

The Dawn

Volume LI, Number 3

(USPS 149-380), March 1983

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

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

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts SG5 3SH

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

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

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

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

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

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Highlights of Dawn

Earth: Man's Wonderful, Everlasting Home

God himself formed the earth to be inhabited by all the children of men who have ever lived on this planet.

—Isaiah 45:18; Psalm 115:16; Acts 24:15

ONE of the basic truths clearly set forth in the Bible is that God created the earth to be man's everlasting home. The Prophet Isaiah wrote, "Thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord: and there is none else."—Isa. 45:18

God prepared a garden "eastward in Eden" as a home for our first parents. In this garden was every tree which was pleasant to the eye, and good for food. (Gen. 2:8,9) God commanded our first parents to multiply and fill the earth, and subdue it. (Gen. 1:28) As the family of Adam and Eve increased they would need to extend the borders of Eden, and this would have continued until the entire earth should be populated and subdued, or brought under cultivation.

But there came the fall into sin and death. Man was driven out of his Edenic home, into the unfinished earth to die. Human tradition picked up the theme from there, and distorted it. First there came the widespread acceptance of Satan's lie, "Ye shall not surely die." (Gen. 3:4) God had made it plain that death would be the penalty for sin, and that the sinner would return to the dust from which he was taken. (Gen. 2:7; 3:19) Contrary to this statement by the Creator, tradition insists that there is no death.

All sorts of distorted theories developed in the wake of this error, most of them following the line of thinking that life on earth was but a temporary experience for man, that when he seems to die he is whisked off to another place of abode. The Catholic church teaches that the vast majority go to purgatory, where, by means of excruciating pain through long centuries of time, they are purged of their sins and thus made ready for eternity in heaven as saints. The wholly willful sinners, Catholicism teaches, suffer the tortures of hell forever.

The Fundamentalist Protestant churches teach that all who, at death, are not ready, through belief in Christ, to enter heaven, go to a place of eternal torture. Unlike the Catholic church, the Protestant churches make no provision at all for repentance and purification after death. It is another terrible distortion which, even as Satan designed, blasphemes the name of our loving Heavenly Father.

Among so-called Protestants today there is an increasing number who are not too sure just where the dead go. Being more kindly in their thinking, they have rejected the torture dogma, and they are not too sure that there is a literal heaven to which earthly beings migrate when they "seem" to die. They cling to Satan's lie that there is no death, and vaguely speak of going to the "beautiful isle of somewhere."

In the heathen world also, there is an almost total rejection of the truth that death is a reality. Here too, various places and conditions have been imagined into which the dead go. Thus in one way or another all mankind fails to realize that the earth was created as a home for humans, and that it is the purpose of the Creator that the earth shall be man's everlasting home.

And now that we have entered the so-called space age, we hear much talk of breaking through the barrier that holds humans on the earth, and of exploring the possibilities of at least some of the human race transferring to other planets. While it is an established fact that man can land on the moon,

the Apostle Paul seems to reject the possibility of any large scale migration of humans to other planets when, in speaking to the Athenians on Mars' Hill, he said that the Lord "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."—Acts 17:26

Restitution

It is a mistake to suppose that original sin led to the necessity of transferring Adam and his children to another place of abode, in heaven, hell or purgatory. Nothing was said to our first parents about the possibility of going to heaven. They were not threatened with the tortures of hell. They were simply told that disobedience to divine law would lead to death, the loss of life with all its joys and blessings in that beautiful garden home which had been prepared for them eastward in Eden.

However, the disobedience of Adam did not destroy the divine purpose with respect to man and his earthly home, for the Bible reveals a plan of redemption and restoration through Christ. There are many details to the divine plan of salvation, but basically, and because Jesus gave his life to redeem Adam and his children, it means that ultimately that which would have been is yet to be. The human race is to be restored to life, and given an opportunity to accept God's grace through Christ, obey the laws of God then in force, and live forever right here on earth, just as Adam and Eve would have done had they been obedient to their Creator.—John 11:23, 24; Acts 24:14, 15

It was at Jesus' first advent that he died to redeem fallen man from death. It is during his second presence, or visit to earth, that the work of restoring the race will be accomplished. Peter described that period in the divine plan as "times of restitution of all things," and explained that it had been foretold by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) The word resurrection is also

used in the New Testament with respect to this work of restoration.

Will There Be Room?

Almost invariably, when the plan of God for the restoration of the human race to life on earth is presented, some will raise the objection that the earth is not large enough to hold and provide for all the living and the dead. This objection has seemingly gained some weight in recent years as a result of what is sometimes described as earth's exploding population. In this connection, world economists are frankly concerned over what the situation will be twenty-five or fifty years from now. For example, it is expected that by the year 2000 the United States will have a population of about 270,000,000. Europe and Asia are already overcrowded.

What, then, would be the situation over the earth if in the not-too-distant future divine power would begin to restore the dead to life? This is a question which immediately captures the imagination. The first thought of many is that it would result in human beings being stacked up many tiers deep—not a pleasant prospect. But is this really so?

We are here, of course, considering the plan of God for mankind as it is revealed in the Bible. Thus we must take the biblical figures as to how long man has lived on the earth, and the Bible reveals that by the year 2000 this will be 6,125 years since the fall of man. Counting 365¼ days to the year, this would mean there would be 2,237,156 days from the fall to the year 2000. The present death rate per day is about 150,000. Multiply this by the number of days from the fall of man to the year 2000 and we get the grand total of 335,573,400,000. It is estimated by demographers that by the year 2000 the population of the earth will be approximately 7,000,000,000. If we add this to the above figure it will be seen that twice this grand total of humans could be buried in the State of Alaska, whose land surface is 586,412 square miles, while allowing about twenty-five square feet to each one.

It will be recognized at once that this method of estimating the number of people who have lived on the earth is most extravagant. It could easily reflect ten or more times the actual number. The death rate prior to the Flood was very low. The Flood reduced the population to eight persons, which again would cut down the general average. No, it will not be necessary for humans to stand on each other's heads when they are raised from the dead!

Figures have a striking way of emphasizing facts when they are properly used. With the present size of earth's population, which is rapidly increasing, the earth soon would be overpopulated even without the resurrection of the dead. The illustration of germs in a bowl helps in this connection. Two germs are placed in a bowl. Assume that they reproduce and double their number every second. At the end of one hour the bowl is filled with germs. At what point in the hour is it half full? It is at the beginning of the last second of the sixtieth minute in the hour. Figuratively speaking, the human race is now approaching that last "second."

Very soon enough people will have been born to properly fill the earth, in keeping with the divine purpose from the beginning. Through the centuries they have fallen asleep in death, but meantime have been redeemed by the blood of Christ and will be restored to life during the thousand years of his kingdom reign. Then the whole earth will be subdued, as God commanded Adam. There will be room for all, and abundant provision for all.

Nor should it be overlooked that God's command to our first parents to multiply was limited to **filling** the earth. In God's own due time and way this function of humans will cease. Whether or not the Lord will permit his human creatures to cooperate in bringing about this transition, the Scriptures do not reveal. In any case, we can safely leave it in the hands of the Lord, knowing that he is abundantly able to bring it about in his own due time and way.

The Earth's Increase

When God sentenced our first parents to death he drove them out of that beautiful and productive garden which he had specially prepared for them, into the unfinished earth to die. They were warned of the thorns and thistles with which they would have to contend. And despite the pests and other handicaps with which man had to battle, he managed to keep himself alive, at least long enough to continue the process of reproduction.

But now that we are approaching the new age of the kingdom, when much more abundant food supplies will be needed, both for the living generation and for those who will be awakened from the sleep of death, God is permitting men to discover ways and means of securing much food from the land. The average yield of corn per acre is increasing. Through scientific methods the improvement of cattle herds is being greatly accelerated. Air-conditioned barns cause cows to give more milk, and conditioned poultry houses lead to a much larger yield of eggs. These are but isolated examples of what is being accomplished by the food producers of the world. The symbolic thorns and thistles are being brought under control in what seem to be natural ways. The earth, as never before, is beginning to yield her increase, and the possibilities of continuing that increase seem almost limitless.

Then there are those promises of the Bible which assure us that the desert shall rejoice, and blossom as the rose. (Isa. 35:1, 2) The deserts today comprise a considerable portion of the land surface of the earth. There are large areas of desert land in the Middle East, and even larger areas on the continent of Africa. And then we have the great American deserts. Think of the countless millions who can be fed from these lands, when, in the Lord's providence, they cease to be deserts and become productive!

It is almost as though some unseen influence were saying that now speed is of the essence; that there will be even

greater need for food than world economists now estimate, for their figures do not take into consideration the awakening of the dead.

Thus, while the exploding population of the earth today is causing concern among world economists, when viewed from the Bible's standpoint we see that there is really no cause for alarm. God created the earth to be man's home, and he created man to enjoy this home forever. (Ps. 115:16) Surely the great Creator, with his infinite wisdom, would not make the mistake of creating the earth too small. Nor would he fail to make provision for halting the propagation of the race as soon as sufficient numbers had been born to properly fill the earth.

And what a wonderful place the earth will be when fully subdued! How happy restored mankind will be with all eternity before them to explore the beauties and marvels of the home the Creator has provided for them! They shall build houses, and inhabit them, wrote the Prophet Isaiah, and they shall plant vineyards, and eat the fruit of them.—Isa. 65:21, 22

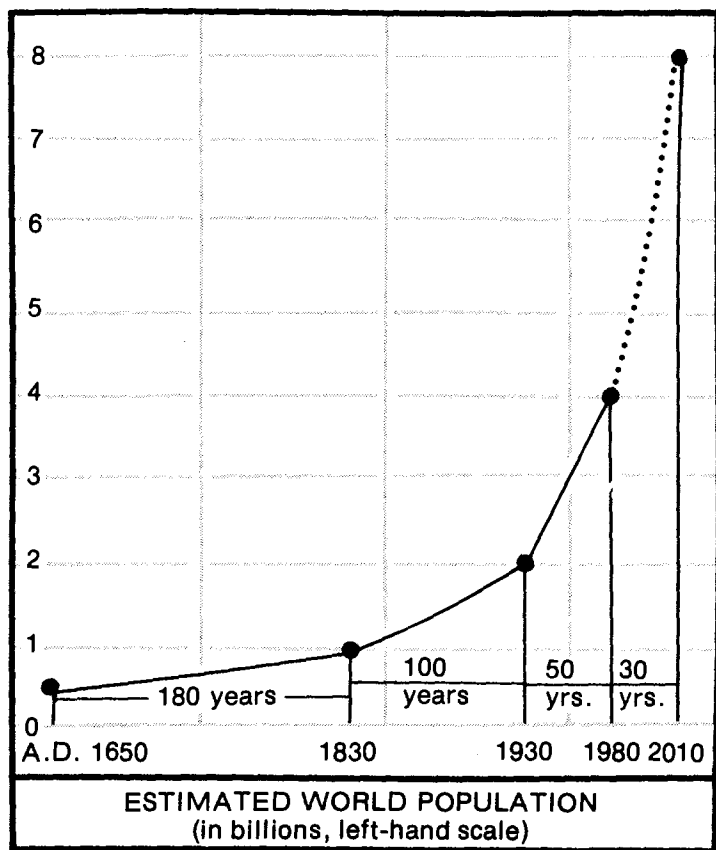
No longer will it be necessary to contend with thorns and thistles. (Gen. 3:18) The tilling of the soil will not then be wearisome toil, but a pleasure. We cannot, of course, envision the myriad changes which will take place for the well-being and happiness of man, but we do know that the whole earth will be as the Garden of Eden in which God placed every tree that was pleasant to the eye and good for food.—Gen. 2:9

The lot of restored man will be just as God wants it, and we know that what he designs is just right. There will then be so many wonders for man to explore within the confines of his perfect earthly home that we doubt if there will be much interest in establishing dwelling places on other planets or in outer space.

