleon Rd., Michigan Center, MI. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203  
Phone: (517) 782-7252

**ATHENS, GREECE, Sept. 6, 7**—Hotel Plaka. For information write: He Hapavgi, Odos K. Eslin 4, Ampelokipoi, T.T. 602, Athens, Greece

**GROTON/NEW LONDON, CT, Sept. 21**—Mohegan Community College, Mahan Drive, Norwich, CT. Mrs. Phyllis Goulis, 155 West Thames St., Norwich, CT 06360

**WEST WICKHAM, ENGLAND, Oct. 12**—For information write: Mr. D. J. Holliday, 8 Highfield Drive, West Wickham, Kent, United Kingdom

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Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

## MALACHI 3:16