

The Dawn

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Highlights of Dawn

To Be Testified in Due Time

“For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—1 Tim. 2:5,6

THE Bible abounds in glorious promises of the coming of a grand new world of peace and plenty, in which every man will praise and reverence his great Creator and love his neighbor as himself. It foretells a world wherein there will be no wars, no poverty, no strife, no sickness, no more tears, sorrow, or crying—and, best of all, no more death. These promises have been the hope and strength of all mankind ever since sin and death first entered the world, destroying the peace and beauty of man's lovely Garden of Eden.—Isa. 35:1-10; 65:17-25; Jer. 31:31-34; Rev. 21:1-4; Mic. 4:1-5

From the very beginning God permitted a dim ray of hope to cheer the hearts of his newly created, sorrowing pair. He indicated that the seed of the woman would eventually destroy the one who had brought about man's downfall and would thus end all his evil works. This statement vaguely suggested that somehow, in his wisdom, love, and justice, and in his own due time, a means would be found whereby happiness, peace, and life would be restored to the human race.

Some two thousand years went by before God added substance to this obscure suggestion. When Abraham demonstrated his faith by his willingness to offer his son Isaac in sacrifice, Jehovah God made a wonderful promise to

him. He said, "By myself have I sworn . . . because thou hast done this thing, and hast not withheld thy son, thine only son: that . . . in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:15-18

Lacking though it was in details as to how this vast project was to be accomplished, here at last was a definite promise that carried grand and joyous prospects for the entire dying human race. If all the families of the earth were to be blessed, then of necessity there would first have to be a resurrection of all the dead. If all the families of the earth were to be truly blessed, then sickness, sin, and suffering would have to be abolished forever from the face of the earth. There could be no more wars, no more strife, no more poverty—and no more death. Love and patience and benevolence would flow from the heart of every grateful human being toward equally grateful neighbors. How the hopes of the suffering, dying race must have soared as word of this precious promise was spread abroad!

But, once more, long centuries came and went. True, God's holy prophets meantime painted glorious pictures of that coming new world and recorded inspired identifications of the One through whom these promised blessings would come. And Jehovah God prepared types and shadows that would later explain and clarify the development of his wise and just and loving plan of salvation. But down through the years man continued to live a short space, to suffer, and eventually to go into the grave. And thus, another long two thousand years passed by.

At last the long-heralded, long-awaited Messiah of promise arrived on the scene. That he was truly the Messiah who would redeem mankind was demonstrated by the miracles he performed, even as foretold by God's holy prophets of old. That he was truly the promised Seed who would bless all the families of the earth was later confirmed by the Apostle Paul, who wrote: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of

one, And to thy Seed, which is Christ.”—Isa. 61:1; Gal. 3:8,16

Again, the hopes of the few who believed in Jesus as the promised One who would bring life and blessings to the world were revived. Again, their hopes were blighted, when their Savior died on Calvary’s cross.

While Jesus was teaching his disciples, he had tried to prepare them against this disappointment. Matthew writes, “From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” (Matt. 16:21) In explanation of the need for him to die in order that the world might be redeemed, he said, “I will give . . . my flesh . . . for the life of the world.”—John 6:51

When father Adam was placed in the Garden of Eden, he was a perfect human being and possessed the capability of fully obeying God’s instructions. He disobeyed and was justly condemned to death; and the entire human race, who were in his loins, lost life. Had God excused Adam’s disobedience, justice would have been violated, and thus God’s future pronouncements, of whatever character, could henceforth not be trusted.

The Apostle Paul wrote, “By one man sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned.” (Rom. 5:12) To recover father Adam (and the entire human race) from the penalty of death, God’s justice required that a propitiation be made. Jesus Christ, by dying on the cross, became that propitiation. The Apostle John wrote, “Jesus Christ the righteous . . . is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—1 John 2:1,2

Paul explained the philosophy of this transaction in a letter to Timothy, wherein he wrote, “The **man** Christ Jesus . . .

gave himself a ransom for all, to be testified in due time.” (1 Tim. 2:5,6) The English word “ransom” in this text is translated from the Greek word **antilutron**, which carries the meaning of being a “corresponding price”. Adam, a **perfect man**, had sinned and was justly condemned to death; justice required that a **corresponding price** be paid to bring about Adam’s redemption. The **perfect man** Jesus, who was “holy, harmless, undefiled, separate from sinners,” offered himself as that corresponding price. Thus Paul wrote, “By one man’s disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous.”—Heb. 7:26; Rom. 5:18,19

But Jesus, the foretold Everlasting Father, the prophetic bringer of everlasting life, died as man’s Redeemer almost two thousand years ago. Yet to this very day men continue to be born, to live a while, and to go down into death. That promised time when all men would live forever in love and righteousness, with each showing justice toward his neighbor, still eludes man’s grasp, as sickness and suffering, crime and corruption, violence and gross immorality pervade the social fabric of the entire world.

It requires but little knowledge of history to learn that man has suffered every imaginable affliction since the time he was expelled from the Garden of Eden. Troubles, as such, are not new to man. But since the beginning of this present century, the world has become increasingly agitated and distressed, and man is experiencing today, along with all the old troubles of past millennia, **new** troubles—troubles which are of a character and magnitude he never before encountered and with which he seems unable to come to grips.