How Soon This Glorious Prospect?

When will this wonderful new world of peace and perfect

life be established in the earth for restored mankind's everlasting enjoyment? We believe that the very population explosion that so troubles world leaders today itself suggests an answer. The illustration given earlier of the speed with which the bowl suddenly becomes filled with germs may not be without its counterpart in human history.



It will be observed from the accompanying chart that world population in the year A.D. 1650 is estimated to have been about one-half billion, it having required more than fifty-seven hundred years of human existence to attain that figure. Surprisingly, it took only about 180 additional years to double that number to one billion people by the year 1830. It then required but one hundred years more to double again to an estimated world population in 1980 of about four billions! And now there are those who estimate that the number of people who will be dwelling on this planet Earth will again double to some eight billions by approximately the year 2010.

Were this rate of progression to continue unchecked, with world population doubling and redoubling in shorter and ever shorter spans of time, it is obvious that the number of people thus produced would ere long exceed human comprehension and ingenuity to provide for and manage. In conjunction with other scriptural signs that this present evil world, or social arrangement, is presently coming to an end, it suggests that the time for the great Creator to intervene in the affairs of men and to establish his long-promised kingdom for the blessing of all the families of the earth cannot be far distant.—Gal. 1:4; II Pet. 3:7-13; Rev. 21:1-5; 22:17

It further suggests that the time allotted for the calling out from the world and the perfecting of the little flock who will be associated with their Lord Jesus as kings and priests in the glorious kingdom for blessing resurrected mankind is also drawing to a close. For these our Lord had comforting words. He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . Likewise . . . know ye that the kingdom of God is nigh at hand." To this the Apostle Paul adds his own encouragement: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Luke 21:28; Gal. 6:9

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"Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness." —Psalm 29:2

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What king of Israel injured himself by falling down through a lattice in his upper chamber?
2. Which is the wages of sin: death or eternal torment?
3. What book in the Bible records the following prophecy? "And the Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely."
4. Daniel 9:24-26 records the following: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Has this prophecy been fulfilled? To whom does it apply?
5. Who was Amoz? Who was Amos?
6. Complete this text: "Blessed are the pure in heart: . . ."
7. What does it mean to be pure in heart?
8. Which is correct? (a) When the Bible speaks of the "lost" it refers to the reprobates for whom there is no hope and who have been condemned to eternal torment, or (b) the "lost" in the Bible refers to that which was lost through Adam's disobedience but which will be restored through obedience to the reign of Jesus Christ.
9. I Samuel 15:3 reads as follows: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Did this indiscriminate destruction of life show injustice on the part of God?
10. Will the Amalekites return to the earth in the resurrection?

(Answers on page 61)

International Bible Study Lessons

LESSON FOR MARCH 6

An Expectant Fellowship

KEY VERSE: "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 1:8

SELECTED SCRIPTURE: Acts 1:4-14

THE Lord, in his several appearances to his disciples during the forty days after his resurrection, had endeavored to comfort and to reassure them as to their hope of the kingdom, and of his continuing watchcare over them. One of the promises that Jesus made regarding this is found in John 14:26-29: "The Comforter [or Advocate], which is the Holy . . . [Spirit], . . . [that] the Father will send in my name, . . . [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . And now I have told you before it come to pass, that, when it is come to pass, ye might believe." In the sixteenth verse of this chapter, the Lord expresses his relationship to the disciples as that of a comforter, for he says, "I will pray the Father, and he shall give you **another**

Comforter, that . . . [it] may abide with you forever."

The word comforter is a translation of the Greek word **parakletos**, which has the meaning of 'intercessor, consoler, or advocate'. The Apostle Paul tells us in Hebrews 9:24-26 that Jesus appeared in the presence of God for us. Jesus, then, fulfilled the function of an advocate when he appeared before God with the value of his sacrificed life—the ransom price—and applied it on behalf of the church. By this he provided the means of reconciliation to God of the footstep followers of the Master. The Holy Spirit of God has since also served as an intercessor for the prospective members of the church down through the Gospel Age, because they have been begotten, counselled, guided, sealed, and

through its power made acceptable for joint-heirship with Christ.

It was in anticipation of the fulfillment of this wonderful promise that Jesus admonished that they should not depart from Jerusalem, but were to "wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:4,5) This event had not yet occurred, however, and so they were without the benefit of the enlightenment of mind that results from the Holy Spirit. This was evident from the question they asked of the Lord, "Wilt thou at this time restore again the kingdom to Israel?" And Jesus said unto them, "It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost [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 1:6-8

They had apparently accepted and understood the fact that Jesus had to suffer and then come into his glory. (Luke 24:25-27) And since he had been crucified and resurrected, they

could see no reason why the kingdom should not be established. But the mystery hidden for ages was not as yet revealed to them—that is, the Christ is not one, but many members. The Apostle Paul tells us that "as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit. For the body is not one member, but many." (I Cor. 12:13,14) They did not yet understand that they were to be associated with Jesus as part of the Christ (or anointed) and that others were to be called and developed during the approximately two thousand years of the Gospel Age—that all of the members of the Christ had to first suffer and die as did Jesus before they could come into their glory, and the kingdom could be established. This did not mean that they would all be crucified, but rather that they would yield themselves in full and unre-served consecration to do the Lord's will, spending their strength, time, vitality, and worldly possessions in serving him. The Apostle Paul, in Romans 6:3-5, calls this being baptized into Christ's death. □

An Empowered Fellowship

KEY VERSE: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4:6

SELECTED SCRIPTURE: Acts 2:1-4, 12-18, 37, 38

PENTECOST, according to the Law (Lev. 23:15-17), was to be celebrated fifty days after the Sabbath that followed the Passover. Our Lord's ascension occurred forty days after the Passover. This meant that the disciples were to wait ten more days before the promise of the Father could be brought to pass. Pentecost, under the Law, was for the offering of the firstfruits of the harvest. And so, in the execution of the type, it marked the first fulfillment (other than Jesus himself) of God's Holy Spirit being poured out upon his servants. These were the firstfruits of the Spirit, of whom there were to be many more similarly blessed down through the Gospel Age. The purpose of this blessing was stated by Jesus: "The Comforter, which is the Holy . . . [Spirit], . . . [which] the Father will send in my name, . . . [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." (John 14:26) "The Spirit of truth . . . will guide you into all

truth." (John 16:13) The Apostle Paul confirms this thought as follows, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9,10

The commission that the Lord gave to the disciples just before he ascended was, "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 1:8) In order for them to be effective witnesses, it was necessary for them to understand something of God and his divine plan of the ages. This was made possible by the enlightenment of the Holy Spirit. To communicate the message of truth to the various dialects and nations of that day, the Lord gave them the power to speak in different languages, since, for

all practical purposes, the only means of communication was by word-of-mouth.

To further enhance the effectiveness of the ministry of the disciples, God gave them the power to perform miracles. This should have given authenticity to their message, and it did to those who were of a contrite heart. When the Holy Spirit came upon the disciples and they began to speak to the assembled multitude in their native languages, the people were amazed. Some exclaimed, "We do hear them speak in our tongues the wonderful works of God." (Acts 2:11) But others mocked and said, "These men are full of new wine." (vs. 13) Peter, demonstrating the God-given enlightening power of the Holy Spirit, proclaimed to the multitude that what they were witnessing was related to the prophecy of Joel which foretold the outpouring of the Holy Spirit upon all flesh. This was the beginning of the fulfillment of this promise, first to his servants, sons, daughters and handmaids during the Gospel Age. Then, after this work is done, "it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (vs. 21) This phase of the outpouring of the Holy Spirit upon all the remainder of mankind will take place in

the kingdom of Christ on earth, soon to come.—Ezek. 36:26, 27

Peter continued with his sermon to the multitude, explaining that Jesus was the one sent from God, which fact was attested to by the miracles and demonstrations of power that Jesus had performed. In spite of this, Peter stated, they had crucified him. But according to the promises, God had raised him from the dead. In proof that this was in fulfillment of the prophecies, he quoted from Psalm 16:8-11. In case some might think the psalm was speaking of David, Peter said, "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul [life] was not left in hell [grave], neither his flesh did see corruption."—Acts 2:29-31

In support of the fact that Jesus had been raised, Peter said that all of the apostles were witnesses of his resurrection, and now he was with the Father. As further proof of this, the Holy Spirit had been shed forth, as they themselves had witnessed. □

An Expanding Fellowship

KEY VERSE: "All that believed were together, and had all things common."—Acts 2:44

SELECTED SCRIPTURE: Acts 2:43-47; 6:1-7

AFTER Peter's wonderful sermon on the day of Pentecost, the Jews who believed were deeply moved and remorseful because they had crucified the Lord and Christ. They asked what they should do, and Peter responded, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39) To be baptized in the name of Jesus Christ meant to those Jews that they believed Jesus was their Messiah, and that he came and died to provide the means for their deliverance as foretold in the Scriptures. The means for their release from sin and being made right with God was through the shed blood of Jesus which provided for their justification. Having been justified, they would be begotten of the Holy Spirit. This opportunity was a peculiar privilege offered

to the Jewish nation first, but in due time it was to be extended to those afar off, and to as many as the Lord should call.

The account then continues, stating, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41) The enlightening power of the Holy Spirit upon the minds of the disciples and all those who had accepted Jesus and been baptized had an immediate transforming power in their lives. They were in awe because of the revealment of God's plans and purposes and their special privilege of cooperating with him then in promulgating the Gospel. But more than this, if faithful in serving the Lord, they would have the opportunity of sharing with Jesus in the work of blessing all the families of the earth in the kingdom.

