

# The Dawn

Volume L, Number 11

(USPS 149-380), November 1982

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

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

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

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# Highlights of Dawn

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## Blessed Are the Watchers

**“Watch therefore, for ye know not what hour your Lord doth come.”—Matthew 24:42**

A WATCHER, according to the scriptural use of the term, is one who is vigilant, and this implies that he is attentive, observant, on the lookout, and wide awake. The Greek word translated ‘awake’ comes from the same root as the word ‘watch’ and they have basically the same meaning. The admonition to watch is especially important during the Gospel Age, because the evidence of the Lord’s hand in the affairs of men is more subtle than in previous ages. During the Jewish Age, for example, the Lord performed wonderful miracles to give the Israelites full assurance of his overruling in their behalf. It was by great demonstrations of power that he delivered them from Egypt and the Red Sea. He inaugurated the Law Covenant at Mount Sinai with mighty demonstrations of power and might; he delivered them into the Promised Land across the Jordan River when it was at flood stage; he delivered them from their enemies by marvelous exhibitions of power.

The first advent of Jesus was at the end of the Jewish Age but still during the time when God was using his power and performing miracles for the benefit of the Jewish people. Jesus, as God’s representative, was given access to this power to perform miracles for the purpose of helping the Jews to identify him as the Messiah and to give power and authority to his ministry. The Apostle Paul tells us that the ministry of Jesus, at his first advent, was to the Jews for the very purpose of giving them an opportunity to accept him as the Messiah and to fulfill the prophecies concerning himself.

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.”—Rom. 15:8

God, through the prophets, told of many things the Messiah would do that would help the people to identify him. He was to heal the sick, open the blind eyes, and even raise the dead. These were dramatic physical signs that were in harmony with the work the Messiah was to perform.—Isa. 35:5,6; 42:7

We know that Jesus, during his ministry, did all of these things according to the prophecies, but the Jews, because they were blinded by their traditions and their own concept of what the Messiah and the kingdom would be like, true to the prophecies, found Jesus to be a stone of stumbling and a rock of offense. As a nation they refused to accept him.—Isa. 8: 14-18; John 10:38; Matt. 23:37-39

Even John the Baptist, who had the God-given privilege of introducing Jesus as the Messiah, sent messengers from his prison to Jesus asking, “Art thou he that should come or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he, whosoever shall not be offended in me.” (Matt. 11:3-6) Jesus simply called John’s attention to the fact that the signs which had been prophesied concerning him, he had fulfilled, and blessed was he who did not find him to be a stone of stumbling.

The apostles also were given the power to perform miracles such as healing the sick and speaking in foreign languages to help them witness to the truth with authority and effectiveness. All of these evidences of the presence of Messiah at his first advent were ignored by the nation as a whole. They were not faithful watchers. Jesus said of them, “If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.**”—Luke 19:42-44

There was, however, a remnant from the nation of Israel who accepted Jesus as the Messiah, and as a result they were given the opportunity to become part of the seed of blessing. The Apostle Paul likens the end of the Jewish Age to the day of the Prophet Elijah when he thought that he alone was faithful in all of Israel. In Romans 11:2-5 we read, “God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elijah? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.” Then the apostle continues in this eleventh chapter to show that because the Jews, as a nation, were cast off with respect to the promise, it was necessary to turn to the Gentiles to fill up the number of the seed.

After Jesus performed the miracle of cleansing the ten lepers, the Pharisees demanded to know when the kingdom of God would come. He answered them, “The kingdom of God comes not with outward show; nor shall they say, Behold here, or there! For, behold God’s Royal Majesty is among you.” (Luke 17:20, 21, Diag.) They, of course, did not believe him. Jesus then turned to his disciples and said that when he came the second time, to establish his kingdom, the same conditions of unbelief and lack of vigilance would prevail as were present then, and he gave some examples: “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they

were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed.” (Luke 17:26-30) The thought seems to be that when Jesus returns at his second advent there will be a complete unawareness of the time, not that there will not have been ample warnings and signs to properly inform them of the circumstance of the time, had they been vigilant or watching.

In the text quoted above, Jesus warned his disciples that before these things could happen he “must suffer many things, and be rejected of this generation.” (vs. 25) And in other places he told them that it was necessary for him to go to Jerusalem where he must suffer and die. The disciples accepted Jesus as the Messiah, and to them this meant that he was, at that time, going to set up his kingdom. The thought of him dying was a difficult thing for them to accept, and so Jesus, in the twenty-fourth chapter of Matthew, gave them signs by which they would be able to discern his presence, since they evidently recognized that when he came again he would be an invisible spirit being.

The disciples (in verse three) asked three questions: 1.) When shall these things be? 2.) What shall be the sign of thy coming? 3.) What shall be the sign of the end of the world? The word ‘coming’ is translated from the Greek word **parousia** and means ‘presence’ or ‘alongside’. Professor Rotherham states that the original term occurs twenty-four times in the New Testament. In every instance the sense of presence as opposed to absence is so plain that he translated the word ‘presence’ throughout the New Testament. This is an important gem of truth, because it enables the faithful watchers to better understand and interpret the signs Jesus gave, and also to cooperate in the work the Lord is doing at his second presence. The word ‘world’ in the King James Version is also a poor translation. The Greek word translated world is **aion**, which means ‘age’. So the question the

disciples asked Jesus would better be phrased: "What is the sign of thy presence and the end of the age?" **It is important to note that the second presence of the Lord is associated with signs that verify the end of the age.**

In the twenty-fourth and twenty-fifth chapters of Matthew, Jesus gave many wonderful signs of his presence and the end of the age. We, of course, will not be able to consider all of them, but we do want to look at one especially, that involves the nation of Israel, which is encouraging to the watchers. In the Luke account we read: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:23,24) In the first part of this text the Lord is describing what was to happen to the nation of Israel after Jesus was crucified and the Jewish Age ended.

History proved the accuracy of this prophecy, for in A.D. 70 the Jewish nation was decimated and the Jews were scattered throughout the world. The scripture continues, stating that they would be led away captive. They were captive in the sense that they were subservient to the governments and nations into which they took refuge. Then the account states that they, as a people, would be trodden down by these host nations, or Gentiles, until the lease of power granted to the Gentiles by God had expired. When we review the history of this people, we see that in every nation they have suffered persecution and humiliation. The prophecy indicates this time of ascendance of the nations over the Jews is designated the Times of the Gentiles.

In another prophecy, relating to the same time frame as the one quoted above, we read: "But if ye will not hearken unto me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: . . . I will set my face against you, and ye shall

be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.”—Lev. 26:14-18

In the Bible, a ‘time’ is used in the sense of a year, whether the year be literal or symbolic. A symbolic year, as used in prophecy, is reckoned on the basis of a lunar year—twelve months of thirty days each, or 360 days—each day representing a year. Consequently, a time or year, if symbolic, signifies 360 symbolic days; therefore, seven times equals  $7 \times 360 = 2520$  symbolic days, or 2520 literal years. (Please see **Studies in the Scriptures, Vol. II**, pages 73-93.) The time measurement started when the crown was taken from Zedekiah. The incident is recorded in Ezekiel 21:25-27: “Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it [to] him.” This event, according to history, occurred in the year 606 B.C. Therefore, at the time the Lord spoke the prophecy recorded in Luke 21:23, 24, over 600 years of the period of disfavor had passed. But apparently, even at that late date, the Lord would have returned them to at least a measure of favor had they repented and received Jesus as their Messiah. (Luke 19:42-44) But with their refusal to accept him, the full force of the prophecy was upon them.

From the time the crown was taken from Zedekiah until the expiration of the 2520 years, Israel never had another independent government. This period of time expired in 1914. ( $2520 \text{ minus } 606 = 1914$ ) This becomes a most important sign to the watchers of the Lord’s second presence. This being so, we would expect to see some visible evidence of the beginning of the return of favor to Israel at about that time. This would be an evidence to the watchers of

the Lord's second presence, which we believe occurred about 1874. In 1860 there was a stirring with a few Jews beginning to return to Palestine, and by 1883-1900 there were many pioneer colonies, totaling some 50,000 Jews, according to the **Encyclopedia Americana**. In 1897, Theodor Herzl established the Zionist movement which began operating worldwide, urging Jews to return to their homeland. As a result of the First World War, which began in 1914, came the ejection of the Turks from Jerusalem by General Allenby, the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and prisoners from all lands. Out of all this came the birth of the new State of Israel in 1948.

The nation of Israel today is a free nation. No longer are the Jewish people without their own government. Israel is a nation among the nations of the world, **no longer a vassal state under Rome, or any other Gentile power**. The Times of the Gentiles ended in 1914, and subsequently Israel became a free nation. It is important that we note that **the end of Gentile Times does not mean the end of Gentile nations; it simply means that the time expired during which time the Gentile nations were to have dominance over Israel**. God's dealings with the nation of Israel in this instance is a sure and positive sign to the faithful watchers that the Lord is present.

In the Luke account, the Lord gave another sign for the faithful watchers. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." (Luke 21:25-28) Part of the above text is a quotation from Daniel 7:13,14, which reads: "I saw in the night visions, and

behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’

The ‘sign of the Son of man’, which is an evidence of his presence to the faithful watchers, is associated with these texts. It could well have been these prophecies that prompted the scribes and Pharisees to ask Jesus to show them a sign from heaven to verify his Messiahship. (Mark 8:11) Just before his crucifixion, our Lord in his statement before the high priest (Mark 14:61,62) repeated a portion of this prophecy from Daniel: “Again the high priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” The statement, sitting on the right hand of power, is a reference to the prophecy concerning him in Psalm 110. This psalm, as well as the Apostle Paul’s application of it in Hebrews 10:12,13, indicates that there would be a waiting period for Jesus before the Father would send him forth as the rod of his strength to subdue his enemies. The evident sign for the watchers is this time when Jesus, being authorized by God, takes action against all opposers in vigorous expression of his authority as the Arm of Jehovah, to make preparations for the establishment of the kingdom. (Heb. 12:26,27; II Pet. 3:10) We see evidence now of this intense and ever-deepening time of trouble. Our text states that upon the earth there will be distress of nations with perplexity **for the powers of heaven shall be shaken**. When we realize that Satan is the god of this world and that all people and nations, institutions and governments are subject to his control, we can begin to appreciate the concern and alarm that will be felt among his subjects as the authority of his rule is

challenged and eventually overthrown. This is true today and the nations are perplexed, because they are finding that old remedies are no longer effective in bringing things back to normal.