Never before in the history of the world has civilization been threatened with utter destruction as it is today by nuclear bombs, the possession of which is becoming ever more widespread. Never before has a devastating international monetary collapse been possible as it is today, with the financial stability of the leading nations of the world

intertwined with, and dependent upon, that of other nations. Never before have the atmosphere, lands, and waters of earth been defiled with disease- and death-laden pollutants as today. Never before has a worldwide energy crisis faced the nations in the way it now does, resulting from the almost universal adoption of oil as the basic source of power for production, transportation, and day-to-day living.

To a greater or lesser extent all these problems are related to the so-called population explosion, which in itself is another "never before" development, unique to the day in which we are living. As population increases, nations strike out aggressively for new land areas and new raw resources; industrial and agricultural production must be increased to feed, clothe, and house the growing population, while the associated pollution problems likewise increase. And, to protect themselves from encroachment or subjugation by nations seeking to provide for the growing needs of their own people, the neighboring nations in turn waste precious resources of substance and money on ever more powerful, destructive, and satanic war materials and equipment.

In the world today a growing sense of helplessness and disaster gnaws at the hearts of all the people, great and small alike. Such is the present condition of the world. Former Secretary of State Henry Kissinger recently stated, "We are sliding toward a world out of control. . . . We are losing our ability to manage our problems." Increasing numbers of thoughtful people, even dedicated believers in the Bible, are becoming puzzled and distressed. If Jesus came to eliminate the curse of death and establish that grand new day of peace and love, that world wherein dwelleth righteousness, so beautifully described by the holy prophets of old, why, they ask, is the world in such a distressing plight? When, if ever, will Christians have the answer to the prayer that was taught to them by Jesus, "Thy kingdom come, Thy will be done in earth, as it is in heaven"?

It was in this kind of world that Mr. Carter became president of the United States in 1976—a world that in just the past seven decades has produced two world wars and many lesser ones, a great depression, the proliferation of nuclear weaponry, vastly increased expenditures for war materials by the nations of the world, problems of waste disposal, fears of impending starvation for millions of people in various parts of the world, the virtual enslavement of much of Eastern Europe, and the callous murder of six million Jews in Central Europe.

These and other present-day problems, national and international, have frequently been attacked by others in high places, whose task it has been to try to solve them but whose efforts have met with little apparent success. It seems quite clear, however, that Mr. Carter, who calls himself a "born-again Christian," came to the powerful office of the presidency in full confidence that, with the help and direction of the Lord, he would be able to handle these problems without too much difficulty. To his credit, Mr. Carter demonstrated many times that he is not ashamed of being known as a praying Christian, and few would doubt that he has indeed besought the Lord's instruction in all those difficult decisions any president must make.

After Mr. Carter has spent more than three years in office, wrestling with the problems of state, what do we find? We find a man whose frustration is obvious to all. The SALT agreement with the Soviets, which had seemed to hold such promise for a more peaceful world, is in a shambles, and the nuclear arms race is once again proceeding in earnest. He has failed to persuade Russia to withdraw her armies from Afghanistan. American hostages are still being held in Iran. Russia's military forces are still in Cuba. Mr. Carter's belated efforts to control inflation have yet to prove effective. What he had hoped would be the chief accomplishment of his administration and perhaps earn him an honored place in history have been his efforts to arrange a peace treaty in the

Mid-East between Israel and her Arab neighbors and possibly preserve the peace of the rest of the world. While these efforts had at first appeared encouraging, there have surfaced between the parties differences which seem well-nigh impossible to reconcile. And then came the latest in a long line of frustrations for Mr. Carter—the failure of the attempt to rescue the American hostages held in Iran.

Most of Mr. Carter's fellow citizens would agree that in all these matters he was sincerely trying to administer his powerful office as a Christian should. And few would deny that he sought the Lord's help and guidance in all these affairs.

In a column in Time magazine (April 21, 1980), under the heading "Too Good a Samaritan," while observing Mr. Carter's dismal record in coping with these difficult problems, writer Hugh Sidey states: "It may come to pass that the Bible will be recognized as a dubious guide to the exercise of power. The Bible, is, of course, President Carter's basic manual. Were he more inclined to the thunder of the Old Testament, the U.S. might have a better global position. But Carter runs to the New Testament, wherein the meek inherit the world, turn the other cheek, love enemies, are first by being last, and find strength made perfect in weakness.

"In personal terms, there is no better instruction. However, the Good Samaritan on the dangerous road of modern leadership who stops too long to minister to a few fallen persons (the hostages) may harm his nation—or never get to his destination. Turning away from evil (the Shah) may invite a greater evil (the Ayatullah Khomeini). Soviet Defense Minister Dmitri F. Ustinov seems to be inheriting more of the world than are the meek."

The writer goes on to suggest that there are times in the presidential life "when the larger realities of the world require [the president] to risk lives and fortunes. . . . Carter clings to his conviction that there must be a way through prayer and good will to let the cup pass."

Well, what can we say to that? Is there really no point in seeking the Lord's help and guidance in solving human problems? Is God not listening to the earnest prayers of his human creatures? And what about all those glowing promises of a wonderful new world of peace, plenty, justice, and everlasting life that the Bible so beautifully and convincingly records and which Christians hold dear as foretelling the establishment in the earth of Christ's kingdom?

God's interest and concern for all his human creatures is unfailing and unchanging, and his loving promises on their behalf are firm forever. The merciful Heavenly Father has designed a great and remarkable Plan of the Ages that will result in man's ultimate happy, everlasting life on this earth. But the fruition of that plan requires its sure and orderly development. And those who truly seek to serve and worship him and wish to have his blessing and guidance must gain some understanding of the basic features of that plan, including its times and seasons. There is a due time for each of the various features of that plan to evolve and become effective. There is a due time for God's human creatures to be heard or to receive his blessings.