They realized they were a people set apart because of their relationship with the Heavenly

Father. They all felt so close, and the common cause was so engraved in their hearts, they sold their goods and pooled the money for the general good of all. The account continues, "They, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46, 47) It is interesting to note the last phrase of this text, 'such as should be saved'. This brings to mind the fact that the Lord does not coerce anyone to receive his truth. It is the responsibility of those who have accepted the Lord to preach the truth, but only those with a hearing ear will respond. Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44

Therefore, it is the obligation of the footstep followers of Jesus to sow the seed, and those whom the Lord calls, willingly answer. It is not God's purpose to convert the world during this age. The world's day of opportunity will come in the kingdom when, as the Revelator says, "The Spirit and the bride say, Come. And let him that heareth

say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

The Apostle Paul, in speaking of the privileges and responsibilities of the footstep followers of Jesus down through the Gospel Age, said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:13-17) 'The feet of him' is a symbolic expression which is used in the sense of being a messenger for the Lord, carrying forth the message of truth. In II Corinthians 5:18-20, the apostle confirms this thought, saying, "All things are of God, who has reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." □

Good News for Outsiders

KEY VERSE: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."—Acts 8:35

SELECTED SCRIPTURE: Acts 8:25-38

PHILIP was one of the deacons selected by the apostles to take care of the material needs of the brethren. But when the selection was made, one of the criteria used was that they were to be of honest report, full of the Holy Spirit, and wisdom. Philip apparently also had the ability and the zeal to preach the Gospel. There was much persecution of the church spearheaded by Saul, who later became the Apostle Paul, and as a result many of the brethren were scattered. Philip went down to the city of Samaria and preached the Gospel there. Many people were moved by his teaching and the miracles he performed, giving authenticity to his ministry. While thus busily engaged, "an angel of the Lord spoke unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Acts 8:26

We think it would have been only natural for Philip to wonder why the Lord would send him away from such a profitable

ministry to a sparsely populated area in the desert. Nevertheless the record indicates that he immediately obeyed and went where the Lord had directed him. When he arrived he saw "a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship." (vs. 27) We can only speculate that the eunuch was a Jewish proselyte and that he had come to Jerusalem to honor a feast day. Because he did, we are privileged to learn something of the way the Lord calls those with whom he is dealing.

While he was in Jerusalem, the eunuch must have been exposed to the precepts of the Law as taught in the distorted interpretation of that time. As we know, much of what he heard would be contrary to the teaching of the Gospel, but this was overruled by the Lord. It would seem reasonable that if the Lord so desired, he could have had

one of the apostles speak to such an important man of the world as the eunuch, but he did not; he used a deacon instead. Apparently the Lord waited until the eunuch's heart and mind were in a receptive mood resulting from study and meditation. He then used Philip, who was zealous and eager to serve, to be the instrument to accomplish his will. Let us be like Philip in our Christian lives so that when the Lord asks, "Whom shall I send?" we can answer, "Here am I [Lord], send me."—Isa. 6:8

When Philip came upon him, the eunuch was reading from the Prophet Isaiah: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth." (Acts 8:32,33) The eunuch was puzzled about the meaning of the scripture, and he was especially interested of whom the prophet was speaking.

The fifty-third chapter of Isaiah is a prophecy concerning Jesus. It tells first of his humiliation and rejection by the nation of Israel, because he was not the warrior-type they were expecting. They hoped the deliverer would, by force if necessary, deliver them from their oppressors. But even

though rejected, he died for their sins, becoming the great offering for the sins of the world. We read, "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (vs. 10) We may suppose that Philip showed him the circumstantial and exact accomplishment of the prophecy, in the person, doctrine, conduct, sufferings, death, and resurrection of Jesus. And in conjunction with his explanation of the twelfth verse, he must have pointed out to the eunuch the privilege and wonderful opportunity the Heavenly Father was holding out to him to become a part of the body of Christ.

Philip must also have explained the symbolism of baptism, telling him that it pictured the complete surrender of his own will and accepting instead the will of the Heavenly Father (Rom. 6:3-5), for when water was available Philip baptized him, and the text states that the eunuch went away rejoicing.

History tells us that the Gospel was preached and that there were converts in Ethiopia, and it seems reasonable to assume that the eunuch was the person the Lord used to bring the Gospel to that land. □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 5

God's Kingdom Conquers—Part 1

ONE of the principal themes of the Bible is revealed in the many promises of God to establish a triumphant kingdom on the earth, designed and empowered to rule the people in righteousness, assuring them peace and joy and life. These kingdom blessings begin to be described in the first book of the Bible. In the Book of Exodus there is a promise of God to the nation of Israel that this people would be a "kingdom of priests." (Exod. 19:6) Later the kingdom of Israel was established and became a type of the future kingdom of the Messiah.

In the Book of Psalms there are many promises relating to the kingdom of Christ and the blessings it will assure to humanity. The same is true of the Books of Isaiah, Jeremiah, and Ezekiel. The word kingdom itself is not always used in association with these promises, but all of them definitely disclose God's purpose to intervene in the affairs of men, and through Christ, to establish control over the people. Through the conquering power of the messianic kingdom, the Lord will quell the rebellion against divine law which occurred in the Garden of Eden.

As we continue to trace this glorious kingdom theme through the remaining books of the Bible, we find them calling attention to one detail after another of the manner in which this new government will benefit mankind. It is to conquer and destroy all selfish, humanly constituted government. Under its rulership the meek of the earth will prosper, while those who continue willfully to oppose the Lord will be destroyed. Those who obey the laws of his kingdom will live forever.

THE BOOK OF DANIEL

**A human-like image . . . Four beasts . . . Time of the end . . .
Increase of knowledge . . . A time of trouble**

The Prophet Daniel was a Hebrew captive in Babylon when the nation of Israel was conquered by King Nebuchadnezzar. He was very young at the time, but thoroughly devoted to the God of Israel. By divine providence he soon gained favor with the king, and was exalted to a very high position in the Babylonian government.

Daniel was greatly used by God as a prophet, and the first prophecy of his book is based on one of Nebuchadnezzar's dreams, which he was requested to relate and interpret. It is in the second chapter of the book that we are told about this dream and Daniel's interpretation of it. In his dream the king saw a human-like image, with head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In this dream Nebuchadnezzar also saw a stone cut out of the mountain without hands. (Dan. 2:45) The stone smote the image on its feet, causing it to fall. Then the stone grew until it became a great mountain which filled the whole earth.

Daniel explained to the king that the gold, silver, brass, and iron of the image represented four kingdoms, beginning with Babylon. Historically, the other three have proved to be Medo-Persia, Greece, and Rome. The feet and toes of the image, Daniel explained, were of iron and clay mixed. This he interpreted as representing weakening influences entering the Roman Empire, and its divisions pictured by the toes of the image. Thus the prophecy is seen to be remarkably true to historical facts. This gives us confidence that the remainder of the prophecy will also be accurately and completely fulfilled.

In Daniel's interpretation of the dream he explained that the stone which was cut out of the mountain without hands, and smote the image on its feet, represented the kingdom of

God. After the smiting, this stone became a great mountain which filled the whole earth. Just so, the mountain—kingdom of the Lord—will extend its sphere of influence until it becomes a dominating power in the affairs of all nations, being established, as the Prophet Isaiah wrote, in “the top of the mountains.”—Isa. 2:2-4

Thus we find that the Prophet Daniel continues the great kingdom theme of the Bible, furnishing the additional information that this kingdom will be established upon the ruins of the kingdoms of this world. Today we are beginning to see a remarkable fulfillment of this prophecy. Already the remnants of the old Roman Empire are nearly all destroyed. This should give us confidence that the mediatorial kingdom, which was to take its place and to be the next world government, is now very near at hand.

Later, in God's providence, Daniel became an important figure in the government of the Medes who, under the leadership of Cyrus, captured Babylon and took over the rulership of the empire. This transfer of rulership occurred in connection with Belshazzar's feast, when he saw “the handwriting on the wall”—those famous words, “**Mene, mene, tekel upharsin**,” meaning, “Thou art weighed in the balances, and art found wanting.” (Dan. 5:25-28) Even as these fatal words appeared on the wall in Belshazzar's banquet hall, King Cyrus of the Medes, having turned aside the water of the river Euphrates which ran under the walls of Babylon, thus leaving the riverbed dry, was marching his soldiers through the drained riverbed and into the unsuspecting city.

It was after Babylon was overthrown that Daniel himself had a prophetic dream in which he saw four great beasts, which, as was explained to him, represented four kings or kingdoms. These are undoubtedly the same kingdoms which Nebuchadnezzar saw represented in the human-like image. His was the human viewpoint, however. He saw the kingdoms of this world as glamorous—like gold, silver,

brass, and iron, but Daniel saw them from God's standpoint as being like beasts, ferocious and repelling.

The prophetic interpretation of Nebuchadnezzar's dream reaches through the ages to the establishment of the messianic kingdom—that mountain (kingdom) which is destined to fill the whole earth. The same is true of the interpretation of Daniel's dream. The fourth beast in his dream represents the Roman Empire, and the prophecy shows that when the time came for it to be set aside its place would be taken by the kingdom of God.—Dan. 2:44; 7:26,27

An Increase of Knowledge

The last chapter of Daniel's prophecy also has a vital bearing on the times in which we are now living. In keeping with all devout Israelites, Daniel looked for and longed for the coming of the kingdom which God had promised. In the two prophecies we have already examined, Daniel was given assurance that the messianic kingdom would ultimately be established, that it would "break in pieces and consume all these [worldly] kingdoms," and that "it shall stand forever." (Dan. 2:44) But in chapters eight to eleven of the Book of Daniel, many things are shown which would have to intervene, including much hardship and persecution for his people—the people of God.

He was, therefore, very anxious to be assured that there would be an end to evil and evil rulership in the world, and this assurance was given to him as recorded in the last chapter of the book, chapter twelve. In verse four, reference is made to the time of the end—not the end of time, nor the end of human experience on the earth, but the time of the end of the evil conditions which had so distressed Daniel. This time of the end, he was told, could be identified by the fact that then there would be a great increase of knowledge, and much running to and fro—that is, a great deal of moving about on the earth, augmented by various means of rapid travel.

The last hundred years has seen a remarkable fulfillment of this prophecy. There has been this foretold increase of knowledge throughout the world, as witnessed in the thousands of educational institutions, public schools, advancement in science, and in many other ways. This has led to inventions, including those which make rapid travel possible. Knowledge has, indeed, increased, with the result that modern means of travel and communication have brought the far-flung nations of earth close together and made them interdependent one upon the other.

But while the nations have thus been made neighbors, they are far from neighborly, with the result that strife has been fomented among them, causing a national and international time of trouble such as the world has never before experienced. And in verse one of the chapter, Daniel refers to this, describing what the world has witnessed since 1914 as a "time of trouble such as never was since there was a nation."

The prophecy explains that this time of trouble would be caused by the standing up of Michael. Michael is one of the titles the Bible gives to the Messiah. Then shall Michael stand up, the prophet declares. This expression denotes the act of taking control, and, as we have seen, the first result of Christ's exercising control in the affairs of men is a time of trouble. This harmonizes with the prophecy of the second chapter, in which—picturing the downfall of Gentile kingdoms as a result of being smitten by the stone (kingdom of the Lord)—the explanation is given that in the days of these kings shall the God of heaven set up a kingdom.