The nominal church systems are the chief representatives of the heavens that now are, and therefore they, too, must fall. As watchers, do we see any evidence that this is taking place? In Italy, where 90% of the population is nominally Catholic, less than 10% attend church on a regular basis. In England many of the large church edifices are practically empty, and they are falling far short of recruiting enough candidates to fill vacancies in the priesthood. In France and Germany we find the same condition, with churches being closed and congregations consolidated. In the United States much the same condition prevails. The "Television Ministry" has eroded many from the recognized denominations. Churches are having financial difficulties and are closing buildings and consolidating congregations. We think it is evident that this phase of the heavens that are now are being thoroughly shaken.

There are many things that distinguish our present time of trouble from any other period of time in earth's history. For example, this is the first time man has developed the means (nuclear bombs) to destroy all flesh from the face of the earth—not just once, but at least twenty-five times. To make the situation more dangerous, there are approximately ten nations which either have the bomb or have the capability to produce it. The more countries, of course, which have it, the greater the danger of a tragic or careless mistake. Is it any wonder that men's hearts fail them for fear for looking after those things that are coming upon the earth?

Jesus said that his presence would be marked by a great time of enlightenment in all things, and that this was to be a sign to the watchers. He said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27) The word

'lightning' is from the Greek word **astrape** which means 'bright shining'. The bright shining, or increase in knowledge, had its roots in the invention of movable type and the printing press, which made possible the accumulation and the dissemination of knowledge. This began to make itself felt in a substantial way about the time of our Lord's return. For example:

The telegraph was invented in	1832
The telephone was invented in	1875
Electric generator and motor	1882
Linotype	1884
Internal combustion engine	1885
Automobile	1885
Airplane	1903
Tractor	1906
Television	1923
Computer	1944
Transistor	1947

General knowledge and the number of inventions have increased more in the last hundred years (during the Lord's presence) than in the past six thousand years of man's history.

Great enlightenment has not only come to the world, but also to the footstep followers of the Master. In Luke 12:37 we read: "Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." It is a matter of historical record that at about the time of the Lord's second presence, the truth, as we know it, began to be published in the six volumes of the **Studies in the Scriptures** and other booklets and tracts. The impact of this message of truth was felt throughout the religious world and many left the churches to follow the Christian precepts presented. These same precepts have been in the past, and continue to be, the guiding light of **The Dawn**. This herald of Christ's presence

has been a source of great encouragement to the faithful watchers during these distressing times.

This is a time of great tribulation, the like of which has never before come upon the earth. The focus of all these events is upon our day. But we remember that in the development of God's plan, we are not dealing in days or hours, but in years and long periods of time. As watchers we have observed the beginning and the development of most of these evidences of the Lord's presence. And as we see the focus of these events begin to narrow and intensify, we are thrilled, for we know that our Lord is present and that the purpose for which he came is being fulfilled. We rejoice that, true to the Lord's Word, our deliverance draweth nigh. □



**“Giving thanks always for all things unto God.”**

**—Ephesians 5:20**

WHILE the world marks and rejoices in and, in some cases, returns thanks to God for the truly glorious common blessings that our loving and benevolent Father showers alike upon the evil and the just, let our hearts rejoice not only in these things but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ. Truly this is a happy frame of mind, and those who can do this at all times and under all circumstances have reached an enviable altitude of Christian character and experience. All about us are trials and vexations on every hand, and the man or woman who has become so superior to these that he takes cognizance only of the end to be gained by this refining process, and who therefore patiently and even thankfully submits to the painful ordeals in hope of the glorious end designed by divine providence, may also confidently rejoice in hope of the final reward of the overcomers. □

## “Be Ye Perfect”

**“Be ye therefore perfect, even as your Father which is in heaven is perfect.”**  
—Matthew 5:48

THE Scriptures declare that “there is none righteous, no, not one.” (Rom. 3:10) How, then, is it possible to reach the standard set by Jesus in his admonition to be perfect, even as perfect as his Heavenly Father? This is another instance in which we should note carefully the implications contained in the word therefore. This word indicates that the statement following is directly related to what precedes its use.

Going back to verse forty-four we read, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?”

Then follows the therefore: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” The Greek word here translated ‘perfect’ means ‘complete’, or ‘all-comprehensive’. The lesson is clear. The Heavenly Father does not show partiality in dispensing the common blessings of life—the sunshine and the rain—for they are given to both the just and the unjust. So we are not to manifest our interest merely in those who love us, but are to do good even to our enemies. Thus we too will be complete in our exercise of love in the same way our Heavenly Father is complete, or perfect. □



# International Bible Study Lessons

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LESSON FOR NOVEMBER 7

## Into the Promised Land

**KEY VERSE:** "Behold the Ark of the Covenant of the Lord of all the earth passeth over before you into Jordan."—Joshua 3:11

**SELECTED SCRIPTURE:** Joshua 3:14; 4:7

AFTER the Israelites had received the Law Covenant at Mount Sinai, God brought them to the wilderness of Paran, where he instructed Moses to send representatives from all the tribes into the land of Canaan, the Promised Land, to search out the land. The purpose was to "see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds." (Num. 13:18, 19) We know that as a result of this excursion, the Israelites returned completely demoralized by what they perceived to be insurmountable obstacles in taking over the land. The cities were fortified, and the people were giants.

There were only two out of the twelve Israelites who went into

the land who came back with a favorable report. These were Joshua and Caleb. These faithful servants had faith in the overruling of the Lord and his ability to deliver them as he had so wonderfully done in the land of Egypt. They, together with Moses and Aaran, did everything they could to convince the people that God would preserve them and give them the victory. But the people did not have faith and they rebelled against the Lord. Because of this, he pronounced this decree upon them: "All those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked [despised, Strong's Concordance] me see it." (Num. 14:22, 23) The entire nation was

turned back from the land and was forced to wander in the wilderness for forty years, until all those who had rebelled had died in the desert land.

At the end of the forty years, and after Moses had died, the Lord spoke to Joshua and told him that it was time to deliver the children of Israel into the Promised Land. However, the Lord had arranged another test of faith for the Israelites. The Jordan River was at flood stage and the raging torrent presented almost as great an obstacle to entering the land as before, for the Israelites did not have boats and the water was too swift and too deep to wade. But apparently the children of Israel had learned their lesson of faith, because there was no hesitancy when the order was given for them to assemble on the banks in preparation for the crossing over to the Promised Land. Joshua instructed the people, "Sanctify yourselves; for tomorrow the Lord will do wonders among you."—Josh. 3:5

The Lord instructed that the priests bearing the Ark of the Covenant should precede the people and when the priests' feet touched the water, the flow of water would stop, and the priests were to stand in the center of the stream while the children of Israel passed over on dry ground

to the Promised Land. As a memorial and a reminder to the children of Israel of this wonderful miracle performed on their behalf, the Lord instructed that a member of each tribe take a stone from the riverbed on the bank of the Promised Land and they were to build an altar.

A general lesson is taught by this experience of the nation of Israel. First, it pictures the world of mankind being delivered from sin and death into the promised kingdom of the Messiah. Second, the fact that the Ark preceded and remained in the riverbed until all of the people had passed over into the Promised Land is an illustration of the fact that the entrance into the kingdom is only through the power and love of God.

The lesson for the footstep followers of Jesus now should be: "In all thy ways acknowledge him and he shall direct thy paths"; and, "Without me ye can do nothing"; and, "I can do all things through Christ which strengtheneth me"; and again, "All things are yours, . . . and ye are Christ's, and Christ is God's." (Prov. 3:6; John 15:5; Phil. 4:13; I Cor. 3:21-23) Let us, in the strength of these divine promises, enter into the blessings of the Lord more and more each day, claiming them and acting upon them. □

## New Leaders for New Times

**KEY VERSE:** "When the Lord raised them up judges, then the Lord was with the judge."—Judges 2:18

**SELECTED SCRIPTURE:** Judges 2:6,7,11-19

AFTER Moses died, God appointed Joshua in his stead. God said, "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." (Josh. 1:5,6) Joshua was faithful to his charge, and the children of Israel were obedient and therefore the nation was blessed. God dealt with his people under a theocratic type of government; that is, God was the guiding force directing the affairs of the people through his earthly representative, Joshua.

After Joshua died, the Lord apparently continued for a time to bless Israel under the leadership of the elders who were alive and had witnessed the mighty works of the Lord on behalf of Israel. "Israel served the Lord

all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."—Josh. 24:31

In due time the children of Israel asked the Lord, saying, "Who shall go up for us against the Canaanites? . . . And the Lord said, Judah shall go up; behold, I have delivered the land into his hand." (Judg. 1:1,2) So Judah became a leader of Israel. But the account states that the people were disobedient, and in fact very wicked, for they mingled with the heathen, worshiped their gods, and intermarried with them. We read in the account, "The children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them

into the hands of their enemies round about, so that they could not any longer stand before their enemies.”—Judg. 2:11, 13, 14

When the Lord abandoned them, they fell prey to their enemies who enslaved them and abused them. But the Lord heard their cry for relief time after time and “the Lord raised up judges, which delivered them out of the hand of those that spoiled them.” (Judg. 2:16) The term ‘judge’, as used here, does not have the same meaning as we in this day attribute to the word. In Bible usage it means ‘to govern, to vindicate or punish’. These men were representatives of the Lord, and they governed by the power of God. We read, “When the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.”—Judg. 2:18

During this very dark period of Israel’s existence between Joshua and Samuel, thirteen judges are named in the Scriptures, this over a period of approximately 450 years. Finally, when the Prophet Samuel was an old man, he appointed his sons judges over Israel. But they “walked not in his ways, but turned aside

after lucre, and took bribes, and perverted judgment. Then the elders of Israel gathered themselves together, and came to Samuel . . . and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.”—I Sam. 8:1-5

This request by the children of Israel was difficult for Samuel to accept, for he felt that he had been rejected. The account reads, “But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.” (Judg. 8:6-8) Then the Lord gave Samuel instructions how to select a king for the nation of Israel.