The Apostle Peter, who was also one of the Lord's greatest prophets, describes earth's arrangements as consisting of three worlds, each composed of "the heavens and the earth." The **first** of these worlds, or social arrangements, ended, he says, with the Flood. "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." (II Pet. 3:5, 6) Let it be noted that the Planet Earth was not destroyed. The social arrangement then existing perished. This world, or social arrangement, was destroyed by Jehovah God because it was unimaginably corrupt.—Gen. 6:1-22

Peter then describes the **second** world as being the **present** world, or present social arrangement. "But the heavens and the earth, **which are now**, by the same word are kept in store,

reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) The Apostle Paul refers to the second world as being this present **evil** world," as indeed it is.—Gal. 1:4

This is the world, or social arrangement, in which we all presently exist. Jesus is not king in this world. To Pilate he said, "My kingdom is not of this world." (John 18:36) Paul identified Satan as being "the god of this world," (II Cor. 4:4), while Jesus called Satan "the prince of this world" and said he would be cast out. (John 12:31) Peter wrote that "the Devil, as a roaring lion, walketh about" in this present evil world, "seeking whom he may devour."—I Pet. 5:8

It is because Satan is the prince of this world that evil flourishes on every hand and wickedness is rewarded. It is because Satan is the god of this present world that there is so much trouble in the earth. Therefore, Peter, under inspiration, tells us this present evil world is destined for destruction. He says, it is "kept in store" for burning. This destruction will be brought about in the day of the Lord. "The day of the Lord [Jehovah] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the [evil] works that are therein shall be burned up."—II Pet. 3:7-10

The Prophet Isaiah confirms that this day of the Lord, or time of trouble, is to bring about the destruction of this present evil world because it is filled with iniquity. "Howl ye; for the day of the Lord [Jehovah] is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the

wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.”—Isa. 13:6-13

Our Lord himself further attests to these statements by Peter, Paul, and Isaiah, and by other holy prophets of God. Toward the close of Jesus’ ministry, his disciples asked him for signs of his second presence, **“and of the end of the world.”** Jesus replied that at that time there would be wars and rumors of wars and iniquity would abound, and he concluded by saying that “then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.”

Another translator describes this great time of trouble that is to bring an end to this present evil world as one **“the like of which** has not occurred from the beginning of the world down to the present time—no, nor ever will again.” (Matt. 24:3, 6, 12, 21) We believe the problems presently confounding and frustrating the powerful and the wise of this world, including Mr. Carter, are clearly of a character and magnitude “the like of which” have never previously confronted mankind, and they tell us we are indeed in the closing days of this present evil world.

Thus we find that it is the combined testimony of Jesus, the apostles, and all God’s holy prophets that this present evil world is to be destroyed. It is not God’s purpose to preserve it, and Jesus did not teach us to pray for it. All the combined wisdom and power of earth’s greatest statesmen, all the supplications of its most exalted leaders of religion, all the prayers of the most sincere and earnest individuals of mankind will not avail to change it or to save it.

But this is the world in which it is the lot of humankind to be living at the present time. It is also the world in which the children of the Most High God are striving to serve their

Lord. If this present world is not to be converted and saved, how should those who call themselves Christians be using their time, their talents, and their consecrated lives?

Our Guide and Pattern is our Lord Jesus. Like Jesus, the Christian has a glorious message to tell. Our Lord outlined the essence of that message in a sermon he delivered in the synagogue at Nazareth shortly after Jordan. "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19

In fact, in this briefest of all sermons Jesus actually presented two different messages to two different classes of people. One is a special invitation to those whose hearts are touched with love for their Heavenly Father and with compassion for all humankind so that they offer themselves in sacrifice, take up their cross, and follow in Jesus' steps, in the hope of sharing with him in blessing all the families of the earth in the kingdom. For these (the little flock) the Gospel Age of this present evil world, with its ever-present trials and testings, is "the acceptable year of the Lord." In no other day or age will it ever again be possible for anyone to run for the prize of the high calling of God and to seek after glory, honor, and immortality. This is the due time in God's plans and purposes for the selection and proving of those who will be kings and priests in Christ's coming righteous kingdom.—Matt. 16:24; Rom. 6:1, 2; Rev. 20:6; Rom. 2:5, 7

The other message is one of hope to all the remainder of humankind, promising release from the bonds of sin and death, restitution to the perfection and peace enjoyed by father Adam in the Garden of Eden, and everlasting life. These two messages constitute the heart of the Gospel, or good news, that Jesus instructed his followers to preach in all

the world for a witness to all nations, saying, "and then shall the end come."—Matt. 24:14

Also, like Jesus, his followers are not of this world. "Ye are not of the world, but I have chosen you out of the world." (John 15:19) The Christian is "to keep himself unspotted from the world." (James 1:27) He is not to be "conformed to [the evil ways of] this world" but to be transformed into the likeness of his Lord by the renewing of his spirit-begotten mind.—Rom. 12:2

Like Jesus, the Christian must be thoroughly tested to prove his faithfulness and his worthiness to gain the prize of the high calling, immortal life. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

And the Christian must put on the fruits and graces of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . . If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:22-25) The footstep follower of Jesus must thus prove his love for Jehovah God, for his Lord Jesus, for his fellows, and for righteousness, all in an imperfect world—for God has wisely so arranged the matter. In this present evil world it is the Christian who learns patience by turning the other cheek, compassion by loving even his enemies, and faith and trust in the Lord despite his own weakness. This is not the due time in God's plans for the meek and humble to inherit the earth.