When we realize how vividly the Bible thus describes the progress of events in our day, it makes us realize the importance of becoming better acquainted with its entire testimony pertaining to the plans and purposes of God. Daniel was told that in the time of the end, when knowledge would be increased, and when people would run to and fro, none of the wicked would understand, but the wise would

understand. For himself, he was told to close the book, which would be sealed until the time of the end. He was assured, nevertheless, that he would then stand in his lot, meaning, of course, that he would in God's due time be raised from the dead and witness the complete fulfillment of all the wonderful things which God has promised.

And Daniel will not be the only one thus to be awakened from the sleep of death. In describing the time of trouble with which this age will close, and the increase of knowledge, and running to and fro, the prophecy also states that then "many that sleep in the dust of the earth shall awake." (Dan. 12:2) The expression, 'dust of the earth', takes our minds back to the original sentence of death passed upon father Adam—"Dust thou art, and unto dust shalt thou return." (Gen. 3:19) The time of the end is at the close of the Gospel Age, to be followed by the age during which there will be a resurrection of all who have gone down into death—into the dust of the earth—because of Adam's sin.

THE BOOK OF HOSEA

**Restoration in latter days . . . The greater than David . . .
Hell's destruction foretold**

Isaiah, Jeremiah, Ezekiel, and Daniel are known as the major prophets of the Old Testament, and there are twelve minor prophets, of whom Hosea is the first. The writings of these twelve make up the closing books of the Old Testament. Hosea's prophecy was written before Daniel's, for he was contemporaneous with certain kings of Judah and with Jeroboam, king of Israel; and, as we have seen, the nation was overthrown, and its kings passed from the scene when Daniel, together with the other Israelites, was taken captive to Babylon.

We have already noted that after the death of King Solomon a division occurred in the nation, ten tribes separating from the remaining two tribes. Hosea's prophecy is

directed almost altogether against the sins of the entire nation—the ten tribes and also the two tribes—and is a warning of the severe punishments the people could expect, resulting from their worship of false gods and their disregard for the laws of Jehovah.

But Hosea's prophecy is not entirely one of doom, for it also promises the restitution of Israel in the latter days. (Hos. 3:5) In this prophecy, the transgression of Israel against the covenant into which they had entered with God at Mount Sinai is compared with Adam's transgression of God's law in the Garden of Eden. The marginal translation of Hosea 6:7 reads, "They, like man [Adam], have transgressed the covenant."

Although the nation had transgressed the covenant, and would be cast off from God's special protecting care, God promised to make a New Covenant with them, as we ascertained in our study of the Book of Jeremiah. Their restoration is foretold by Hosea, who, in the fifth verse of the third chapter, says that "afterward [in the times of restitution] shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear [reverence] the Lord and his goodness in the latter days."

In the testimony of God's holy prophets pertaining to the great hope of restitution, we are assured that there is to be a resurrection of the dead. This means, of course, that King David himself will return from death and once more be associated with his people. This, as Hosea indicates, will be in the latter days. However, there is to be a much larger fulfillment of this prophecy, for David is used in the Bible as a type of Christ, the Messiah of promise. He is the one who is to be king over Israel in the latter days when the New Covenant is made with the restored nation.

Thus we see that although the major portion of the Book of Hosea is a denunciation of the sins of God's people Israel, the prophet, like all the others, was used by God to give assurance of the ultimate return of divine favor to both Jew

and Gentile. The fulfillment of these promises will mean rich blessings of prosperity and life for all Israel under the rulership of the antitypical David. And, as this prophet reminds us, just as all mankind lost life through Adam's transgression, so in the latter days this larger family, even the human family itself, shall also be restored and inherit a global paradise.

With this work of restoration complete, man's greatest enemy, death, will no longer strike down its victims; for, through Hosea, the Lord assures us that he will plague death and destroy the grave. In Hosea 13:14, the Lord says, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

While this wonderful promise is recorded in the midst of warnings to Israel of the dire results of sin, this but emphasizes the fact of God's purpose ultimately to deliver Israel as well as all mankind from death by means of a ransom—"I will ransom them from the power of the grave." This is one of the Old Testament promises of God to send a Redeemer, one who would die as a ransom for Israel and for the world. This work of redemption, as we shall later see, was accomplished by Jesus.

Jesus came to ransom the people from the power of the grave. The Hebrew word here translated 'grave' is **sheol**, the word already noted as being the only one in the Old Testament that is translated hell. Had it been translated hell in this text, as it could have been, all would have known that it was God's purpose to deliver the people from hell, which is the condition of death.

In this wonderful promise the Lord tells us that he will plague death. This reminds us of the time when he plagued the Egyptians to bring about the deliverance of his people from their slavery in Egypt. So death will be plagued by God, with the result that it will deliver up its prisoners. This is simply another way in which the Lord assures us of the fact

that in his own due time he will restore the dead to life, and give them an opportunity to live forever.

In this promise the Lord also assures us of his intention to destroy the grave, that is, **sheol**, the Bible hell. He says, "O death, I will be thy plagues; O grave [**sheol**, hell], I will be thy destruction." How wonderful it is to find such promises as these in the Word of God! Beginning back in the Dark Ages, when Bibles were not available for general use, the theory was developed that hell was a place of torment where those who died unconverted would be caused to suffer throughout the endless ages of eternity. But now, as we become better acquainted with the Bible, we find these wonderful promises of God assuring us that hell is to be destroyed.

As we have discovered in our review of earlier books of the Bible, this Hebrew word **sheol**, the Old Testament word for hell, is simply the condition of death, that state of sleep, or unconsciousness, into which both the righteous and the wicked go when they die. God's promise to destroy **sheol** is simply another way of saying that he will destroy death.

THE BOOK OF JOEL

Day of the Lord foretold . . . Restoration of Israel . . .

Preparation for war . . . A silver lining

Joel was the second of the minor prophets. He calls attention to the sins of Israel, and to the calamitous events which were to come upon the nation as a result. One of the purposes of his message was to bring about a repentance of the nation, which in turn would lead to averting the calamities which he prophesied. But the nation did not repent, and therefore suffered the foretold judgments of God, and was finally taken into captivity.

Joel also prophesied events in the outworking of the divine plan which were many centuries in the future from his day. The opening verses of chapter two read: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let

all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.”—vss. 1, 2

It might seem strange that the day of the Lord should be one of darkness and of gloominess. However, this prophecy parallels the one in Daniel 12:1, where we are told that as a result of Michael—that is, Christ—standing up to take control in earth’s affairs there would be a “time of trouble such as never was since there was a nation.” Clouds and darkness are used in the prophecies to symbolize trouble and distress among the people and nations of earth.

The day of the Lord is the period in the divine plan when the promised divine king overthrows human rulership and sets up his government, the increase of which there shall be no end. (Isa. 9:6, 7) Temporary trouble and distress among the nations is the inevitable result of this change in rulership, hence the day of the Lord is one of darkness, for in it there is a time of trouble such as never was since there was a nation.

Another prophetic event that continues during the day of the Lord is the regathering of the Jewish people into the Promised Land. This is foretold in Jeremiah 16:14-17; and, as we noted, also in Ezekiel, chapters thirty-six through thirty-nine. It is referred to in Joel’s prophecy, and is associated with a warlike gathering of the Gentile nations as they assemble in the great time of trouble with which the present age ends. We quote:

“Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom

they have scattered among the nations, and parted my land.”—Joel 3:1, 2

Here another of the Bible’s symbolisms is introduced—the valley of Jehoshaphat. This name means ‘Jehovah has judged’. In the fourteenth verse of the chapter it is defined as the “valley of decision.” The thought is that in these last days, the day of the Lord, when all the nations of earth are assembled in global strife, a divine decision is rendered against them, resulting in their overthrow to make place for the establishment of the kingdom of Christ.

In Joel’s prophecy, one of the reasons for this adverse decision against the nations is indicated to be their attitude toward the Israelites regathered in Palestine. Throughout the age, the Gentile nations have almost continually been responsible for the scattering of this people, and now, at the end of the age, when God’s time has come for them to repossess their own land, the Gentiles, through the United Nations, decree a division of their land. God does not wish this, hence his controversy with them over his heritage Israel.

Verses nine and ten of the chapter describe further the gathering of the nations for their final struggle. We read, “Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.” This is just another way of saying that in the day of the Lord the nations would engage in a gigantic armament race in which a peacetime economy would give place to one of war and the preparation for war.

We of the present generation have witnessed this in progress, and the end is not yet. However, the prophecy has already been fulfilled to such an extent that seventy-five percent of all the peoples of the earth do not have sufficient food and clothing. The outlook would be most discouraging were it not for the promises of God in which we are assured

that soon the kingdom of Christ will take control of earth's affairs.

The Prophet Joel directs our attention to this silver lining of the present dark clouds of trouble, saying that "the mountains shall drop down new wine, and the hills shall flow with milk." (vs. 18) The Prophet Isaiah, in one of his symbolic descriptions of Messiah's kingdom, uses similar language, saying that "in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6 □

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Vidalia	WVOP	1:00 p.m.		Charleston	Woke 1340	7:06 p.m.	
HAWAII				TENNESSEE			
Honolulu	KNDI	5:15 p.m.		Memphis	WMQM 1480	1:45 p.m.	
IDAHO				TEXAS			
Nampa	KFXD 580	7:30 a.m.		Fort Worth	KJIM 870	6:45 a.m.	
Sandpoint	KSPT 1400	10:15 a.m.		Pearsall	KVWG 1280	8:00 a.m.	
ILLINOIS				VIRGINIA			
Elmhurst	WKDC 1530	8:15 a.m.		Richmond	WGGM	7:45 a.m.	
La Salle	WLPO 1220	9:45 a.m.		WASHINGTON			
Rockford	WXTA 1330	6:15 a.m.		Clarkston	KCLK	10:00 a.m.	
W. Frankford	WFRX 1300	9:15 a.m.					
INDIANA							
Gary (Sat.)	WWCA						
Hammond	WJOB 1230	8:30 a.m.					
La Porte	WCOE						

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Fredericton, N.B. CFNB 10:15 p.m.
 Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

Port au Choix, Nfld.

CFNW 12:15 p.m.

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

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

Hamilton, Ont. CKOC 7:00 a.m.

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

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

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

Prince Albert, Sask.