The performance of Israel under kings was no better than under judges, which the Apostle Paul tells us illustrates the point that imperfect man cannot keep God’s perfect law. —Rom. 3:19 □

## Called to Be a Champion

**KEY VERSE:** "The angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor."—Judges 6:12

**SELECTED SCRIPTURE:** Judges 6:3-6, 11-16; 7:20, 21

THE lesson today concerns a judge whom the Lord called to deliver the nation of Israel from their oppressors, the Midianites. Because the nation of Israel had been disobedient, the Lord had permitted the Midianites to conquer them and to sorely oppress them, but again the Lord heard their cry and appointed a judge to deliver them. This judge was Gideon. He was a modest man and apparently was honest of heart so that the Lord could deal with him. He had no special training for the task the Lord had for him to do, but after some assurance, he, by faith, relied fully on the overruling providences of the Lord.

When the angel of the Lord first appeared to him, Gideon wanted to be sure to whom he was speaking, so he asked the angel to wait while he prepared a meal. When the meal was set before the angel, he consumed it by fire, touching it with the staff that was in his hand. This

miracle convinced Gideon that it was an angel that had appeared unto him. The first instructions to Gideon were to destroy the altar of Baal where his father worshiped, and to cut down the grove that was by it. In its place he was to erect an altar to the Lord and offer a sacrifice upon it. This caused a confrontation with the Midianites, who demanded that Gideon be delivered to them to be slain. But Gideon's father challenged them to have Baal plead his own case, which of course resulted in the freeing of Gideon, since Baal was not able to respond.

Gideon desired a further assurance that the Lord was with him in this unprecedented and seemingly hopeless undertaking of liberating the children of Israel from the host of Midian, so he requested another sign. He placed a fleece on the grass overnight and asked that the Lord keep the fleece dry and the

grass around it be wet with dew. This the Lord did. Then Gideon asked that the reverse be done, that is, that the fleece be wet with dew and the grass dry. This too was done by the Lord. Gideon, now satisfied that God was with him, was ready to follow implicitly his instructions.

The men of Israel gathered together in support of Gideon, but the Lord told him that there were too many, and so all who were fearful were instructed to return to their homes. Even after this, the Lord said there were too many, and he reduced Gideon's army to three hundred. This, said the Lord, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (Judg. 7:2) Following the Lord's instructions, Gideon "divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." (vs. 16) The men were to surround the camp of Midian at night; then, at the signal from Gideon, they were to break their pitchers and blow the trumpets, and cry, "The sword of the Lord and of Gideon." (vs. 18) Confusion seized the enemy camp. The invaders began to flee, and God began to set the sword of each one against the other in all the camp and they destroyed and defeated themselves.

The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God, and in their zeal in obeying his orders, as an evidence of their strength of faith and confidence in him.

This experience of Israel's has a further spiritual application to those who are endeavoring to walk in the footsteps of Jesus during the Gospel Age. Our captain, the Lord, has given special instructions to those he will specially use in the conflict against evil now in progress. Each one is to follow the example of the captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the Spirit of truth is of God; and, secondly, we must break the pitchers and let our light shine out. The pitchers represent our earthly vessels and the breaking of them represents our consecration even unto death to do the Lord's will. The result will be victory over the evil one, and we will be privileged to share with our Lord the glory of victory in the kingdom. □

## Giving Allegiance to God

**KEY VERSE:** "Gideon said unto them, I will not rule over you, neither shall my son rule over you: The Lord shall rule over you."—Judges 8:23

**SELECTED SCRIPTURE:** Judges 8:22, 23; 9:6-15, 55-57

AFTER the defeat of the Midianites, Israel was grateful and offered to make Gideon king over them and then have the kingdom pass on to his son. But Gideon was aware that God was head over Israel, and only the Lord could establish anyone as king. Therefore he refused the proffered honor. But he did celebrate his victory in a way that was not authorized by the Lord. He requested that the men "give me [him] every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment and did cast therein every man the earrings of his prey." (Judg. 8:24, 25) From the gold, which was a considerable amount, Gideon made an ephod and placed it in the city. Gideon could have had in mind using the ephod in religious ceremonies which, of course, was also unauthorized by God. Regardless

of the use for which it was intended, his conduct was improper. It proved a snare to him and to his family, and an occasion of idolatry to Israel.

After Gideon's death, the people proceeded to renounce the Lord entirely, and to worship Baal as their god. Much of this could have been due to being misled by the golden ephod made by Gideon. The Lord manifested his displeasure, not by giving them into the hand of invaders, but by giving them up to their own base passions. Abimelech, a son of one of the concubines of Gideon, had ambitions to be raised to rulership over Israel, even though Gideon and his family had renounced interest in such a position. In order to succeed in this project, he accused his brethren of intending to seize the government, and to possess it with joint authority. He then pleaded that it would be better to be ruled by one prince than by so many petty

tyrants. In this manner and with the help of his mother's relations, he acquired the government. This all was without merit, nor did he have the capacity to handle such an important position. His assumption of power was in total disregard of the divine law, and in direct opposition to the method which God, the king of Israel, had hitherto employed of raising up rulers of his people, from time to time, as he saw good.

As king, Abimelech took money that had been offered to Baal and in every way used his authority to promote the worship of their new god. He was instrumental in barbarously murdering all the numerous members of the family of Gideon who could possibly give him some opposition in the future. Only one escaped, and this was Jotham. Mount Gerizim was near Shechem, and from it Jotham spoke to the people who were gathered for some public occasion. He called on them to desist from their ungrateful treatment of his father's family and their malicious treatment of him. If they did not hearken to him, he said, they could not expect that God would hear their cry when trouble and distress came upon them.

In speaking to the people, Jotham used a parable, which is

recorded in Judges 9:8-15. In this parable the disinterest and unambitious conduct of Gideon and his other sons, the folly and ingratitude of the Shechemites in making the basest of Gideon's sons their king and in murdering the rest, the presumption and arrogance of Abimelech in coveting such an honor, and the consequences of such an unreasonable and disobedient procedure, are all beautifully illustrated. When Jotham had completed his discourse, he admonished the people that if they felt they had been gracious to Gideon and his descendants and if they felt they were blessed by Abimelech's reign, then they should rejoice. But if not, "let fire come out from Abimelech and devour the men of Shechem, and the house of Millo, and let fire come out from the men of Shechem, and from the house of Millo and devour Abimelech." —Judg. 9:20

Abimelech was passively accepted by the Israelites for a time, but the Shechemites became enraged at the king and arose against him. He was able to destroy all the men of the tower of Shechem by fire, but he himself, after being mortally wounded, was killed by his own armor bearer. Thus the prophecy of Jotham was fulfilled. □

# **Christian Life and Doctrine**

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## **THE BOOK OF BOOKS INTRODUCTION and PART 1**

This series of articles, which will appear in the next several issues of The Dawn magazine, are lessons extracted from a book also published by the Dawn, entitled, "The Book of Books."

### **Introduction**

Many thousands of pages would be required to present a complete commentary on the Bible. "The Book of Books" attempts merely a brief review of the sixty-six books of the Bible with the object of calling attention to its main teachings as they are introduced in the Book of Genesis and reach their climax in the Book of Revelation. We trust that it will be an aid to many in finding the connecting chains of divine truth which run throughout the precious Word.

"The Book of Books" is not a discussion of Christian doctrines as such, but a brief review of the Bible's format, calling attention to the manner in which its theme of redemption and recovery for the sin-cursed and dying race is set forth in its various books, and emphasizing the wonderful harmony of its testimony concerning the divine plan of salvation. Thus, as the review progresses from book to book, repeated mention will be made of the various doctrines of truth, and attention called to the manner in which each inspired writer's testimony harmonizes with what the others say on the same subject.

These comparisons, however, are not projected beyond the books which have been reviewed. For example, aside from a general statement of what the reader will find outlined in the entire Bible, no reference is made to the New Testament writings until the review of the Old Testament books is

completed. In reviewing the last book of the Bible, the Book of Revelation, references are freely made to the preceding books in the belief that by the time the reader reaches this point in the study he will have gained a general idea of what is contained in the entire Bible, and thus will be able to appreciate the marvelous manner in which all its books harmoniously present God's great theme song of redemption through Christ and of restoration for a dying world through the agencies of the messianic kingdom.

## **Man's Creation and Final Destiny**

NO OTHER book in the world has had so many enthusiastic supporters, or has been so greatly misunderstood by its friends, as the Bible. No other book has had so many and such bitter enemies, and has so successfully withstood their attacks. Many have been cruelly persecuted for possessing the Bible, and devious attempts have been made to remove it from circulation. But the Bible still lives, and more copies are now being sold each year than of any other book ever published. It has been translated into all the principal languages.

The Bible has been styled the torch of civilization, and undoubtedly its moral and ethical teachings have done more to influence men and women to live nobler lives than any other book that has ever been written. But the Bible is more than a book of moral and ethical precepts. It is the textbook of Christianity, revealing the Creator's purpose in the creation of man, and the divine plan for his recovery from sin and death.