But the Apostle Peter, in his discussion, did not stop with two worlds. After describing the destruction of this present evil world, or social arrangement, he tells us of that wonderful new world which is to follow on its heels, even as promised by Jehovah God so many times and so long ago. "Nevertheless," he says, "we, according to his promise, look

for new heavens and a new earth, wherein dwelleth righteousness.'—II Pet. 3:13

That grand new world of which Peter here speaks is the promised kingdom over which Jesus and his faithful, glorified followers will reign in truth and justice for one thousand years. It is the foretold due time when the benefits of Jesus' ransom sacrifice on behalf of sinful man will be made manifest to the whole world and God's promise to Abraham to bless all the families of the earth will be fulfilled.

After the establishment of Christ's kingdom, one of the first things to be done will be the resurrection of the dead. Having performed several miracles such as turning water into wine and healing the man with the infirmity, Jesus indicated that these were relatively small accomplishments. He said to those about him, "Marvel not at this: for the hour is coming [in due time], in the which **all** that are in the graves shall hear . . . [my] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [judgment, RSV and Diaglott]." (John 5:28, 29) Every human being who ever lived on this earth will be brought forth from the grave and given an opportunity to gain everlasting life by obedience to the righteous laws of the righteous government then in control.

It is then, when Christ's millennial reign begins, that all those ages-long, hope-inspiring promises of a world wherein dwelleth righteousness and peace will truly come to pass. The Devil will be bound "that he should deceive the nations no more." Love, justice, and truth will rule in all the earth. All human imperfections of mind and body will be banished. Even the earth will be restored to the harmony, peace, and pristine beauty of that original Garden of Eden. There shall be no more death. All mankind will joyously and reverently return to the family of the Heavenly Father, and he will be their God.

We believe that time is near. We believe we are indeed in the foretold time of trouble that would mark the end of this

age and world, in preparation for the coming kingdom of justice, peace, and love—and everlasting life. Jesus plainly said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31) That is the foretold time—the due time—for the answer to come to the prayer Jesus taught his disciples to pray, the prayer we all love so dearly, and in which we heartily join:

"Our Father which art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
as it is in heaven."—Matt. 6:9, 10

RADIO TOPICS FOR JUNE

- | | |
|------------------------------|------------------------------|
| 1—Prayers Will Be Answered | 22—The Three Worlds |
| 8—Palestine in Prophecy | 29—Creation Versus Evolution |
| 15—Opening the Gates of Hell | |

"OPENING THE GATES OF HELL"

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SUNDAY, JUNE 15

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Bible Study

LESSON FOR JUNE 1

The Recurring Need for Reform

MEMORY SELECTION: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."—II Kings 18:5

SELECTED SCRIPTURE: II Chronicles 29:3-6, 10; 30:23-27

HEZEKIAH was reckoned as one of the best kings who ever sat on the throne of Judah. He compared favorably with David and Josiah. He was the son of Ahaz, who was one of Israel's most wicked kings.

When Hezekiah took the throne he was only twenty-five years of age, but from the very beginning he demonstrated a real zeal to please the Lord. In II Chronicles 29:3 we read: "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." But it is noteworthy that before the Temple itself was restored he "brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which

was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs."—II Chron. 29:4-6

It is important to note that before the king would allow the priests and Levites to cleanse the Temple he ordered that they cleanse themselves. It was true then as well as now that those who bear the vessels of the Lord must be "clean." (Isa. 52:11) No one is properly ready to render service to God in any form or work until he himself has come into a proper relationship of heart and mind to the Lord. It is this aspect of our lesson that we feel is most important.

The real temple is to be composed of Christ and his church. (I Pet. 2:4,5) And just as the typical priests were required to wash at the laver in the court, so the antitypical priesthood is required to wash at the antitypical laver. In Titus

3:3-5 we read: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing [or laving] of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior."

The laver of regeneration, as used in our text, refers to a cleansing through the Word of God. Just as the typical priests washed at the laver, so also must the antitypical priests cleanse themselves before serving God. As indicated also in our text, this washing is made effective through the Holy Spirit. The word "renewing," as used in the text, could be better translated "renovation." It is the power of the Holy Spirit operating on the minds of those called to be priests that enables them to discern the Lord's will and to renovate their minds from things pertaining to the flesh and self-interest to things relating to God and his plans and purposes.

The Apostle Paul, in Romans 12:1,2, states the matter thus:

"I beseech you therefore, brethren, by the mercies of God, that ye present [yield] your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It was the apostle's earnest hope that those who had indicated their desire to serve the Lord in his temple (that is, those who had already given themselves in consecration to God) carry out their vows by yielding themselves fully to God as an acceptable sacrifice. They were made acceptable and holy by having washed in the laver of regeneration, and they were justified by the blood of Christ. This was necessary before the cleansing work of the antitypical temple could begin.