CKBI 900 7:30 a.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria
 102 MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID
Jacksonville Channel 17

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWB

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBF

WASHINGTON

Cheney Channel 10
Spokane Channel 16

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg	Channels 19, 24, 31, 33
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach	Channel 11
Huntsville-Decatur-		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Florence Channel 9		Hartford		Albany Channel 13	
Mobile-		New Haven Channel 33		Atlanta Channels 6, 17, 21, 22,	
Pensacola Channels 19, 29		Rollins Southern Connecticut		25, 27, 28, 30, 36	
Montgomery Channels 6, 22		Storer Valley		Cable TV Co.	
ARIZONA (6:30 a.m.)		DELAWARE (8:30 a.m.)		Fayette Telecom	
El Centro-		Philadelphia Channels 2, 22		Augusta Cablevision	
Yuma U.A. Columbia		FLORIDA (8:30 a.m.)		Columbus Channel 18	
Phoenix Channels 2, 17, 30, 31		Ft. Lauderdale Channel 25		Tallahassee Channel 12	
Tucson Channels 2, 17, 20		Broward		IDAHO (6:30 a.m.)	
Saguaro Cable		Dade		Boise Channel 18	
ARKANSAS (7:30 a.m.)		Hollywood		Idaho Falls Channel 10	
Fort Smith Channel 10		Pt. Myers-		Spokane Channel 6	
Joplin-		Naples Channel 9		ILLINOIS (7:30 a.m.)	
Pittsburg Channel 19		Jacksonville Channels 20, 22		Chicago Channels 14, 19, 21, 33	
Jonesboro-		Orlando-Day-		Davenport Channels 7, 19	
Little Rock Channel 15		tona Beach Sanlando		Teleprompter	
CALIFORNIA (5:30 a.m.)		ATC		Evansville Channel 12	
Fresno Channel 13		Miami Channels 5, 7, 18, 25		Peoria Channel 19	
Los Angeles Channels 18, 19, 44		Panama City Channel 2		St. Louis Channel 23	
Theta Cable		Sarasota Channel 12		Southwestern Metro East	
San Diego Channel 22				INDIANA (8:30 a.m.)	
San Francisco Channel 18				Chicago Channel 10	
San Luis Obispo Channel 26					

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

Christian Life and Doctrine

“Blessed Is the Man that Trusteth in Thee”

IT IS believed the eighty-fourth psalm was written by David, and by inspiration he was moved to express his own deep feelings of love and reverence toward the Heavenly Father in such a way as to also reflect the heart sentiments of the church during the Gospel Age.

In the first verse we read, “How amiable are thy tabernacles, O Lord of hosts!” The thought in the Hebrew is, how much loved (by me) are thy tabernacles, and the plural of tabernacle would seem to have reference to the two compartments of the one Tabernacle—the Holy and the Most Holy. We know from our study of the Tabernacle in the wilderness that the Holy represented the spirit-begotten condition of the consecrated footstep followers of Jesus, and that the Most Holy represented the presence of God himself. It is because of the enlightenment of the Holy Spirit that the prospective members of the church are enabled to know and understand something of the Lord’s plans and purposes. In the Holy, the spirit-begotten mind is pictured as feeding upon the shewbread (which represented the Word of the Lord) by the light of the candlestick, which represented the Holy Spirit.

The Apostle Paul expressed the great privilege of knowing the mysteries and secrets of the Lord when he said, “To make all men see what is the fellowship of the mystery, which from the beginning of the world [ages] hath been hid in God, . . . to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” (Eph. 3:9-11) It

is this knowledge of God's plans and purposes that reveals to us the true character of the Heavenly Father, and makes the footstep follower of the Lord yearn with all of his being to continue in the tabernacle of the Lord.

The psalmist enlarges on these thoughts in the second verse, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." The word 'court' carries with it the thought of an enclosed or separated area, therefore implying that those who are privileged to be in the courts of the Lord are separated from the world and in close proximity to him. The consecrated footstep followers of Jesus yearn to be near to the Lord and serve him and his cause, for only his precepts satisfy and give peace to the soul. The psalmist in another place states, "O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. . . . How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way."—Ps. 119:97-104

The **Rotherham** translation of verse three reads, "Even the sparrow hath found a home, and the swallow a nest for herself where she hath laid her young, thine altars, O Yahweh of hosts, my king and my God!" The thought seems to be that all of God's animate creatures yearn for a home—a den, a nest—where they feel secure and in harmony with God's arrangements for them. So also it is with the consecrated servant of the Lord; his home that he longs for is the altar of Jehovah, who is his king and his God.

The altar in this instance is used as a metaphor to indicate the arrangement that God requires of his consecrated servants in order for them to be accepted by him. Altars were designed for sacrifice and were the means whereby offerings

could be made to the Lord. So we believe that the psalmist was illustrating how the true consecrated child of the Lord yearns and longs to offer his services, strength, and substance, even life itself, as a sacrifice to his king and his God. This was the attitude of Jesus after he was spirit-begotten and enlightened at Jordan, for we read in the fortieth psalm, which is a prophecy concerning him, "Sacrifice and offering thou didst not desire [animal sacrifices under the Law]; mine ears thou hast opened [that is, his mind had been enlightened to discern the desire of God that he offer himself as the real sacrifice for sins]; burnt offering and sin offering [of animals] hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—vss. 6-8

The consecrated child of the Lord knows that the reason he is called is to share with Jesus "the afflictions [to suffer hardship in the company with—Strong's Concordance] of the Gospel according to the power of God." (II Tim. 1:8) These experiences that come as we endeavor to walk in the footsteps of Jesus are for the purpose of testing and developing us to share with him a place in the kingdom. The Apostle Paul, in admonishing the brethren to recognize this privilege and responsibility, said, "I beseech you therefore, brethren, by the mercies of God, that ye present [yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) In the succeeding verses of this chapter the apostle shows how the experiences that come from walking in the footsteps of Jesus shape our new mind and he introduces his instructions with the following words, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." —vs. 2

In verse four of our theme text the psalmist says, "Happy are they who dwell in thy house: they will be continually

praising thee.” (**Leeser**) The thought seems to be that those who have come to a knowledge of the truth, and thereby a knowledge of God’s character, constantly rejoice in the reflection of his glory. We think of another beautiful statement by the psalmist, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” (Ps. 27:4) These sentiments come to be those of all who are privileged to dwell in the Lord’s house.

In the fifth verse of our psalm we read, “How happy the men whose strength is in thee. Festive processions are in their heart.” (**Rotherham**) The very thought of consecration is the complete submission of the human will to the will of the Heavenly Father. This results from a realization and appreciation of the glory and character of him who has been revealed to us. Our desire is to be transformed into his likeness, but because of the weakness of the flesh, we realize in our own strength we cannot attain to the high standard set before us. And, therefore, we rely upon the promise that the Lord’s strength and his overruling providence will accomplish this desire in our lives. We think of the Apostle Paul’s experience with his thorn in the flesh. He prayed to the Heavenly Father, that if it be in accordance with his will, the affliction be removed from him. But the Lord replied, “My grace is sufficient for thee; for my strength is made perfect in weakness.” (II Cor. 12:9) This does not refer to weakness of character or of physical strength, but rather weakness manifested by having no reliance in our own powers however strong they may be. Our strength comes from realizing the weakness of the flesh in the face of the powers of darkness with which we are confronted. But even with the Heavenly Father’s help, we will never experience perfect performance while in the flesh, but by the Lord’s grace he accepts the will for the deed. It is only in the mind and will that perfection can be obtained. (Rom. 7:25) And it is only in proportion as we are able to subvert our own wills and

confidence in the flesh that the Heavenly Father is enabled to work freely in us to accomplish his good pleasure.

The thought of festive processions in the hearts of the consecrated children of the Lord is one of joy and almost carefree abandon with respect to the interests and trials of the flesh, because they realize that the Lord is in complete control of their lives. The Apostle Peter spoke thus of our Lord concerning his trials and tribulations while in the flesh, saying, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (I Pet. 2:23) The Apostle Paul also said in speaking of the trials of the Ancient Worthies that they 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." (Heb. 11:34) Their strength was in their faith in the power and overruling providence of the Lord on their behalf. And so it is also with every true child of the Lord.

The sixth verse of our text in Psalm 84 reads, "As they pass through the thirsty valley they find water from a spring, and the Lord provides even men who lose their way with pools to quench their thirst." (NEB) The Scriptures describe the earth and its systems, institutions, and mores, as a dark and desolate place and the people that dwell therein as covered in gross darkness. The psalmist in another place says, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." (Ps. 63:1) In the condition of the world there is no light (God's Spirit) or water (truth). It is only by God's grace that light shines into our hearts and that pools of cool water are provided for our refreshment and encouragement, as we travel through this vale of tears.

The seventh verse of the psalm reads, "They go from strength to strength; the God of gods will be seen in Zion." (RSV) The thought is that with the Lord's overruling providence in the lives of his people and with their enlightened

minds to direct them, they are enabled to grow in character-likeness, from grace to grace—strength to strength. And to insure this growth and give strength and encouragement along the way, the Lord himself is available to them in prayer as often as they might seek him.

The Apostle Paul seems to have had this in mind when writing to the Jewish proselytes in Corinth, “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.” (II Cor. 3:18) This condition is in contrast with the status of the Jews about whom he says, “But even unto this day, when Moses is read, the veil is upon their heart.” (vs. 15) The Jews were blinded to their privileges through Christ, until such time as the veil will be taken away by the Lord. But we now do not have a veil over our eyes; we are not blinded; and through the power of the Holy Spirit we are able to see the glory of the Lord as if by a reflection in a mirror. When we search the Scriptures and see Jesus and all that is represented in him, we behold the pattern that is set before us, and through the power of the Holy Spirit are changed step-by-step into the same likeness of character. And when this transformation is complete we will, in the first resurrection, see him as he is and have the privilege of reigning with him in the kingdom.

The Prophet David, having given us the benefit of his meditations on the blessings of dwelling in the house of the Lord, offers a prayer unto him. The first verse of this prayer (vs. 8) reads, “O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.” Here David identifies the Lord as the same glorious being that brought the nation of Israel under the bond of the Covenant at Mount Sinai and worked such marvelous demonstrations of power and mercy on their behalf. The word **selah** has the thought of ‘pausing to meditate upon the words that have been spoken’.

The prayer continues in verse nine, “Behold, O God our shield, and look upon the face of thine anointed.” In the

Hebrew the thought of the shield is: all of our hopes of being shielded from the foe rests upon thee. Faith in the Lord and in his overruling providences in our lives is our shield and our protection from our foes. The thought of God's turning his face toward his anointed to look upon them is an indication of his favor. The concept is expressed in another prayer that the Lord through Moses instructed Aaron to offer on behalf of the nation of Israel: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." (Num. 6:24-26) David, in speaking of the anointed, was pointing to the nation of Israel, but the church of the Gospel Age inherited the blessings and favors that were originally theirs. And so we, as the anointed of the Lord, do intone our prayer for his blessing and favor.

The next verse of the prayer (vs. 10) reads as follows, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." One day in the courts of the Lord is worth a thousand spent elsewhere, because in the courts of the Lord we are in his favor and can receive of his blessings. To us the courts of the Lord are not places, but rather conditions of mind and heart, and of being justified by the blood of Jesus. How blessed we are for this privilege! By comparison, the lowest position in the Lord's arrangements is far superior to the best that the world can offer.