In the fear-filled world of today there are increasing numbers of Bible believers who are convinced that this peer of all books contains the explanation and points out the solution of the continued world distress with which human wisdom

seems to be so completely unable to cope. This solution to world problems, they believe, is not merely a theory presented by the Bible, but a plan designed by the Creator which, in his own time and way, is being carried out to its ultimate grand conclusion through the administration of a government supported by divine authority and power.

If this is true, no one can afford to be uninformed concerning such a hopeful outlook, or unacquainted with the details pertaining thereto. If such information is contained in the Bible, we will not want to let it gather dust in our bookcase, or lie unopened on the living room table, but will diligently endeavor to become familiar with the message it has for us in this time of world frustration and despair.

But with many, studying the Bible seems a difficult task. These say that they try to study the Bible, but cannot understand it. It all appears to be such a mystery. They may know that such expressions as Golden Rule, the Sermon on the Mount, beating swords into plowshares, and at Christmastime, peace on earth and goodwill toward men, are associated with the Bible; but if asked the circumstances under which they were used, many would be at a loss to answer.

Thousands have found the Bible to be a source of comfort in time of sorrow, and of strength to face the vicissitudes of life; some turn to it daily to find a reassuring message. Certainly the Bible is almost an inexhaustible source of inspiring and consoling thoughts, such as "The Lord is my shepherd; I shall not want." But the Bible can mean much more than this to us if we learn to know it as a whole, and to understand the Creator's plan of the ages which it reveals. To achieve this understanding is the objective of this series of discussions.

### **The Bible Summarized**

What is the Bible? What is its structural makeup, and what great purpose of God toward his human creation is it designed to reveal? The Bible is divided into two main

sections, familiarly known as the Old Testament and the New Testament. These two main sections are subdivided into books. There are sixty-six of these, thirty-nine of which are in the Old Testament, and twenty-seven in the New Testament.

The principal theme of the Bible is the plan of God for the recovery of the human race from sin and death. This great design of God has as its ultimate objective the restoration of mankind to life in a global paradise in which there will be no more sickness, no more pain, no more death. Concerning this we read in the last book of the New Testament that God will “make all things new.”—Rev. 21:5

The need for salvation and restoration is revealed in the early chapters of Genesis, the first book in the Bible, where we are informed of man’s original creation in perfection; of his disobedience to divine law; and his consequent condemnation to death by his Creator. The Bible reveals that because God continued to love man, he sent his Son into the world to be a Redeemer and Savior of the human race.

In order that the Creator’s plan for the recovery of the human race might be accomplished, a resurrection of the dead is necessary; so the Bible sets forth the plan for a resurrection—a hope not envisaged in any other religion in the world. The necessity for the resurrection is established by the divine penalty for sin, which penalty is death; and death, according to the clear teachings of the Bible, is not a gateway into another life, but the absence of life. God said to Adam, “In the day that thou eatest thereof thou shalt surely die.”—Gen. 2:17

In setting forth the loving design of the Creator to restore the sin-cursed and dying race to life, the details of the Bible might, in a general way, be divided into four classifications—doctrinal, historical, inspirational, and prophetic. The doctrinal portions outline the details of the Creator’s plan for the recovery of man from sin and death. The historical parts supply the background of human experience to which the

outworking of the divine plan has been related. The inspirational aspects of the Bible are made up of the promises of God to his people throughout the ages, by which he has assured them of his guiding and sustaining power in their lives, enabling them to be acceptable servants in the doing of his will. The prophetic truths of the Bible are its forecasts of coming events related to the outworking of the divine plan, and of the futile efforts which would be made by men and nations to counterfeit or to thwart the divine designs.

The first seventeen books of the Bible are largely historical. They are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther. Beginning with Genesis, these books record the account of man's creation; his fall into sin and death; the experiences of some who lived in the antediluvian world; the Deluge; God's call to Abraham and the promises made to him; the slavery of Abraham's descendants in the land of Egypt; their deliverance under the leadership of Moses; the giving of the Law at Mount Sinai; the conquest of Canaan; the nation's later exile in Assyria and Babylon; and the return to Canaan in 536 B.C.

The next five books of the Old Testament—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon—are largely devotional and inspirational; although they also contain outstanding prophecies pertaining to developments in the plan of God. This is particularly true of the Book of Psalms.

The remaining seventeen books of the Old Testament are predominantly prophetic in nature, although, as we shall later see, they contain some history as well as precious assurances of God's love and care for his people. These prophetic books of the Old Testament are: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

## **The New Testament**

The first five books of the New Testament—Matthew, Mark, Luke, John and The Acts—are largely historical, four of them being a record of the life and ministry of Jesus, and calling attention to many events in his life which were in direct fulfillment of Old Testament prophecies. In the Book of Acts we are furnished with interesting accounts of the experiences of the apostles and the early Christians as they faced an unbelieving and hostile world.

The next twenty-one books of the New Testament are an admixture of doctrinal and devotional truths. They consist of epistles, or letters, written by certain apostles to various individuals and groups, called churches. These letters are, by name: Romans; I and II Corinthians; Galatians; Ephesians; Philippians; Colossians; I and II Thessalonians; I and II Timothy; Titus; Philemon; Hebrews; James; I and II Peter; I, II, III John; and Jude.

The Revelation, the last book of the Bible, is mostly prophetic, and in its prophecies it reminds us of the great objective of the divine plan, and in beautiful, symbolic language it assures us that a happy day is coming when “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4

While the Bible’s outline of God’s glorious plan for the redemption and recovery of the dying race from death is not set forth in sequential story form, the harmony, and at the same time, the contrast of its first three and the last three chapters is striking. The one describes the original creation of man and his fall from favor with God; the other the renewed or restored creation, with sin and its curse removed.

The three opening chapters show Satan and evil entering the world to deceive and destroy, while the closing chapters reveal Satan’s work undone, and this great deceiver and destroyer himself destroyed. Genesis shows man given a dominion over earth, and then, through sin, the loss of that

dominion; while the last three chapters of the Bible give assurance that this lost dominion is to be restored to man.

The Bible refers constantly to one prominent personage, Jesus, who is set forth as the Son of God. This Son of the Bible's Author is mentioned under various names and titles which, by their united meaning, reveal that Jesus was sent into the world to be, first, the Redeemer of the human race, and later, the Ruler of those whom he ransomed by his own precious blood.

The Old Testament prophets, who wrote under the inspiration of the Holy Spirit, foretold the coming of this great one, the Messiah, while the Spirit-inspired writers of the New Testament confirm the fact that he did come, and that he was crucified on Calvary's cross. They not only record the fact of his death, but explain its purpose of redemption in the divine plan, and that it was in fulfillment of Old Testament prophecies.

The combined testimony of the Bible is that Jesus returns at his second advent to accomplish this glorious consummation of the divine plan of salvation, which will include the resurrection of the dead. The Bible testifies that first to be raised from the dead will be the followers of Jesus. These will reign with him in his kingdom. Then, according to the Bible, there will be a gradual, general awakening from the sleep of death of all mankind, who will be given the privilege of living in the restored paradise forever. The prophecies of the Bible assure us that we are now living at the very threshold of that new age when Jesus, the Prince of Peace, will rule in righteousness for the purpose of restoring mankind to life. □

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THE little birds, as they sip a drop of water, look up to heaven as though to give thanks. Let us look to heaven and give thanks for even the smallest favors. A thankful heart to God for his blessings is the greatest blessing of all.

# Christian Life and Doctrine

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## The Millennial Age and its Covenant

IN THE Heavenly Father's foreknowledge, both the Jewish Age and its arrangement, the Law Covenant, and the Gospel Age and its covenant, the Sarah feature of the Abrahamic Covenant, did a great preparatory work for the Millennial Age, to be structured under the New Covenant.

The ultimate objective of God's dealings with men and the New Covenant arrangement that will accomplish God's purpose of restoring mankind back to perfection, is first stated in the wonderful promise God gave to Abraham. We read in Genesis 22:17,18, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

In this text we see God promised that Abraham would have a seed, and his seed would bless all the nations of the earth. The Apostle Paul in Galatians 3:16 states that Abraham's seed is Christ. The Greek word translated Christ is **christos** which means 'anointed'. He then continues in verses twenty-seven to twenty-nine to tell us, "As many of you as have been baptized into Christ [or have been anointed by the Holy Spirit] have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Therefore, the seed of blessing promised to Abraham is Christ and his church. The work of the Gospel age has been to develop this seed that will be used during the Millennial Age to bless all the nations of the earth.

The Jewish Age also played an important role in developing the complete instrument the Lord will use in bringing his blessings to the world. In a prophecy concerning the beginning of the operation of the New Covenant, the prophet states, "I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment and her converts with righteousness." (Isa. 1:26,27) God has provided that these Ancient Worthies who have already been tried and tested and found worthy of everlasting life, shall, throughout the Millennial Age, serve as the intermediaries between the spiritual kingdom, the Christ, and their subjects, mankind.—Ps. 45:16; Heb. 11:39,40

The Law Covenant also provided a nation of people who, because of the peculiar experiences the Lord permitted them to have, will be especially suited to accept the new government and its laws and be the nucleus or starting point for the kingdom. The kingdom arrangement, although not exactly what they have been looking for, will, nevertheless, be recognized as the fulfillment of wonderful promises stated to them down through the Jewish Age.—Jer. 31:31-34; Acts 3:21

The Apostle Paul in his letter to the Galatians, chapter four, verses twenty-one to thirty-one, reveals by divine revelation the outworking of God's plan through two very important covenants—the Law Covenant, pictured by Hagar, and the grace feature of the Abrahamic Covenant, pictured by Sarah. His purpose was to demonstrate to the Jews what the Old Testament itself taught by means of an allegory—that they (the Jews) were no longer under the Law Covenant but, as the result of a change in dispensations, they were then given the opportunity to come under the Sarah feature of the Abrahamic Covenant. (vss. 21, 30, 31) Because this was the specific problem at hand, we believe the apostle did not want to confuse the matter by considering another of Abraham's

wives who was also a part of the entire allegorical picture, but was not relevant to the time with which he was dealing.