In the 2nd verse of this text the apostle tells us about the cleansing work that must be accomplished. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The work that must be accomplished in each one who aspires to be a priest is a complete reversal of the normal mode of thinking. As normal human beings, we find our minds were geared to think of the flesh and of material things, the emphasis usually focusing upon self. □

God's Word Brings Change

MEMORY SELECTION: "With my whole heart have I sought Thee: O let me not wander from Thy commandments."—Psalm 119:10

SELECTED SCRIPTURE: II Kings 21:1, 2; 22:1, 2, 8-13

JOSIAH assumed the throne of Judah at the tender age of eight. His mother was probably dedicated to God, as indicated by her name, Jedidah, which means "the beloved of Jehovah." His grandmother's name was Adaiah, which means "the honored of Jehovah." With this kind of maternal background the young king had the atmosphere for developing a good character. In the eighteenth year of his reign, Josiah began to manifest his love for God by ordering that the Temple, which had been so long neglected, be repaired. As the carpenters and builders began their work, they found secreted in the wall a book that had been hidden to preserve it from the idolatrous priests and kings of Judah.

The book was the Book of the Law, and it was read to the king by the scribe Shaphan. When Josiah heard what the Lord

expected of the nation, he rent his clothes. He realized, of course, how gross were the nation's transgressions. The king immediately dispatched a messenger to the Prophetess Huldah, and the Lord sent this message: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."—II Kings 22:16, 17

But because young King Josiah, when he first became aware of the Lord's requirements, humbled himself and repented from the heart, Jeho-

vah was pleased with him. The Lord, through the prophetess, said to him: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—II Kings 22:19, 20

It is an interesting sidelight to note the reward that Jehovah gave Josiah because of his faithfulness. He was to be gathered to his fathers in the grave. The promise was that he would sleep in peace and not be required to witness the terrible destruction and distress that was to be visited upon the nation. This reward, however, would have been meaningless were it not for the promise of a resurrection. We are reminded of a request by another of the Lord's faithful servants, Job. "O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and

remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."—Job 14:13-15

As the king rent his garments and manifested contrition of heart after some service, so it is usually with the Christian after a time in the Lord's service. Then he really begins to discern with his heart the meaning of the great law of love. Then it is that he begins to feel his shortcomings more than at first. While the brethren, and even some in the world, may be considering him as a saint, he has come to view the divine law of love as with a telescope, and his own imperfections (even seeming perfection) as with a microscope. Then it is that he also seeks the Word of the Lord for guidance, instruction, and help.

All will find that the Lord's promise is comforting to those who mourn in Zion, because they are out of harmony with evil and unrighteousness. To those who are fully consecrated to the Lord comes the assurance: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:17 ☐

The Peril of False Security

MEMORY SELECTION: "For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace."—Jeremiah 8:11

SELECTED SCRIPTURE: Jeremiah 26:1-6, 10-15

THE setting of our lesson is the evil rule of King Jehoiakim. Jeremiah, under the Lord's guidance, foretold the coming destruction of the city of Jerusalem and the Temple. The effect of his prophecy should have led the people to self-examination, prayer, fasting, and a full return to God. But according to Jeremiah's account the people and their leaders were deaf to the message. It was a time of great moral delinquency, with a prevalence of dishonesty, slander, murder, false swearing, and open licentiousness.

The priests led the people in an angry attack upon the prophet. He was arrested and charged with speaking evil of his city in declaring its forthcoming destruction. It is interesting to note that it was the priests and the false prophets who on this occasion called for the death of the true prophet. In defending himself against the

false priests and prophets, Jeremiah said, "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. **As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.**"—Jer. 26:12-14

Even though Jeremiah's life was threatened, without any hesitation and with courage he proclaimed the message that the Lord had given him. This is the kind of love, determination, faith, and loyalty required by the Lord of all those who would serve him, both then and now. The Apostle Paul, in Hebrews 11:37-40, summarizes some of the very difficult situations under which the faithful ones of old were steadfast, faithful, and obedient: "They were stoned,

they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. **And these all, having obtained a good report through faith,** received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

The text states that all these faithful servants of the Lord in the past received a good report through faith because they demonstrated their faith under very difficult and trying circumstances. They were required in some instances literally to forfeit their lives in the Lord's service. But because they proved their love and faithfulness, the Lord has promised them a "better" resurrection. They looked for a city that hath foundations, whose Builder and Maker is God.

The Apostle Paul, in the subsequent chapter, Hebrews 12: 1,2, holds forth these faithful men of old as examples to the footstep followers of Jesus during the Gospel Age, Jesus himself, the firstfruit of the new age, being our chief example. The Apostle Peter stated: "For even hereunto were ye called:

because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:21-24

When Jesus sent his twelve disciples forth into Israel to preach the message that the kingdom of heaven was at hand, he prepared them for the opposition they would receive. His warnings were, in part, that they would be delivered up to the councils, that they would be scourged in the synagogues, and that they would be brought before governors and kings for his sake. This was the same kind of opposition that was experienced by the faithful servants of old and was subsequently experienced by Jesus and was now to be experienced by his disciples and the footstep followers of Jesus down through the Gospel Age—all of this for the purpose of trying, testing, and developing those who aspire to be associated with Jesus in the beneficent work of the kingdom. □

Our Struggle to Understand God's Ways

MEMORY SELECTION: "I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:18

SELECTED SCRIPTURE: Habakkuk 1:1-4; 2:1-4; 3:17, 18

THE Old Testament prophets wrote under the inspiration of the Holy Spirit, and while they comprehended much of what they wrote concerning contemporary events, they did not fully understand the much larger features of the divine plan which were to be implemented in the future. The Apostle Peter states: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—I Pet. 1:10, 11

Habakkuk was disturbed about the vision the Lord had given him concerning the terrible punishment that he was sending upon the nation of Israel because of disobedience. The instrument that the Lord had chosen to punish Israel was

the Chaldeans, who were cruel and merciless. In his prayer to the Lord, Habakkuk expressed an age-old question as to how the Lord, who is righteous and merciful, could permit all those foretold evils to come upon Israel. "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" (Hab. 1:13) The essence of the problem expressed in more general terms is, why does God permit the righteous and the innocent to suffer at the hands of the unrighteous?