The prayer continues in verse eleven, "For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Just as the sun is the source of all life here on the earth, so the Lord is our sun, to give us a new life, to enlighten our minds, and to give us warmth. He is also our shield, protecting us on all sides from the darts of our adversaries. If we yield our hearts to him, he will give grace and favor to us. And if faithful unto death in following in the footsteps of the Master, we will receive glory, honor, and immortality, and

share with our Lord the privilege of blessing all the families of the earth. Truly, the Heavenly Father will not withhold any blessing we might seek, if we have demonstrated our love for him. The words of Jesus seem appropriate, "If ye then . . . know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matt. 7:11

O Lord of hosts, blessed is the man that trusteth in thee! □

1983 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 27. We have a complete Memorial service for isolated brethren or for any who care to have it.

Specify cassette or reel-to-reel tape which may be purchased for \$3.00, or sent on loan. Please request early.

Weekly Prayer Meeting Texts

MARCH 3—Whatsoever things are just, . . . think on these things.—Philippians 4:8 (Z '03-9 Hymn 196)

MARCH 10—Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.—Hebrews 3:13 (Z '03-54 Hymn 183)

MARCH 17—Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath.—Matthew 25:28,29 (Z '01-59 Hymn 210)

MARCH 24—I will never leave thee, nor forsake thee.—Hebrews 13:5 (Z '03-41 Hymn 242)

MARCH 31—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—I Timothy 6:12 (Z '03-91 Hymn 200)

Christian Life and Doctrine

The Sin Offering of Atonement

“He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—1 John 2:2

THE Gospel message speaks forth the good tidings that God has given his only begotten Son to take Adam's place in death, which has made possible the wonderful statement of John in our theme text. This highly esteemed gift of God to mankind is the center of his eternal purpose to take out from among men a people for his name and through them, in association with Jesus, eventually reestablish the human race in perfection here on earth. The process by which this is accomplished is called the Sin Offering, a term with typical significance showing the manner and the sequence in which the value of Christ's sacrificed life is used to carry out God's grand objective for man's salvation.

The doctrine of the Sin Offering has been shrouded with a certain amount of mystery and misunderstanding, and we believe that this should not be so, because it is simple; the truth itself is simple. We acknowledge that we are not justified by the extent of our understanding, but by the fullness of our faith. Nevertheless, clearer understanding enhances our appreciation and enlarges our faith in the Heavenly Father and his great divine plan of the ages. And it is in this spirit that this study of what we consider to be a very important doctrine of the truth is presented.

The word ransom signifies 'a price to correspond'. Adam was disobedient and a sinner, and because of this he was condemned to death. (Gen. 2:17; 3:19) And inasmuch as he was the potential father of the human race, the sentence not

only affected him, but all of his children—the human family. Before Adam sinned he was perfect and therefore the one chosen to be his Redeemer had to be correspondingly perfect. But there were no perfect human beings, since all inherited Adam's condemnation and all had sinned. So God sent Jesus, who was holy, harmless, and separate from sinners (Heb. 7:26) to be the ransom for Adam and the entire human race. When, therefore, Jesus died on Calvary's cross, a price sufficient had been laid down to redeem Adam and all his progeny. In the strictest sense of the term, the ransom-price thus provided was the great and only efficacious offering for sin that was acceptable to the Heavenly Father. However, this merit has not as yet been placed in the hands of justice on behalf of Adam and his race although it has been almost two thousand years since it was provided.

What did Jesus do with the merit of his own sacrifice? The Scriptures tell us that forty days after his crucifixion Jesus ascended to his Father. (Acts 1:1-9) The Apostle Paul states, "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) The "us" spoken of in the text are the footstep followers of Jesus, the household of faith during the Gospel Age. This entire transaction was pictured in the Law. Jesus, speaking to the Jews, said, "Had ye believed Moses, ye would have believed me; for he wrote of me."—John 5:46

The writings of Moses, in the sixteenth chapter of Leviticus, furnish us with a beautiful illustration of how the merit of Christ is used to accomplish the eternal purpose of the Heavenly Father. Here is described how the atonement for the sins of the Israelites was accomplished. We are told by the Apostle Paul in Hebrews 13:10-13 that those ancient ceremonies were types or pictures—the reality of which is the sacrifice for sin by Jesus and his footstep followers during the Gospel Age. (Heb. 9:10-14) The humanity of these real sin offerings was pictured on the typical Day of Atone-

ment in the animals; the new creature was pictured in the high priest. The Tabernacle itself was constructed with three compartments—the Court, the Holy, and the Most Holy. The Court represented justification, perfect humanity. The Holy pictured the spirit-begotten condition. The Most Holy well illustrated heaven itself—the presence of God.

It is important to remember then, in applying this type, that the Court of the Tabernacle represents our justified humanity: the Holy represents the spirit-begotten condition of those pictured in the Court; the Most Holy represents heaven itself, our resurrection hope.

There were three animals principally that were used on the typical Day of Atonement—a bullock, and two goats. Lots were cast by the high priest to determine which of the goats was to be called the Lord's goat and subsequently used as a part of the Sin Offering. The remaining goat became the scapegoat. The first sacrifice on the Day of Atonement was the bullock. Aaron took the blood of the bullock, together with live coals from the altar in the Court, and his hands full of incense, into the Holy of the Tabernacle. There he placed the live coals upon the Golden Altar and crumbled the incense over the burning coals. Soon the compartment was filled with the smoke and aroma of the incense. But Aaron had to wait in the Holy until the smoke of the incense had penetrated into the Most Holy before he could enter into this compartment with the blood and sprinkle it upon the Mercy Seat. The Most Holy, we remember, represented the presence of God himself.

How beautifully this incense identifies with the perfection of our Lord Jesus and the manner in which his sacrifice was offered for the three-and-one-half years of his ministry. It was a sweet perfume unto God, for it showed the love and zeal with which his life, represented in the blood, was poured out. After the incense had penetrated into the Most Holy, the blood of the bullock was taken within and sprinkled upon the propitiatory, or lid of the Ark of the Covenant, which pictured

God's justice. This offering was for Aaron and his house. (Lev. 16:11) The Lord's goat was then slain in the Court and its blood also was taken by the same high priest, Aaron, into the Most Holy and sprinkled on the Mercy Seat. The blood of the goat was handled exactly as was the blood of the bullock. This offering was for the people.—Lev. 16:16

Antitypically, the bullock represented our Lord Jesus, and his offering—the merit of his sacrificed life—was presented to God in heaven itself. The Apostle Paul, in Hebrews 9:24, states, “For Christ is not entered into the holy places made with hands, **which are [merely] the figures of the true**; but into heaven itself, now to appear in the presence of God for us.” The apostle is pointing back to the Tabernacle, when the high priest, on the Day of Atonement, sprinkled the blood of the bullock on the propitiatory. This was a picture or a figure of the reality.

It is well to notice that there was a difference between the statement of the Apostle Paul and the sixteenth chapter of Leviticus. Aaron applied the blood for himself and his house. The reason Aaron included himself was because he was an imperfect man. It was necessary, therefore, that an atonement be made for him also. This was not required for Jesus, because he was perfect. He was holy, harmless, and separate from sinners.

What did Paul mean when he stated that Jesus appeared in the presence of God for us? When Jesus died on the cross, wasn't that enough to redeem us and the whole world of mankind? The Scriptures state he died for our sins, but “was raised again for our justification.” (Rom. 4:25) In John 10:17 we read the words of Jesus, “Therefore doth my Father love me, because I lay down my life, that I might take it again.” This does not mean that he is going to take his fleshly life back, because **he had given that life for the life of the world**. His purpose was to take the **value** of that life. He said, “No man taketh it from me.” In other words, he did not forfeit his life as Adam did. He said, “I lay it down of myself.” This

was a willing offering by our Lord Jesus for "us" and the whole world of mankind. "He is a propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

In John 10:18 we read, "No man taketh it from me, but I lay it down of myself. I have power [the right] to lay it down, and I have power [the right] to take it again. This commandment have I received of my Father." God gave him the authority to do this. When Jesus died on the cross, the ransom-price was provided. But God purposed that this offering had to be made in a certain place, just as Aaron had to offer the blood of the bullock, not in the Court, or the Holy, but in the Most Holy, representing heaven itself. This was the figure or picture of the true. After Jesus died on the cross, had he not later appeared in the presence of God according to the plan of God, the entire arrangement would have been to no avail. This was the offering for sin and it had to be accomplished exactly according to instructions. Jesus gave the only efficacious offering for sin, and he followed the Lord's arrangement in presenting it.

It was not possible for Jesus to function as a priest and offer sacrifices here on earth, because under the Law which was in effect at the time, only the Aaronic priesthood was so authorized. In Hebrews 7:12 the apostle states, "For the priesthood being changed, there is made of necessity a change also of the law." It is important to notice how Paul analyzes this statement. "For he of whom these things are spoken pertaineth to another tribe [he was not of the tribe of Levi, but the tribe of Judah], of which no man gave attendance at the altar." No one from the tribe of Judah had any authority to make an offering for sin, and this included our Lord. In verses fourteen and fifteen we read, "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for after the similitude of Melchisedec there ariseth another priest." In other words there had to be

another priesthood—the Melchisedec order of which Jesus was the head—in order for him to make an acceptable offering unto God.—Ps. 110:4

In Hebrews 8:1-4 we read, “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Jesus, after his resurrection, assumed his role as the head of the heavenly priestly order of Melchisedec. Then Paul continues, “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Men made the first, the typical Tabernacle. But the Lord shaped a true tabernacle—the church of the Gospel Age. “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law.”

When Jesus appeared on high in the presence of God for us, he appeared as a priest after the order of Melchisedec, because that offering had to be made in heaven. When we, as the footstep followers of Jesus, have completed our part in his offering (for it is in his offering that we have been invited to participate), the merit of his sacrifice which has been applied on our behalf must then be returned to God to be subsequently applied on behalf of the world of mankind.

It can be clearly seen that the ransom-price and the Sin Offering are closely related. Jesus provided the ransom-price when he died on the cross. It is impossible that any other person could share in this, for it was only he that was perfect and acceptable to God as a sacrifice. It was the ransom-price that Jesus presented to the Father for us. We received the full value of it, and by it we are justified—our humanity is reckoned just. Because of this we are made acceptable to God as a sacrifice, and we are invited to be sharers with Jesus in his sacrificial offering. We add nothing to it nor do we take anything from it, but by the experiences we have in our walk

as footstep followers of Jesus, we are enabled to develop the fruit and graces of the Spirit which are necessary if we are to attain to the heavenly reward.