We read in Genesis 24:64-67 that when Abraham's servant accompanied Rebekah into Isaac's presence, Isaac "brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death." (vs. 67) Sarah's tent, we believe, represented the conditions and privileges of that phase of the Abrahamic Covenant which we refer to as the Sarah feature. This came to an end at Sarah's death. Nevertheless, the out-working of that covenant, represented in the union of Isaac and Rebekah (Christ and his church), is accomplished under that arrangement. This would seem to picture the end of the Sarah feature of the Abrahamic Covenant and the end of the work of the Gospel Age.—Isa. 54:2

In the very next chapter (Gen. 25:1-6), we are told that Abraham again took a wife, and her name was Keturah. In carrying forward the principle expounded by Paul under divine inspiration that Abraham's wives pictured covenants, it is only reasonable to conclude that Keturah represented the New Covenant even though she was not mentioned in Galatians 4:21-31. The text continues, stating that she bare Abraham six children. It does not seem very likely that she had the children after the death of Sarah, because of the circumstances of Abraham's age, feebleness, etc., at the time of the birth of Isaac. Even at that age, forty years before the marriage of Isaac, the birth of his son, we are told, was a miracle. The Apostle Paul in Romans 4:19 stated that "being not weak in faith, he considered not his own body **now dead**, when he was about an hundred years old, neither yet the **deadness** of Sarah's womb." The birth of Isaac was made possible by the overruling providence of God. For Abraham to have subsequent children **naturally**, would seem to negate the miraculous birth of Isaac.

The answer to this difficulty, we believe, is found in I Chronicles 1:32,33, where Keturah is listed as Abraham's

(Continued on page 38)

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Minneapolis KTCR 690 9:45 a.m.

### MISSOURI

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

### MONTANA

Kalispell KGEZ 600 9:30 p.m.

### NEW JERSEY

Salem WJIC 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHL D 1270 12:00 noon

### OHIO

Zanesville WHIZ 1240 6:40 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

### TENNESSEE

Memphis WMQM 1480 1:45 p.m.

### TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

### VIRGINIA

Richmond WGGM 7:45 a.m.

### WASHINGTON

Clarkston KCLK 10:00 a.m.

# Radio Broadcast Schedule

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

## WISCONSIN

Milwaukee WZUU 7:00 a.m.

## WYOMING

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

## PUERTO RICO

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

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOC 7:15 a.m.  
 Vancouver, B.C. CJJC 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.  
 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. CKLB 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.  
 Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.  
 CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
 11:15 a.m.

## CEYLON

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

## ITALY

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

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

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

## NEW ZEALAND

Dunedin 4XD 11:45 a.m.  
 Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

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

## SPAIN

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

## TONGA

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

## VIRGIN ISLANDS

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

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## 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.

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# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

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

### CALIFORNIA

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

### FLORIDA

Miami WKID

### GEORGIA

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

### ILLINOIS

Champaign-  
 Decatur-  
 Springfield WBHW

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWS

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBD

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

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

(Continued from page 31)

concubine, seemingly contemporary with Hagar and Sarah. The Hebrew word for concubine is **pilgesh** which has the meaning of 'secondary wife'. In some instances, a concubine was spoken of as a wife. The text also names the sons of Keturah and we find that they are the same as enumerated in Genesis 25:2. The account in Genesis 25:6 emphasizes the difference between Isaac, who was the miracle seed of promise, and the sons of Hagar and Keturah, who, we believe, were the concubines mentioned in this text. The account reads, "But the sons of the **concubines**, which Abraham had, Abraham gave gifts and sent them away from Isaac his son." Why then was it necessary that Abraham take Keturah as a wife? We believe that it was necessary to give her the status of a wife in order that she might fulfill her part in the allegorical picture of Abraham's wives representing covenants.

The children of the concubines totaled seven—Ishmael plus the six children of Keturah. In the allegory, this symbol of completeness could represent all the families of the earth who will receive blessings here on the earth under the New Covenant. Isaac, of course, was set apart from the other sons because he represents the spiritual seed (Christ and his church) who received all Abraham had and was to be the means of fulfilling the Abrahamic Covenant.—Gen. 25:5; Gal. 3:16

This promise of a New Covenant was recorded by the Prophet Jeremiah and quoted by the Apostle Paul in Hebrews the eighth chapter. He introduces the quotation with the thought that Christ will be the Mediator of this New Covenant which is a better covenant established upon better promises, and that the Christ will be a better Mediator. He states it is self-evident the new arrangement is superior because, had the first been faultless, then no place should have been sought for the second. But, "finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the

day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”—Heb. 8:8-12

The New Covenant will differ from the Law Covenant in many ways, but the principal difference will be that the New Covenant is designed to train and educate, and uplift fallen and sinful mankind back to a state of perfection, and in this sense it is a better covenant established upon better promises. This is to be accomplished by the instruments developed during prior ages—the church and the Ancient Worthies. The new arrangement also calls for the binding of Satan so that he will be restrained from deceiving the nations and the people. (Rev. 20:1, 2) This is in contrast with the Law Covenant which required perfect obedience to God's perfect laws, and since man himself was imperfect and subject to Satan's influence, it was impossible for him to be obedient to the terms of the Law Covenant.

The prophet describes obedience to the New Covenant as a process of development: “I will put my laws into their mind, and write them in their hearts.” Since Adam's fall in the Garden of Eden, it has been Satan's laws and influence that have been impressed upon the minds and hearts of the people. The Scriptures suggest that when a man goes into the grave he goes down with the mind he developed during his lifetime and, likewise, he will be resurrected with the same mind. (Eccles. 11:3) The thought is that when he comes out of the grave he will have the same propensities for sin and error that he had when he went into the grave. The work of the kingdom

will be to erase these undesirable tendencies from his consciousness and to write God's laws in his mind and heart.—I Cor. 15:37, 38

The writing of these laws in the hearts and minds of the people implies a process, and this work will be accomplished under the supervision of the Mediator with the help and active participation of the Ancient Worthies who will be the visible agents of the kingdom here on earth. One of the wonderful prophecies that gives us an idea of the tone of the kingdom is in Isaiah 11:2-9: "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his reins. . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The writing of God's laws in the hearts of the people will be greatly aided by the fact that he has promised to pour out his Spirit, first upon the house of Israel, and eventually upon all flesh. The Spirit of the Lord, when given to individuals in the past, has resulted in a measure of enlightenment. We think of Bezaleel, who was commissioned by God to build the Tabernacle. (Exod. 31:1-5) His mind was enlightened "with wisdom and in understanding," and he was given the ability to perform God's purpose. When God's Spirit is poured out upon the nation of Israel, their blindness will be removed and they will discern what God's purposes are, and as a result the great majority of the people will be willing, yea, anxious, to conform to his laws and purposes. One of the beautiful prophecies concerning this is found in Ezekiel 36:25-36, from

which we quote in part: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Another beautiful prophecy concerning the operation of God's Holy Spirit in the kingdom is found in Joel 2:28-32. The Apostle Peter, with miraculous enlightenment, quoted this text in his sermon on the day of Pentecost and indicated that God's promise to pour out his Spirit upon all flesh was having the beginning of its fulfillment at that time. The thought is that the Holy Spirit was having its wonderful effect upon the apostles, and that it would continue to operate as an enlightening influence on the footsteps followers of Jesus down through the Gospel Age. But when the work of the Gospel Age is finished, the effect of his Spirit will be enjoyed by all people to their benefit when it is fulfilled, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."—Acts 2:17

The kingdom will be a theocratic government and its laws will be the laws of God. One of the prophecies quoted previously, states that the people will have a complete knowledge of those laws, and that judgments relative to obedience to those laws will not be based entirely on outward appearances but will be also of the heart. In the second psalm, the prophet states that the Mediator will rule with a rod of iron, meaning that the nations will be ruled by force, if necessary. This will continue until righteous order is established by a general submission to the laws and power of the kingdom. The text states that He shall rule the nations "with a rod of iron; as the vessels of a potter shall they be broken to shivers." (Rev. 2:27) This smiting and breaking properly belongs to the final time of the Day of Jehovah, but the power and rod will still

remain during the Millennial Age. Their use to break and destroy, however, will probably not be necessary, as all open opposition will finally be overthrown in the great climactic time of trouble. (Rev. 19:12-21) It will take the entire Millennial Age to lay justice to the line and righteousness to the plummet in all the little and great affairs of each individual of the human race. All humanity will thus be taught of God by the Mediator, Christ and his church, and their visible representatives, the Ancient Worthies, through education and experiences.