The Lord gave a partial answer to the prophet, who said: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord an-

swered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2:1-3) The answer to the prophet's question was withheld because the Lord said, "For the vision is yet for an appointed time." The answer was to be revealed fully in the future, but Habakkuk was given full assurance that it was certain to come to pass.

The Lord gave the prophet some fragments of information that were not meaningful to him but are to us, because the Lord's time clock has indicated that it has long since been time for the vision to be revealed. In verse 4 of the 2nd chapter we read: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." In Habakkuk's day the Jews were under the Law Covenant. The promise was held out to them that if they could keep all the precepts of the Law they would be acknowledged by God as just and would be given life. (Lev. 18:4,5) But no man could keep the Law, and so all were condemned by it. It made their sinful condition manifest, and none could receive life through it. (Rom. 3:19,20) And so, in

harmony with the prophecy, "His soul which is lifted up [by his own works] is not upright [or just] in him." In other words, no man will be accepted by God and justified by his own works.

The Apostle Paul tells us, in Galatians 4:4,5, that in due time God sent forth his Son as the long-promised Seed of the Abrahamic Covenant. He came to redeem the nation of Israel, and not them only, but the whole world of mankind. In addition to the provision of a general salvation provided by Jesus, it was also God's plan that a few who were willing to walk in the footsteps of Jesus (Matt. 16:24) would be justified by their faith in the shed blood of Jesus (Rom. 5:9) and would be given life. And so the Lord's statement: "But the just shall live by his faith."—Hab. 2:4

The ultimate objective of the divine plan of the ages is the reconciliation of the world of mankind during the thousand-year reign of Christ and his church. It is during this time that the world of mankind will be brought back to the perfection that was once enjoyed by Adam in the Garden of Eden. But to accomplish this "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14 □

The Purpose of God's Discipline

MEMORY SELECTION: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit."—Ezekiel 18:31

SELECTED SCRIPTURE: Ezekiel 17:11-18; 18:30-32

THE setting of the prophecy in our lesson is the long-promised kingdom. The Prophet Jeremiah spoke of the same days: "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. **In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.**"—Jer. 31:27-30

The prophecy was made in connection with the promise to establish a new covenant with the house of Israel. (vss. 33, 34) It is under this New Covenant that the Israelites and all the

world of mankind are to have an opportunity to learn righteousness and thereby earn life. It is under the terms of this Covenant that the people as individuals will be judged. And as our text states, those who transgress the laws (eat the sour grape) will be held accountable (that is, have their own teeth set on edge).

This is different from the circumstances that exist today. In the beginning God created Adam perfect. Adam was in the mental and moral image of God and was capable of obeying God's perfect law. But he sinned willfully. (1 Tim. 2:14) He ate of the sour grape, and because of this all his children's teeth have been set on edge. They inherited the sentence of death that was pronounced upon Adam. The Apostle Paul, in Romans 5:12, states, "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The apostle then continues to explain that condemnation is not the end as far as the human race is concerned, because God has provided a redemption for Adam. In addition, because all Adam's children were condemned in him, the redemption of Adam lifted the condemnation that was inherited by his children. The apostle expresses it this way: "Therefore as by the offence of one judgment came upon **all** men to condemnation; even so by the righteousness of one the free gift came upon **all** men unto justification of life. For as by one man's disobedience many [the many, Diaglott] were made sinners, so by the obedience of one shall many [the many, Diaglott] be made righteous."—Rom. 5:18, 19; 1 Cor. 15:20-22

Jesus was identified in the prophecies as the Messenger of the Covenant. "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3:1) And in Matthew 26:27,28, when Jesus inaugurated the Passover supper with his disciples, he identified himself with the New Covenant and stated also that it was because of his sacrifice that the New Covenant could come into existence. "And he took the cup,

and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins." It is through the arrangement provided under the New Covenant that the children of Adam will be judged by their own performance, and it is only through this arrangement that the children of men will reap the benefits of the ransom price provided by Jesus.

The Apostle Peter, in Acts 3:20-23, quotes a prophecy by Moses and equates the time with the operation of the New Covenant. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers . . ." Then, after quoting the prophecy, the Apostle Peter reminds the Jews, and the world also, that this was the arrangement whereby they would be freed from the general condemnation of sin and death and that God "raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (vs. 26) Yes, in those days every man who eats the sour grape, his teeth will be set on edge. □

Christian Life and Doctrine

**THE CREATOR'S GRAND DESIGN—
PART 8**

The Resurrected and Exalted Jesus

**“To whom also He showed himself alive after His passion by many infallible proofs, being seen of them forty days.”
—Acts 1:3**

WHEN Jesus was taken away from his disciples and cruelly put to death on the cross, they were bewildered. They believed he was the One sent by God to establish a government that would release Israel from her yoke of bondage and spread its influence throughout all the earth. They believed he was the great King of promise who was to sit upon the throne of David to extend blessings of peace, health, and life to the people of all nations. They believed he was the Seed of Abraham who was destined to bless all the families of the earth. How could Jesus be and do these things, now that he had been put to death?