Our part in the sacrificial offering for sin was pictured in the Lord's goat. We believe that all of the called, justified, and spirit-begotten of the church of the firstborn developed during the Gospel Age were represented in the two goats. When the high priest cast lots to see which would be the Lord's goat, Jehovah was picturing the selection of the more than overcomers to be members of the church. And it is only these who are counted as being represented in the Lord's goat and who become sharers in our Lord's offering for sin. The remaining goat pictured the Great Company, who did not share in the offering for sin. The sacrifice of the Lord's goat, which was accomplished in exactly the same manner as that of the bullock, pictured the church of the Gospel Age who faithfully endeavored to walk in the footsteps of Jesus.

The Apostle Paul, in Romans 6:3, states, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" We were baptized into his death; we became sharers in his death, not our own. In verses four and five he continues, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." When we indicated our willingness to participate in our Lord's offering and were justified, we began laying that justified life down in sacrifice as Jesus did, and by doing this we were counted as sharing in his death. This is not our offering, but his offering. When the last member of the body of Christ has been offered up, then the same merit that justified these footstep followers of Jesus will be used by the heavenly Father on behalf of the remainder of the world of mankind.

Call to remembrance the simple statement that was made at the beginning of this study that described what the Sin

Offering is—the Sin Offering pictures the manner and sequence in which the merit of the ransom sacrifice is applied. First it is applied on behalf of the church, and then on behalf of the world of mankind. The only way we share in it is that the value or merit is passed on to us first, in order that we might be reckoned as worthy to share in our Lord's death. The church does not share in the ransom, which had already been given and accepted before the church was formed.

The sufferings of Christ are not the Sin Offering. In the Bible, suffering **never** atones for sin. It is only the blood that is efficacious for the cancellation of sin. (Lev. 17:11; Heb. 9:22) The sufferings have only to do with proving and perfecting those who would be partakers of the Sin Offering. It is only those who overcome the world and its influences who become those typified by the Lord's goat. Those who do not fully overcome are represented in the scapegoat and become a part of the Great Company.

In Hebrews 5:8,9, we read, "Though he were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." His sufferings perfected Jesus as a new creature. In I Peter 2:21 we read, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." As we endeavor to walk in the footsteps of Jesus, we are to meet the experiences the Heavenly Father permits in the same spirit as Jesus met his. If we do these things, we will develop in our spiritual minds the fruits and graces of the Spirit, without which we could not be acceptable as part of the offering for sin.

The Apostle Peter summarizes our lesson with these words, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
—I Pet. 5:10 □

Encouraging Letters

Thankful for Films

Dear Christian Friends: We greatly enjoyed your film that we recently showed. Though our congregation is small, we were all blessed by the discussion which followed the film. It is a real blessing for our small church to have access to excellent films like the ones you make available without charge. Would you please send the film mentioned below to us for showing? We feel sure we will get great blessing from it as well. We are truly thankful for this free service that you extend to us, and remember your ministry in our prayers. Sincerely, in His service.—IL

Sharing Through Tracting

Dear Friends: I received the tracts and they were a wonderful assortment, as usual. I cherish each one that none are wasted. Thank you so much, also, for the fast delivery. I gave out three hundred tracts at a sidewalk sale last week, and this week I went to a shopping center and gave out two hundred-and-fifty. I am sure to use them up this summer. God makes a way for those who serve him, and I am very happy God

has allowed me to do this work, for I would feel lost and useless without it. I am thankful for the many times over the last twenty years that you have sent any amount of tracts to me that I have asked for without knowing me. I am also thankful for my husband who drives me wherever I wish to hand out the tracts, and waits patiently. May God continue to give you health, calm, and peace, to reach the end of the journey. I would like to tell you more of how thankful we are and how much we love you, but I don't know the words.—NY

Learns from Program

Gentlemen: I watch your program every Sunday morning, and learn from it. Will you please send me the booklet you offered named "Hope Beyond the Grave." Thank you!—CA

The "Best News"

Dear Dawn: My subscription expires this month. I want it again. Please renew it for another year. It is the best news outside of the Bible, and I thank you for it. Thank you kindly! Sincerely—MO

Happy Letter from Italy

Dear Brethren: We thank our Heavenly Father for his compassion, and the sweet privilege of sonship. We wish to let you know how grateful we are for the most encouraging responses to the radio witness in Italy. Brother Bonamico sent us some of the letters received, and we are thrilled to read them. The people that operate the Milan station wrote a most pleasant letter also. Among other things, they said that one listener wants tapes of all the programs that are transmitted. Brother Bonamico is very enthused about it, calling it "a very timely venture." Really, we are so happy to have a small share in this wonderful witness to our Heavenly Father's truth. Thanks to all of you for your cooperation, and our love to all.—Italy

Sermons and Booklets Enjoyed

Dear Sirs: Please send me your booklet "Hope Beyond the Grave," offered on your telecast on KUTV, Channel 2. I enjoy hearing your sermons every week, as well as the talks you have with your guest at the end of each program. I also enjoy reading the booklets you offer, and will be watching the mail for my "Hope" booklet soon. May God bless you always.—UT

"Best I've Ever Read"

Dear Dawn: I received the December 1981 Dawn on November 25th, and the article about Armageddon on page two is the best I've ever read. Please send me your twenty-eight-page booklet entitled "Armageddon, Then World Peace," offered on page twelve. Thank you so much. I do enjoy, and get a lot of good out of your magazine. May God bless you all richly.—TX

Found Comfort

Gentlemen: My husband passed away a few months ago. I have found comfort in your booklet, "Hope." I have a cousin whose husband has had both legs amputated and is very ill. I think she would find comfort in this booklet, also "God and Reason," and I will appreciate it very much if you will send them both to her.—KS

Information and Truth

Dawn Bible Students Association: Please send the other five volumes of Studies in the Scriptures. I have "The Divine Plan of the Ages." I have received more help and information and truth than I have ever had in my whole life. Thank you, and God bless you. I remain sincerely.—CA

A Happy Friend

Dear Ones at the Dawn: I am enclosing a check for the renewal of my dear magazine, The Dawn. I enjoy it so much each month, and have been subscribing to it for years and years. It seems as though it gets better with each issue. May the Lord bless all of you for your kindness in sending out the tapes, The Dawn, and most of all, the dear brethren who serve us and whom all of our class love so dearly. Yours in Christ.—AL

Enthusiastic Friend

The grace of God be with you! Thanks be to God, the Father of our Lord Jesus Christ! We are three families in the truth. I symbolized my consecration in Yugoslavia in 1925, and my wife and I and my family have been convinced of the truth as it is in the Bible. I am very happy to receive The Dawn, which brings us the truth. We are also very happy to have the opportunity of listening to the "Frank and Ernest" program in Spanish from Radio Montevideo.

I had some contact with a brother in Christ, who used to live in Arizona. He died recently, and much literature he had was misplaced. We have some friends who live in the village of Elisa. They are good people,

and they also listen to the "Frank and Ernest" program. From time to time we make personal contact and go to meetings, and try as best we can to learn more about the truth and the promises of the kingdom of God.

If someone from Argentina writes to you, please send us their address and we will contact them. I came to this country in 1948, and it was at that time I had the desire to learn the English language. Now I do understand and read English. That is the reason I get the English Dawn. But I cannot write English. I appreciate the truth as it is explained in The Dawn. We are in accord with what you preach and believe, and this is why I am writing to you. If you wish to write to me in English, you can, since I do understand the language. Since 1935 we are doing our best to follow the truth and stay away from error.

Again may I say we are very happy to have contact with the Dawn, and also with your program in the Spanish language. We are preaching the kingdom of God and its establishment, and we do our best to open the eyes of the people who believe in false doctrines. Sometimes it is very difficult to differentiate truth from error,

but we are doing our best. We do believe that when the Millennial Age begins, humanity will have the opportunity to see the truth. We wish to salute you! May God bless you. And we wish to cooperate with you, and hope and pray that the kingdom of God will soon be established.—Buenos Aires

“Just in Time”

To Whom It May Concern: I received your booklet “Hope.” It came just in time, as I was having terrible moments after losing my dear husband. Please send me the booklet “God and Reason.” I would really appreciate it. Thank you kindly.—MI

All Makes Sense

I have read your books that you sent me, and I must say, it all makes sense. I have prayed to Jehovah God many times to help me understand his Word, the Bible. I can truly say that your publications have been a great help—more so than anything I have ever read. I need to know more, so I am enclosing \$4.00 for four of your books. I would also like to know how I can receive more books so I can distribute them to my friends. I feel that what I have read will give others hope in this world of darkness. A friend.—GA

Letter from Uruguay

Dear Francisco and Ernesto: From South America, this is a letter from someone who listens to your radio programs. I'm twenty years old and I tell you that your programs are a real blessing for me whenever I listen to them. I hope you understand my letter, and by means of it I'd like to ask for the booklet, “Hope Beyond the Grave,” in English and some copies in Spanish. Since I was a child, my grandmother, who is Polish and always enjoyed your programs, made me also listen to them with her. I wish the Lord blesses you always. In Christ's love.—Uruguay, S.A.

Literature Helped

Gentlemen: Enclosed find my money order as part of my tithes. I just got around to reading your booklet “Hope,” and also “When a Man Dies.” I must say they are truly inspirational, and have helped me a great deal. Thank you so much! I am now reading the book, “The Creator's Grand Design,” and this is quite a book in itself. Thanks again. If possible, may I have three copies of each of those two booklets, and three copies of your book, “The Divine Plan of the Ages.” You will be hearing from me again. Thank you so much!—NJ □

Your Questions

Security in the New World

Is it your opinion that the workmen of all nations will properly share the profits of industry in that Golden Age you speak of, where all men will have reached maturity?

THE struggle between capital and labor has been a long one, and it is natural that some sores exist on both sides. In America, as never before, labor is sharing the profits of industry. Many living in less favored lands would rejoice to gain admittance to this country. This is a favored land, but even here in America millions of the citizens live without economic security, many of them in real poverty, some of them in actual want. The kingdom will change all this. The kingdom will establish the condition where God's will is done on earth as in heaven.

One cannot think of poverty or want among the angels of God in heaven, nor that economic injustices are practiced there; but the kingdom will bring more to the people of earth than economic justice and security. All men will then obey the Golden Rule: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31), but the kingdom will

bring more than that. As long as pain and suffering and death beset mankind, they cannot be truly happy.

The kingdom is to remove these, and "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 [shall have] passed away." (Rev. 21:4) Christ came to seek and to save that which was lost. The beauty of Eden and the perfection of our first parents were lost through Adam's transgression; these will be restored through Jesus Christ and his kingdom. Please read Isaiah, chapter thirty-five.

A Desire for the Returning

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1:23) Does this text not prove that the Apostle Paul expected to go immediately to heaven after his death?

THIS text has been the source of much discussion among Bible students. Like you, our only desire is to know the truth, for certainly God will not change his plan to suit our prejudices. On the other hand, we know that

truth does not always lie on the surface; it has to be sought after with an open mind and a humble spirit. Divine truth is revealed by God's Spirit, and when found we may be assured it will be in harmony with all revelation and will not contradict other portions of the divine Word.