The Apostle Peter, in summarizing the work of the kingdom, quotes from a prophecy of Moses in Deuteronomy 18:19: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23) The Scriptures also tell us that those who do hear that prophet (the Christ) shall be granted everlasting life. Jesus said, "Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) To hear in order that they may live means that they must understand and be obedient to what they have heard.—Rev. 22:17

The Bible tells us that the nation of Israel was prepared to be used in a special way and will have a prominent place at the beginning of the kingdom. One of the beautiful prophecies concerning the role of the nation of Israel is found in Zechariah 8:11-15: "Now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your

hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not, again I have thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.” The thought of the prophecy is that Israel will be a showcase nation, that the blessings will come first to her, and because of her prosperity in material things and in favor with the Lord the other nations of the earth will say, “Come, and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem.”—Mic. 4:2

This was not exactly the role the nation of Israel thought they would have in the kingdom. From the prophecies, they had come to the conclusion that Messiah would be a strong leader and he would deliver them from their oppressors and would establish a world government, with them at the center of authority, and that gradually all the nations of the earth would be drawn into this government, by force, if necessary. They overlooked such prophecies that told of Messiah as being meek and humble, and that it would be first necessary for him to suffer and die and then come into his glory. (Isa. 53) Because of this background they were not able to accept Jesus, and, therefore, as a nation they lost the opportunity of making up the complete number of the church which is to be associated with Jesus in the kingdom work. (Matt. 23:37-39) As indicated in the prophecy in Daniel 9:25-27, God purposed that this favor to them be extended for three-and-one-half years after the death of Jesus; but when this prophetic time had expired, the Lord turned to the Gentiles to complete the number of the church.—Acts 13:43-48; Acts 10:19-48; 15:14

Israel as a nation lost the opportunity extended to them to be associated with Jesus. But a few individual Jews of the nation did accept Jesus as the Messiah and embraced the terms of the Sarah feature of the Abrahamic Covenant and were

brought into the new arrangement. These will be a part of the Christ as the Mediator in the kingdom, but the balance of the nation will come back in the resurrection to enjoy the fruits of the kingdom. The Apostle Paul elaborates on this status of the Jews in Romans 11:25-36, stating that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The apostle here is saying that for the remainder of the Gospel Age, the Jews, as a nation, would be blinded as to their privilege under the Sarah feature of the Abrahamic Covenant, and that during this time the opportunity would be open to the Gentiles to make up the full number of the church.

Then the apostle continues by stating that when the church is complete, the Heavenly Father will again turn his attention to the Jewish nation. (vs. 26) "And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." The deliverer is the completed Christ (Christ and his church), and they that are delivered during the kingdom will learn righteousness. "For this is my covenant unto them [the New Covenant], when I shall take away their sins." (vs. 27) In the subsequent verses of this text the apostle explains that because of the Jews' unbelief, the Gentiles had this opportunity, and because they were to be part of the Christ they would have the privilege of showing mercy, and blessing the Israelites in the kingdom.

In the prophecy of Jeremiah 31:31-34, the prophet states that because the nation was disobedient under the first covenant, he (God) "regarded them not." That is, he cast them off; and the Jews were to remain in this cast-off position until the work of the Gospel Age (or the Sarah feature of the Abrahamic Covenant) was completed. Then he stated, "after those days" he would put his laws into their minds and write them in their hearts through the operation of the New Covenant. The Apostle Paul in Hebrews 10:12-17 confirms this time feature with reference to the establishment of the New Covenant, saying: "But this man [Jesus], after he had offered one sacrifice for sins forever, sat down on the right

hand of God; from henceforth expecting [waiting] till his enemies be made his footstool [until this present evil order which is controlled by Satan is destroyed]. For by one offering he hath perfected forever them that are sanctified [the church will have been tried and tested and perfected during this period of waiting]. Whereof the Holy Spirit also is a witness to us; for after that, he hath said before, This is the covenant that I will make with them **after those days** [the days of the Sarah feature of the Abrahamic Covenant, or the Gospel Age], saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." This promise applies not only to Israel, but to all the families of the earth.

Thus shall God's kingdom come, and his will shall be done on earth, as it is done in heaven. Christ and his church shall reign until every vestige of sin and evidence of Adamic transgression is erased from the minds and the hearts of the people. The Apostle Paul in I Corinthians 15:24-28 states, "He must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is [Adamic] death [as represented in the imperfect minds that all of resurrected mankind will have at the beginning of the kingdom]. Then cometh the end [of his reign; it having accomplished its objective] when he [Christ] shall have delivered up the kingdom to God, even the Father; when he [Christ] shall have put down all [opposing] rule and all authority and power; . . . when all things shall be subdued unto him [the Christ], then shall the Son also himself be subject unto him [the Father] that put all things under him [Christ, for the thousand years], that God may be all in all." □

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The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$3.00.

# **Christian Life and Doctrine**

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## **“A More Excellent Way” —I Corinthians 12:31**

THE Apostle John, endeavoring to express a succinct epitome of God, simply wrote, “God is love.” (I John 4:8) In this description he is not inferring that God is only a principle which finds its highest expression in the hearts of men, but rather, he is affirming that to which the entire Bible attests, that God is the Supreme Being of the universe, whom no man can see (I John 4:12), but visible to us through his works of creation, and the knowledge of his plan and purposes revealed in his Word. These in unison speak gloriously of the wonderful love of our great Creator. Lending to this testimony, John continues in verse nine, “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” This is a reminder of what Jesus said while he was yet in the world. Harking back to the experience of the Israelites in the wilderness, he recalled how, when they were inflicted with a curse of serpents, which bit and killed them by the thousands, God made provision for their salvation by having a brazen serpent raised on a pole and those who looked upon it lived. Jesus said that this was a type of himself; he was to be raised up on a cross to take the sinner’s place in death, to die as a ransom for the life of the entire world of mankind, all having received the deadly sting of the serpent through our first parents in Eden.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son,

that whosoever believeth in him should not perish, but have everlasting life.” (John 3:14-17) We marvel at these words of Jesus, who, while undergoing the very difficult experience of offering his own life as the redemptive sacrifice for man, overshadows his own part by pointing to his Heavenly Father and telling us of the great love of God manifested in providing the sacrifice.

John continues, saying, there is no higher example of love. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [atonement] for our sins.” (I John 4:10) God’s love reached out to a world estranged from him, mankind in many respects having made themselves his enemies, unable to either know or love their Creator. What amazing grace has called us from this world of darkness, and caused the glorious light of the Gospel of Jesus Christ to shine into our hearts, permitting us to become beloved children of God. As enlightened children we must give heed to the example of our Heavenly Father, and learn from him. Jesus stated the matter quite plainly in his Sermon on the Mount. “But I say unto you [Jesus’ disciples], Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: **that ye may be the children of your Father which is in heaven.**” Enlarging on this thought with strong appeal to logic, the apostle declares in I John 4:11, “Beloved, if God so loved us, we ought also to love one another.”

Leading up to our theme text, the Apostle Paul had been discussing the matter of unity in the Early Church. He referred to the fact that unity at that time depended to a large extent upon unique gifts the Lord had bestowed upon them through the power of the Holy Spirit. These, in addition to apostles, evangelists, teachers, pastors, he enumerates as the gifts of tongues, healings, power to perform miracles, and power to interpret. (I Cor. 12:28-30) Paul expresses the thought that these various gifts, supernaturally received

through the power of his Holy Spirit, were intended to minister to the church for their benefit as a whole.

Special gifts of teaching and imparting the knowledge of God's Word were very much needed by the brethren in those days. The Early Church had no Bibles or other textbooks; the synagogues, not generally open to them, limited their access to the Old Testament Scriptures, and the New Testament, as such, was not yet in existence. No doubt very few were naturally endowed with teaching skills, and those who were, had few references and aids for personal study. This was true even among the apostles. Only the power of God could make up for this lack and give them the ability to teach, and to learn.

The assembling of themselves in meetings was vitally important, because it was there that the gifts individually received could become mutually beneficial to all. Those who were authorized to teach could impart the reading of scripture; others could interpret what was stated; still others with the gift of tongues, could repeat the lesson to those of another language or dialect. The gifts of performing miracles and healing were especially helpful in their witnessing, as a means of authenticating them as God's messengers, and relating their work as associated with that which Jesus did. In the absence of printing, radio, television, motion picture, slide projection, etc., as an adjunct to public speaking, these gifts served effectively in catching the interest of those God was calling into their fellowship.

It is evident that under this arrangement the brethren were very much dependent upon one another through their ecclesia association for spiritual growth and development. This mutual dependency, Paul described as being similar to the human body, in that its health and growth was contingent upon the function and cooperation of every part. (I Cor. 12:14-27) "The eye cannot say unto the hand, I have no need of thee." (vs. 21) Consider how limited would be the use of

the hands if one could not see to direct their activity, or if crippled and impaired in moving about easily. The full weight of this illustration Paul brings to bear in his letter to the brethren at Ephesus, to whom he wrote: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ."—Eph. 4:11-13

A very salient point of this scripture is expressed in the phrase, "The unity of the faith." Vital to any concept of unity is a common understanding of purpose. To the Lord's people, their oneness of purpose is defined in the doctrines of truth. It is shared in the hope of the high calling. It is found in a common participation of the redemptive benefits of Jesus' death and resurrection. The true kingdom hope is a tie that binds our hearts in Christian love. The apostle continues, in verses fifteen and sixteen, to say that it is our association together in this truth, speaking the truth, which stimulates our growth and development in Christ. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Consistent with this scriptural objective, the brethren of Corinth were informed that the miraculous manner in which God's acceptance was shown through the bestowing of these special gifts of the Spirit to those who had consecrated themselves as followers of Christ, and the importance of these gifts to their fellowship in the faith would in time lead them to a better basis of unity, "a more excellent way."—I Cor. 12:31

“Though I speak with the tongues of men and of angels [as God’s messenger], and have not charity, . . . it profiteth me nothing.” (I Cor. 13:1,3) This more excellent way went beyond the desire for those evidences of the Spirit in gifts and talents which were at God’s disposal, and involved what he called the “fruits” of the same Spirit, acquired through the gradual growth and development of faith, hope, and love—the true essence of the Holy Spirit to be striven for. This quality, which is necessary as a basis of character, and which makes any or all service acceptable and esteemed by God, is love. If love is not the motivation of service, then the greatest zeal, richest rhetoric, finest eloquence, greatest expounding of mysteries, study and knowledge, Paul says would pass for nothing. Even faith, in a large degree, would count for little if deep in our hearts God could not see love. Giving of one’s possessions to feed the poor, and great suffering and sacrifice, “giving our bodies to be burned,” martyrdom in the name of Christ, would pass for nought, except in the deep recesses of the heart God could see that the moving consideration was love.