But the disciples were not to be kept in suspense for too long, for on “the third day” God raised his beloved Son from the dead. The two Marys were the first to know about this. “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid and bowed their faces to the earth, they said

unto them, Why seek ye the living among the dead? He is not here, but is risen.”—Luke 24:1-6

In the Matthew account, an angel said to the woman: “Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”—Matt. 28:7-10

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted.” (vss. 16,17) It was here in a Galilean mountain that Jesus announced to the eleven, “All power is given unto me in heaven and in earth.” (vs. 18) While Jesus was with his disciples in the flesh he did not possess “all power.” From the human standpoint he seemed to lack power to overthrow the governments of this world and establish the long-promised kingdom of Christ. This was one reason so few were able to believe that he was the King of promise.

But now Jesus announced definitely that he possessed all power in heaven and in earth. In the performance of his miracles prior to his resurrection, Jesus invoked the power of his Heavenly Father, and now that power had been given to him to use in the carrying out of the Father's design. Among the first uses of this “all power” were his several appearances to his disciples before he returned to his Father in heaven. One of his first appearances was to Mary. She “saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, Jesus saith unto her, Mary. She

turned herself, and saith unto him, Rabboni; which is to say, Master."—John 20:14-16

Power Exercised

When Jesus was crucified, his clothing was divided among the Roman soldiers on guard, and lots were cast for his seamless robe. He was wrapped in "linen clothes" for burial. Now he suddenly appeared to Mary dressed as a gardener. She did not recognize his features. Not until he spoke her name in the old familiar manner to which she was accustomed did she realize that it was her Master. Whence came the clothes of a gardener? The only answer is that the "all power" which Jesus possessed included an ability to create. He also used this power to assume a body in which he could appear to, and communicate with, Mary.

Then there was the experience of the two disciples who, while on the way to Emmaus, were joined by the resurrected Jesus. But they did not recognize him. Not until he asked the blessing at the evening meal did they realize who their journeying companion had been; then he vanished from their sight. It was evidently his familiar way of asking the blessing upon the meal that revealed his identity to them. Here, then, was a different-appearing body, and different clothing. Here, also, was the ability to "vanish out of their sight."—Luke 24: 13-31

Doubting Thomas

But Thomas doubted. He said that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and feet and the spear wound in his side. Eight days later, while they were gathered in a room with the doors closed, Jesus suddenly appeared in their midst. He addressed Thomas, inviting him to examine his hands and feet and to thrust his hand into the wound in his side. Thomas was thereby convinced that Jesus had been raised from the dead.

But how did Jesus know that Thomas doubted? He was nowhere in sight when those doubts were expressed. And there were no nail prints in Jesus' hands and feet when Mary thought he was the gardener or when the two disciples journeying to Emmaus thought he was a stranger in Israel. John explains this demonstration to Thomas, saying, "Many other signs truly did Jesus in the presence of his disciples." (John 20:30) This was a "sign," a demonstration, designed to meet a need. It was not Jesus' real body that Thomas saw, for Jesus had given his fleshly body for the life of the world. This was not Jesus' resurrected body any more than was the body of the gardener seen by Mary or of the stranger with whom the two disciples conversed on the way to Emmaus. These were demonstrations, or "proofs," of his resurrection which the now all-powerful Jesus could present to his disciples.

Born Again

During his earthly ministry Jesus had explained to Nicodemus, a ruler of the Jews, that "except a man be born again, he cannot see the kingdom of God." (John 3:3) Here Jesus is referring to those in a position of rulership in the kingdom of God, not to those who will be blessed as subjects of that kingdom. Nicodemus asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus then explained that he referred to a birth of the Spirit, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—vs. 6

Jesus had been born into the world a fleshly being. It was by being born of a woman that he was made flesh "for the suffering of death." (Rom. 8:3; Heb. 2:9) But to Nicodemus he mentioned another "birth," a birth of the Spirit, and the great change it would bring to one's experience and ability. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (vs. 8) The wind is both invisible and powerful. It

moves about unseen by human eyes, its presence being recognized by various manifestations of its strength, such as the swaying of trees, and the mountainous waves of the ocean.

By this illustration Jesus taught that one born of the Spirit would be invisible to human eyes yet possess mighty power. And now Jesus was born of the Spirit. That is why he could be present with his disciples without their realizing he was in their midst. That is why he could create a different body each time he appeared to them. That is why he could vanish from their sight as he did after asking the blessing upon the evening meal in Emmaus.

The Apostle Peter explains this point further, saying, "Christ also hath once suffered for sins, the Just for the unjust, . . . being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18) The Revised Version reads, "in the Spirit." Jesus was put to death in the flesh and made alive in the Spirit, no longer a fleshly being, but "born" of the Spirit and, as the Scriptures reveal, to the very highest plane of spiritual life—the divine. It was to this highly exalted Jesus that "all power" had been given "in heaven and in earth."

His Titles

The Apostle John wrote, "The Father sent the Son to be the Savior of the world." (I John 4:14) Much is involved in saving the world from the thralldom of sin and death. In one of the prophecies of Jesus' birth a number of titles are given to him, and these titles suggest the wide scope of the work to be accomplished by him in addition to laying down his life as the world's Redeemer. This prophecy reads: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor [RSV], The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6,7

“Wonderful Counselor”

In the Hebrew text the word translated “Counselor” is from a word that means “to advise.” Who could be better fitted to give advice to the people than Jesus? In chapter 11, Isaiah writes further concerning Jesus, saying, “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 he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears.”—vss. 2,3

The brightest minds of the world marvel at the wisdom displayed by Jesus and the splendor of his ethical and moral teachings. What profound advice is given in his Sermon on the Mount! What keenness of perception is manifested in his encounters with his enemies and in answering the questions of his friends! The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, “Never man spake like this man.”—John 7:46

All these qualities of wisdom, perception, kindness, and understanding were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus, to whom has been given “all power”! Truly, a Wonderful Counselor he will be to all mankind who, under his beneficent rulership, learn to put their trust in him!