Philippians 1:21-23 in the **Emphatic Diaglott** translation, reads as follows: Therefore, for me to live is for Christ, and to die gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed, hard pressed by the two things; (I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred.)"

The use of the word "returning" instead of the word "depart" changes this translation from that of the common English version. The question arises, Is this change justified, seeing that it makes such a great change in meaning? The Greek word here used by Paul is **analuō**. It occurs in one other place in the Bible—Luke 12:36—where it is also translated 'return' in the common English Bible.

An analysis of the text seems to show that not two, but three things are mentioned by the apostle. Two of them were of about equal consequence and presented merely a problem of

choice. The third was "far better" and "much to be preferred," but not then within the realm of possibility. The apostle wrote to the Philippians from Rome, while a prisoner there. His trial was near at hand, but he was not worried. He was full of faith and set "for the defense of the Gospel." He knew that he would either be set free or put to death. It was hard for him to choose between the two.

The Apostle Paul's statement in I Thessalonians 4:13-18 confirms the thought expressed above in that he shows that those who die in Jesus are sleeping, and will continue to sleep until Christ's second presence. When this time came, Jesus awakened those who slept to take them unto himself, including the Apostle Paul.

He reasoned upon the matter by saying, and we paraphrase: "If I live I will live for Christ, and courageously endure the attendant sufferings; but if I die I will gain rest from toil, and be at peace; it is a matter of indifference to me which is my lot." Besides this, there was a third thing which he desired, which was far better than life or death. Upon this he did not hesitate to express a choice. The **Emphatic Diaglott** says concerning this for which he longed, "I have an earnest desire for the returning,

and being with Christ, since **it is very much to be preferred.**" The return of Christ was the center of his hopes; this is emphasized in 1 Thessalonians 4:13-18.

The apostle did not expect to go to heaven immediately after he died, for he knew that the resurrection would not take place until the last day, as our Master had declared. (John 6:39, 40, 44, 54) It did not matter to Paul whether Nero set him free or cut off his head, but the returning of the Lord did matter: he desired it, to him it was far better than either of the other two, for then he would be resurrected from the dead and so be forever with the Lord.

Not Inspired

Mark 16:17 reads, "These signs shall follow them that believe; In My name shall they cast out devils; . . . they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Has this generally been true in the experiences of the Lord's people throughout the age?

NO, IT has not! Actually this statement is no part of the inspired Word of God. All of the last twelve verses in this 16th chapter of Mark are spurious. By this we mean that they were

added by someone who copied the ancient manuscripts. When the King James Version of the Bible was translated there were no Greek manuscripts of earlier date than the tenth century. Since then many earlier manuscripts have been discovered, and the earliest of them do not contain these purported words of Jesus.

In God's Image

Jesus said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) If we are expected to show mercy toward others, how is it that God will not show mercy toward those who die in unbelief, but instead will torment them forever?

GOD will not torment unbelievers at all. The theory that he will do so is one of the traditions of the Dark Ages which blasphemously misrepresents the character of God. Man was created in the mental and moral image of God. A normal human would not torment his worst enemy for even a few minutes, and this quality of mercy displayed in right-thinking men and women is a reflection of the image of God, and we may be sure that God is certainly as merciful as any of his intelligent creatures. This, in itself, disproves the theory of eternal torture. □

Answers to Test Your Knowledge Questions

(Questions on page 11)

1. Ahaziah. II Kings, chapter 1.

2. "Death." (Rom. 6:23) Some erroneously believe that it is eternal torment.

3. Revelation 22:17. This prophecy shows the hope of the world after the bride class is complete. The bride (Christ's true followers) joins with her Lord in dispensing the blessings of the kingdom during his reign of a thousand years. (Rev. 20:4,6) This text must be fulfilled following the marriage of the Lamb.

4. Yes, it applied to Jesus and proves that he was the Christ. Jesus was not the Anointed (Messiah) until his baptism. Sixty-nine weeks of seven days equals 483 days or 483 prophetic years. It was 483 years after Nehemiah rebuilt the city in troublous times that our Lord was baptized in the river Jordan. Messiah (Anointed), the Prince, had come at the appointed time. See Volume II, Studies in the Scriptures.

5. Amoz was the father of Isaiah. (Isa. 1:1) Amos was a

prophet who wrote one of the books of the Old Testament which bears his name.

6. "... for they shall see God." —Matt. 5:8

7. This refers to a consecrated class who are cleansed by the blood of Christ and begotten of the Holy Spirit. They shall "see God" when granted the first resurrection.

8. (b) is correct. Luke 19:10 reads: "The Son of man is come to seek and to save that which was lost." Adam's perfect life and his perfect home were lost. Edenic beauty and perfect life will be restored through Christ. —Rom. 5:19; Acts 3:19-21

9. The destruction of the Amalekites because of their wickedness showed no injustice on God's part, as all of Adam's children were under the sentence of death anyway. This destruction was used by God to typify the destruction of the willful sinners of the Millennial Age.

10. Yes. The obedient of the Amalekites will be blessed along with all the families of the earth and restored to divine favor.—John 5:28,29 ☐

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 Norma Funk, Withee, WI—September 27, 1982. Age, 88.

Sister Alvina Fredriksen, Bowling Green, KY—December 2, 1982. Age, 89.

Sister Emily Kowalewski, Wisconsin—December 25, 1982. Age, 84.

Sister Isabel Beasley, Los Angeles, CA—December 31, 1982. Age, 87.

Sister Helen A. Griffith, Spokane, WA—January 6. Age, 98.

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

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Ipswich
Reigate
Yeovil

April 16
May 15
May 27-31

R. ROBINSON

Warrington
Yeovil

April 1
May 27-31

OVERSEAS SPEAKERS' APPOINTMENTS

B. BROWN & E. F. LANKFORD

Mulhouse, France May 15-19
Bad Hersfeld, Germany 21-23
Yeovil, England 27-31
Hitchin, England June 4
Chesham, England 5
Kettering, England 6
Barnsley, England 9

Bridlington, England 10
Dunfirmlin, Scotland 11
Glasgow, Scotland 12
Fife area, Scotland 13
Banff, Scotland 14
Dunoon, Scotland 17
Warrington, England 18, 19
Hitchin, England 20

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

—Psalm 28:7

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.

G. JEUCK		Palo Alto, CA	3
Orlando, FL	March 5, 6	New Haven, CT	13
K. NAIL		Detroit, MI	19, 20
Middletown, NY	March 6	S. ROSKIEWICZ	
Detroit, MI	19, 20	Detroit, MI	March 19, 20
E. K. PENROSE		J. TATE	
Detroit, MI	March 19, 20	Sayville, NY	March 6
L. POST		F. WASSMANN	
Los Angeles, CA	March 1	Philadelphia, PA	March 6
San Luis Obispo, CA	2		

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

FULLERTON, CA, March 5, 6—YWCA, 321 N. Pomona Ave., Fullerton. Nancy Sherman, 24672 Kim Circle, Laguna Hills 92653
Phone: (714) 770-5197

ORLANDO, FL, March 5-7—Altamonte Springs Inn & Racquet Club, Interstate 4 and Hwy. 436, Altamonte Springs. An immersion service is planned. Reservations must be made by February 15 with secretary: Stephen Jeuck, 471 Kentia Rd., Casselberry 32707
Phone: (305) 834-7592

NEW ORLEANS, LA, March 12, 13—Airport Hilton, 901 Airline Hwy.,

Kenner. Mrs. Samuel Heron, 4513 St. Anthony Avenue, New Orleans 70122.
Phone: (504) 288-1553

DETROIT, MI, March 19, 20—Pre-Memorial Convention. Armenian Cultural Bldg., Northwestern Hwy. at Southfield Freeway, Southfield. Ted Passios, 14310 Chelsea 48213
Phone: (313) 521-6473

FRESNO, CA, March 19, 20—Please note change in location from announcement in January Dawn: The Fresno Hilton Hotel, 1055 Van Ness Ave. Reservations and information available from Mrs. F. W. Becker,

1030 East Hedges Ave. 93728
Phone: (209) 233-2303

ALBUQUERQUE, NM, March 18-20
—Pre-Memorial Convention. Univ. of Albuquerque, Coors Rd. Mrs. J. L. Buss, P.O. Box 9172, Zip 87119
Phone: (505) 877-2866

WILMINGTON/CHESAPEAKE, March 19, 20—Pre-Memorial Convention. Holloway Terrace Fire Company Hall, Holloway Ter., New Castle, DE. Mrs. Roderick MacDonald, 135 W. Rutherford Dr., Newark, DE 19713

GROTON/NEW LONDON, CT, March 20—Pre-Memorial Convention. Municipal Building, 295 Meridan St., Groton. Mrs. Eva Cooper, 16 Bliven St., Groton 06340

CHICAGO, IL, March 27—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

OPELOUSAS-LAFAYETTE, LA, April 1-3—VFW Hall, N. Liberty St., Opelousas. Mr. & Mrs. David Jambor, 713 N. Market, Opelousas 70570
Phone: (318) 942-3058

GARY AREA BIBLE STUDENTS, April 2, 3—Hobart YMCA, 601 W. 40th Pl., Hobart, IN. John Ulicni, P.O. Box 8242, Merrillville, IN 46410

PATERSON, NJ, April 10, 1983—American Legion Hall, Legion Pl., Elmwood Park, NJ. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park 07407

COVINA, CA, April 17—Convention Center, 1 Industry Hills Pkwy., City of Industry. Mrs. Elaine Rediker, 5554 N. Pal Mal Ave., Temple City 91780

NEW YORK, NY, April 17—Woman's Club of Rutherford, Fairview and Montross Aves., Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

BOISE, ID, April 22-24—Holiday Inn, Interstate 84 and Vista Ave. Joyce Ruparcik, 2825 Columbus 83705
Phone: (208) 343-8255

PITTSBURGH, PA, April 24—Seton Center, 1900 Pioneer Ave. Mr. Chas. Martig, 730 Dunster St. 15226
Phone: (412) 563-6110

NIGERIA, AFRICA, May 1-7—Institute of Church and Society, Ibadan, Oyo State. For information, contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703 USA

WEST NEWTON, PA, May 5—Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

HARTFORD, CT, May 8—New location: Sage Park Jr. H.S., Sage Park Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082

AGAWAM, MA, May 22—Ramada Inn, 161 Bridge St. at I-91 (Warehouse Point, Exit 45), East Windsor, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT
Phone: (203) 623-6591

SAN FRANCISCO, CA, May 27-30—Asilomar Conference Grounds, Pacific Grove. Reservations must be made by April 27. Mrs. W. G. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

BIBLE STUDENTS GENERAL CONVENTION, July 30-August 4—Albion College, Albion, MI