What, then, is love—this wonderful quality without which nothing is acceptable in the sight of God? The apostle defines it in the practical terms of everyday Christian living in I Corinthians, chapter thirteen.

**Love suffereth long.** Love is patient with the weaknesses and imperfections of others.

**Love is kind.** It has been said, “I shall pass through this world but once; any kindness I can show, let me not neglect it, for I shall not pass this way again.”

**Love envieth not.** Love is generous, and rejoices in the prosperity of others.

**Love vaunteth not itself.** Love is humble, and acknowledges that every good gift comes from God.

**Love doth not behave itself unseemly.** Love is expressed in polite and courteous conduct toward others.

**Love seeketh not her own.** Love is unselfish.

**Love is not easily provoked.** Love is good-tempered, not easily provoked to anger—and then not without good cause.

**Love thinketh no evil.** Love is guileless. Love seeks to interpret the words and conduct of others in a charitable way.

**Love rejoices not in iniquity.** Love is sincere in its motives, seeks uprightness in conduct, and is grieved by sin and evil.

**Love rejoices in the truth.** Love takes great pleasure in all truth, but especially the truth revealed in God's Word.

**Love beareth all things.** Love is both willing and able to endure all things for the cause of God—reproaches, losses, and even death.

**Love believeth all things.** Love is not suspicious by nature, but, on the contrary, is disposed to be trustful.

**Love hopeth all things.** Love is not easily discouraged.

**Love endureth all things.** The spirit of love knows no despair. It has an anchor which enters into that which is within the veil.—Heb. 6:19

The apostle says these qualities, which so well define for us the exercise of love, will never fail or cease to be. They remain as the evidences of his Holy Spirit working in the hearts and minds of his people and form the fabric of unity which has knit his people together throughout the age, continuing so today, and will endure forever.

On the other hand, he goes on to say that the gifts of the Spirit which were so necessary to the instruction of the Lord's people in the Early Church, would in time "vanish away," giving way to a better method of instruction "when that which is perfect [complete] is come." We believe this is a reference to the writing and compiling of the New Testament, which at its completion, supplanted the need of those early methods of instruction when the church was in its infancy. The Bible in its entirety is the Truth, the "truth which we speak in love" when we bring our lives into active

compliance with its precepts and teachings. In Malachi 3:16 it is prophesied that those who "reverenced the Lord spake often one to another, and the Lord hearkened and heard." The Lord has so arranged at this end of the age, even as he did with the Early Church, that it would be through the intertwining of our lives because of a common interest in the truth that he would "make increase of the body unto the edifying of itself in love." Perhaps it was somewhat in a prophetic way that the Apostle Paul wrote in Hebrews 10:25, "Not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more as ye see the day approaching." Nineteen hundred years ago it was seldom, no doubt, that brethren would meet other brethren who lived more than a few miles away. And then, often, that meeting was in secret for fear of the authorities. Think of the change in our day, when the complete Bible is available in every language, when the many helps, study aids, and truth commentaries are so readily at hand for our use, when the truth can go forth as a witness through the sophisticated mediums of our day, when relatively inexpensive, very rapid travel is a common thing, when in most areas of the world the freedom of meeting and worship is protected by law. Surely, the Lord has made it increasingly easier and possible now on a global scale for us to assemble ourselves and work together, even so much the more as we see the day approaching.

While the need for the special gifts to the church has long since passed away, our need for each other has not changed. Our meetings are still an important source for our constant learning. They still provide that comfort and strength which is unique to the brotherhood of Christ. They give us the thrill of being and belonging in the family of God, of sharing in the rich fruitage that God's truth has brought forth in a place where we can speak the truth in love.

As we thus speak more often one to another, may the love which so characterizes our Heavenly Father grow and be

reflected in our association as children of God. And for us as the family of God, may the simple, practical expressions of love stated in these texts by our loving Apostle Paul, indeed be a more excellent way. "And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]."—I Cor. 13:13 □



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# Encouraging Letters

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## Moments of Serenity

Dear People of The Dawn: For many years I have received your magazine, and have recently been watching your television broadcast on Sunday mornings. I realize that this life we now live was never meant to be one of continual happiness and bliss, and am grateful for the moments of serenity which your information has given me. Please accept my enclosed donation to further your good works. Sincerely.—OH

## Grateful for Knowledge

Dear Sirs: Enclosed is my gift for October. I am very grateful for the knowledge of the Bible that I have gained through your publications. My friends say they cannot understand much of the Bible, but still wonder why I don't believe the traditional church teachings. Most of them have never heard anything else, so believe anything outside nominal Christianity is false. I sometimes wonder what my belief would have been (if any) had I not heard "Frank and Ernest" years ago. I believe the Middle East will be more unstable now with Sadat's passing. A friend told me today that it

looks as though the world is falling apart. How glad I am to know the reason! Sincerely yours.—IN

## "True and Wise"

Dear Friends in Christ: Greetings to you! At this time I am studying your literature, and find it true and wise. For a long time I was searching for the true Gospel, but the many churches of this world are in confusion. God bless you for this great light! I already have some of your literature, which I am giving out, and I will be sending for more soon. God be with you! "Above all things, hold fast that which is good!" (I Thess. 5:21) Your brother in Christ.—West Indies

## Questions Answered

Dear Sirs in Christ: Thank you for reminding me it is time to renew my Dawn subscription, for which I enclose a check. I look forward to The Dawn magazine each month. It has become a way of life for me. Innumerable questions about life and death have been answered through The Dawn. God bless your continued work!—OH

### **The "Real" Truth**

Gentlemen: I have just received the *March Dawn*, and I was eager as ever for it. It is such a wonderful book, the real truth, in harmony with the Word of the Heavenly Father and our precious Saviour. We will continue to praise their names for eternity! May the Lord bless you abundantly.—England

### **Seeking Further Enlightenment**

Dear Sirs: Having immensely profited by the reading of your booklet, "The Kingdom of God," it having answered many of my long-held questions, I now seek further enlightenment in "the way" by requesting whatever booklets and other literature are available, as shown at the end of this very enlightening booklet. I am anxious to read them all, and to pass them on to others. Yours in Christ Jesus.—CA

### **Happy to Know Truth**

Dear Sirs: I love the name "Hope." Ten years ago I lost my loving wife after thirty years of a very happy life. When she died I saw nothing for me but death, until one evening when I came home from work. The little booklet "Hope" was on my front porch. Who sent it, or where it

came from I will never know. But I do know that through reading it I am happy to know that I will meet her again. I didn't know the truth as I do today. I thank God for all of you. Because *The Dawn* has paved the way, I'm not afraid to die. I could not say this ten years ago. I thank God for Jesus, who has freed all of us from the prisonhouse of death. Praise God, I am happy to know that everlasting life awaits all of us, and is free to all that believe that Jesus is the resurrection and the life. Please excuse my mistakes, and poor writing. May God continue to bless all of you. Yours in Christ.—OH

### **Request from Minister**

Dear Friends: Recently I became aware of your Christian service to the bereaved through one of our members who received your little booklet entitled "Hope." I found the reading of it to be of great benefit to my friend, and examination showed it to be well based biblically. Would it be possible for you to send me ten copies of this booklet to share with others in the congregation? I would also like to have the booklet entitled "God and Reason," if you will send me a copy. Thank you, and may God bless you for your ministry. In Christ's service.—IL □

# Test Your Knowledge

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## How Many of These Bible Questions Can You Answer?

1. What Old Testament character was called "a preacher of righteousness," and with what great event is he associated?
2. Who are commonly known as the major prophets?
3. What disaster overtook the army of Egypt as it pursued the fleeing Israelites?
4. Complete this scripture passage: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, . . ."
5. You have heard the expression: "He is the voice of one crying in the wilderness." What is its origin in the Bible?
6. Have we definite proof that Jesus believed the story of Jonah and the whale? What was pictured by Jonah's experience?
7. What is the fourth commandment?
8. Which is correct? (a) There has always been sickness in the human body and the time will never come when earth's inhabitants will not sicken and die, or (b) Sickness came into man's body through his fall into sin, but the time will come when earth's inhabitants will not be sick or suffer pain and death.
9. Jesus was "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26) Was Mary, his mother, also perfect and without sin?
10. Has the world ever come to an end in the past ages?
11. What scripture proves that God was not created?
12. When the Israelites fought the Amalekites at Rephidim the tide of battle changed as Moses raised or lowered his hand. Who held up Moses' hands until the battle was won? Who led the army of Israel?
13. What book in the Bible records the following prophecy? "He will swallow up death in victory; and . . . will wipe away tears from off all faces; and the rebuke of his people shall he take away off all the earth. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: . . . We will be glad and rejoice in his salvation."

(Answers on Page 62)

# Talking Things Over

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## Thanksgiving—1982

**“O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.”—Psalm 117**

SINCE the Pilgrim Fathers came to America to escape persecution in the old world and to be free to worship God according to the dictates of their consciences, it has been customary to devote a day near the close of harvest time to the giving of thanks to the Lord for all his manifold blessings. Thanksgiving to God surely is appropriate, and there is much for which all people, not only in America, but in all other countries as well, could properly give thanks—even now—if they had it in their hearts to do so. However, while Thanksgiving Day will be observed this year in America as usual, millions will find it difficult to be thankful in view of the hardships imposed upon them by a recession resulting in economic difficulties and unemployment.

And if the spirit of thanksgiving this year will not be as spontaneous here in America as in former times, what about in those other countries which are much less favorably situated? It is a dark picture for them and one which tends to cast doubts in the minds of many who are not privileged to view it from the standpoint of God's Word. The nations generally know little or nothing about the truth of the Lord mentioned in our text, hence millions who grope on in darkness will not find it in their hearts to give thanks unto the Lord, for they do not know that he is good, and that his mercy endureth forever.—Ps. 118:1

But how different it will be with those who, understanding the truth of God's plan, know that he truly is good, and that despite outward appearances to the contrary, his merciful kindness is great toward us even now, and will be manifested toward all nations in due time. Our thankfulness, should not be merely on account of what he is doing for us at the present time, but also because of what we know he will do later for all the nations in fulfillment of his promises to bless them through the seed of Abraham. We can be thankful because we know that the people of all nations will yet be thankful, and will say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

The very conditions in the world today which make it difficult for many to feel especially thankful, furnish Christians who know the plan of God with additional reasons for giving thanks. Jesus, in referring to the time in which we are living, said to his followers, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) We do not lift up our heads with thanksgiving because the world is suffering, but rather because we know that as a result of the establishment of Christ's kingdom, universal peace and joy is to be realized by all mankind. It is a selfish thanksgiving, indeed, that rejoices in the possession of more and greater blessings than others enjoy.

Yes, a day of special thanksgiving is appropriate, but to the Christian, every day should be characterized by the spirit of thanksgiving. And what is true thanksgiving? Is it merely a lip service of praise to God, voiced perhaps in song, or in oral testimony before the Lord's people? These are undoubtedly proper ways of giving thanks, but true appreciation for the Lord's goodness does not end with these pleasantries of the Christian life. David mentions a further method of giving thanks which we think is well to remember. He says, "I will offer to thee the sacrifice of thanksgiving, and will call upon

the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.”—Ps. 116:17,18

Earlier in this same psalm, David expresses a similar thought, but a little more in detail, saying, “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints.” (Ps. 116:12-15) The thought here is clear, namely, that paying our vows unto the Lord as an expression of our thankfulness to him for all his benefits, results in our death—the death of his saints.

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down his life for us. Paul describes this as being planted together in his death. The Master’s death was sacrificial, that is, he died for others, for all mankind; and we are given the opportunity of showing our appreciation for this by similarly laying down our lives for others. And, in doing this, we are given the assurance that our sacrifice is holy and acceptable unto God and our reasonable service.—Rom. 6:3-5; 12:1

So it is, that paying our vows of consecration and devotion to the Lord becomes truly a sacrifice of thanksgiving—a day-by-day expression of our gratitude to God for all of his lovingkindness to us. It is not merely a lip service of praise, but a life-song of gratitude which finds expression in a daily laying down and giving up of temporal advantages, physical comforts, material wealth and earthly joys, that others may know of the abiding mercy and love of our God.

This is the thought expressed in Hebrews 13:15,16, which reads: “By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and communicate forget not: for with such sacrifices God is well pleased.” To do good

and to communicate—this is the true expression of thanksgiving; for, after all, we give thanks for what the Lord has done for us, and how could we more fittingly express our appreciation than by giving to others. To communicate also means to participate and in this sense also it is clear that the apostle intended to suggest activity in promulgating the Gospel and in service. Paul says that as we have opportunity we should “do good unto all men,” but “especially unto them who are of the household of faith.” (Gal. 6:10) While we should not overlook the needs of the brethren along material lines, yet the greatest good we can do them is along spiritual lines, communicating to them the precious truths of God’s Word that they may be enlightened and comforted thereby. Thus the sacrifice of our lips is not only a song of praise to God but a melody of cheer and hope to others.

And when we consider the household of faith whom we should specially serve, let us not conclude that the work of gathering the wheat is over. We know that some the Lord will have in his household are yet to be reached with the truth. Or, possibly, some who were reached years ago are now isolated from their brethren and discouraged, hence specially in need of our help. It will cost time and effort and means to reach these with the message that helps us so much in these dark days. But the greater the effort, the richer the blessing will be in our own hearts, and the more we will have for which to continue giving thanks.

Yes, brethren, the causes for thanksgiving increase in proportion to our efforts to imitate the spirit manifested by God in doing things for us. Truly, “There is that scattereth, and yet increaseth,” and conversely it will be found that to withhold more than is meet, “tendeth to poverty.” (Prov. 11:24) The spiritually rich are those who sacrifice much to enrich others; and how poor indeed are those who think chiefly of self, and whose characters are blighted with a spiritual pride in the erroneous thought that God cares only for them and their immediate friends.

The followers of the Master are now in training for the future blessing of all nations, which blessing will be showered upon the people as an expression of God's love for them. To be prepared for such work it is necessary to partake of the same spirit of love that prompted the divine Author of salvation to make such a loving plan. Certainly we cannot be self-centered **now**, and loving **then**. We must prove now that the Lord's way of love is the right way, and this we do by serving an apprenticeship in the blessed art of doing for others, and in turn, experience the joy that comes to those who unselfishly lay down their lives that their fellows may be blessed.

Your brethren of The Dawn are specially thankful for the privilege they have enjoyed of cooperating with so many of the brethren in an endeavor to communicate the life-giving message of the truth to others. May this spirit of thanksgiving abound yet more and more in all of us. □



## Weekly Prayer Meeting Texts

**NOVEMBER 4**—He made himself of no reputation, and took upon him the form of a servant.—Philippians 2:7 (Z '00-318 Hymn 167)

**NOVEMBER 11**—Giving all diligence, add to your faith virtue [fortitude].—II Peter 1:5 (Z '04-10 Hymn 197)

**NOVEMBER 18**—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7 (Z '97-120 Hymn 294)

**NOVEMBER 25**—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.—James 1:13 (Z '04-7 Hymn 67)

# Answers to Test Your Knowledge Questions

(See Page 56 for Questions)

1. Noah. The Flood.—II Pet. 2:5
2. Isaiah, Jeremiah, Ezekiel and Daniel.
3. The waters of the Red Sea engulfed them. The waters first parted to allow the Israelites to pass over dry shod.—Exod. 14
4. “. . . both of the just and unjust.” (Acts 24:15) Under the benefactions of the kingdom the unjust will be given a favorable opportunity to secure everlasting life.
5. John 1:23. John the Baptist applied the expression to himself. It is now often applied to one whose instruction goes unheeded.
6. Yes. Matthew 12:40: “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Here our Lord states that it was a sign of his own death and entombment.
7. “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath.”—Exod. 20:8-11
8. (b) is correct. (Rev. 21:3,4) “The inhabitant shall not say, I am sick.”—Isa. 33:24
9. No, as a descendant of father Adam she was under the penalty of sin and death. (Rom. 5:12) Her faith and lineage were the reasons why God favored her for the birth of our Savior.
10. Yes, at the time of the Flood. “The world that then was, being overflowed with water, perished.” (II Pet. 3:6) This does not refer to the earth, which “abideth forever.”—Eccles. 1:4; Isa. 45:18
11. Isaiah 57:15 states that God is “the high and lofty one that inhabiteth eternity.” Psalm 90:2 declares, “Even from everlasting to everlasting, thou art God.”
12. Aaron and Hur held up Moses’ hands, while Joshua fought the battle.—Exod. 17:8-13
13. Isaiah 25:8,9. This is another prophecy that tells of the blessings of the coming kingdom, and of the way the people will rejoice when his kingdom is established and God’s will is done on earth as in heaven. □

# Speakers' Appointments

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## 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.

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<b>P. HATGIS</b>		<b>E. K. PENROSE</b>	
Detroit, MI	October 24	Lynchburg, VA	November 3
		Virginia Beach, VA	4
<b>G. JEUCK</b>		Richmond, VA	7
Detroit, MI	November 21	Washington, D.C.	8
Middletown, NY	28	Allentown, PA	10
<b>K. NAIL</b>		West Newton, PA	17
Portland, ME	November 1	Fairmont, WV	18
Pottstown, PA	7	<b>L. POST</b>	
Philadelphia, PA	7	Washington, D.C.	November 7
		Jersey City, NJ	20, 21
<b>G. PASSIOS</b>		<b>J. TATE</b>	
Allentown, PA	November 28	Sayville, NY	November 7

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## ENGLISH RECORDED LECTURE SERVICE

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

Mrs. P. Stracy  
3 Hillgrove Avenue  
Yeovil, Somerset  
England BA202LP

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# Conventions

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**NEW HAVEN, CT, November 14**—West Haven Italian-American Civic Association, 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden 06518

**JERSEY CITY, NJ, November 20, 21**—(New location) Masonic Temple, 1912 Morris Ave., Union. Mrs. C. Teklinski, 84 Arthur St., Ridgefield Park 07660  
Phone: (201) 440-0925

**CHICAGO, IL, November 28**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison 60101  
Phone: (312) 543-5735

**DETROIT, MI, November 28**—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

**MIAMI, FL, December 11, 12**—Simpson Park, 55 S.W. 17th Rd. Mrs. Dan Kienast, 14825 N.E. 7th Ct. 33161 Phone: (305) 945-2081

**PHOENIX, AZ, January 1, 2, 3**—Quality Inn, 2420 W. Thomas Rd. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

**ST. PETERSBURG, FL, January 9**—Heilman Mobile Home Park, Recreation Hall, 8300 Seminole Blvd., Seminole.

**PALO ALTO, CA, January 22, 23**—(New Location) San Jose Masonic Lodge, 2500 Masonic Dr., San Jose. Mrs. Irene Altuvilla, 1201 Sycamore Ter., Space 67, Sunnyvale 94086

**SACRAMENTO, CA, February 19, 20**—(New Location) Sierra Inn, 2600 Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Ave. Phone: (916) 457-0569



## Obituaries

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**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 Martha Robinson, Methuen, MA—August 15. Age, 88.  
Brother Peter Sopol, Vancouver, B.C.—September 8. Age, 69.  
Sister Winifred Mills, Barrington, NH—September 20. Age, 90.  
Sister Frieda Müller, Germany—September 17. Age, 79.  
Brother Allan Clark, Oklahoma City, OK—September 30. Age, 74.  
Brother John Matusz, Pleasantville, NJ—October 3. Age, 89.