“The Mighty God”

Isaiah informs us that Jesus would also be “The Mighty God.” The Hebrew word here translated “God” simply means “strong,” or “mighty,” and is applied in the Bible to any deity, even to human princes and rulers. The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a Mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the right hand of the Majesty on high. Even during his pre-human existence as the Logos, or

(Continued on page 38)

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San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 7:45 a.m.

FLORIDA

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

GEORGIA

Albany WALG 1590 7:30 p.m.

IDAHO

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

ILLINOIS

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

INDIANA

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

KENTUCKY

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

LOUISIANA

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

MAINE

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

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

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

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

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

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

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

OKLAHOMA

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

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

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

Radio Broadcast Schedule

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

MODERN AND RHR REGULAR TELEVISION BROADCASTS

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

SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
June 1	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
June 8	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
June 15	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
June 22	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
June 29	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

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

ANDALUSIA, AL	VALDEZ, AK	CORONADO, CA
BIRMINGHAM, AL	BISBEE, AZ	EAGLE MOUNTAIN, CA
DEMOPOLIS, AL	CASA GRANDE, AZ	EUREKA, CA
ENTERPRISE, AL	LAKE HAVASU CITY, AZ	FORTUNA, CA
FLORENCE, AL	MESA, AZ	FOSTER CITY, CA
HALEYVILLE, AL	MIAMI, AZ	FRESNO, CA
HARTSELLE, AL	NOGALES, AZ	GILROY, CA
HUNTSVILLE, AL	PAYSON, AZ	GLENDALE, CA
MADISON, AL	PHOENIX, AZ	LOMPOC, CA
MOBILE, AL	SIERRA VISTA, AZ	LOS BANOS, CA
OPP, AL	FT. SMITH, AR	MERCED, CA
PELL CITY, AL	LITTLE ROCK, AR	MODESTO, CA
CORDOVA, AK	MENA, AR	NAPA, CA
EIELSON AFB, AK	AZUSA, CA	OCEANSIDE, CA
JUNEAU, AK	BORON, CA	PORTERVILLE, CA
KETCHIKAN, AK	CHICO, CA	REDLANDS, CA
SITKA, AK	COALINGA, CA	RICHMOND, CA

Television Schedule

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

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

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

representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before he was "made flesh." How appropriate, then, that one of his titles should be The Mighty God.

Jesus said that it is the Heavenly Father's desire that "all men should honor the Son, even as they honor the Father." (John 5:23) In Hebrews 1:6 we learn that all the angels have been commanded to worship the Son. In the 8th and 9th verses of this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus which read: "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows."

"The Everlasting Father"

Another title Isaiah applies to Jesus in the prophecy of his birth and its purpose is "The Everlasting Father." (Isa. 9:6) The literal meaning of the word "father" is one who has begotten a child. Implied, therefore, is the thought of life-giver. Jesus will be the Lifegiver to the world during the thousand years of his reign. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Jesus will give life by restoring the dead to life. "Marvel not at this," Jesus further said, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29

In Isaiah 53:8-10 we are informed that although Jesus was "cut off out of the land of the living," with none to "declare his generation," yet he shall "see his seed"; that is, his offspring; and that offspring will be the whole world of mankind, awakened from the sleep of death. The willing and obedient will be restored to perfection and enabled to live everlastingly. Thus Jesus will not only be a Lifegiver, but to

all who pass the tests of that time he will give everlasting life, and thus he will be "The Everlasting Father."

And what an encouraging fact this is! Life is precious to all normal persons. During the present century the average length of human life has greatly increased, and medical science is encouraging people to believe that it will continue to increase. This is accepted as good news. Now many are looking forward to living a hundred years. But God's provision is far better; for through Christ, "The Everlasting Father," it will soon be possible to keep on living forever. It was to make this possible that Jesus gave his flesh, his humanity, for the life of the world; and now, highly exalted to the divine nature, The Everlasting Father will, in his kingdom now near, be making the blessings of eternal human life available to all for whom he died.

"The Prince of Peace"

"The Prince of Peace" is perhaps the best known of all the titles the Bible assigns to Jesus. (Isa. 9:6) Although this title was not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying "peace on earth" has been a continuous reminder of it. Ordinarily we think of peace in contrast with war; and we know that, as a result of the rulership of Christ, war will be abolished—"They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—Mic. 4:3

But, as "The Prince of Peace," Jesus will do much more for mankind than abolish war and instruct the people in the arts and advantages of peace. He will also establish peace between God and men. When our first parents transgressed God's law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men. This led to bitterness and hatred toward one another—in families, in communities, within nations,

and among nations. This has resulted in bloodshed, murder, and, on the national level, war.

Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Redeemer and Savior of the world, it was an expression of his goodwill, an evidence that he was taking the first step toward reestablishing a peaceful relationship between himself and his errant human creation.

In Romans 5:1 Paul uses the expression "peace with God" to describe the blessed relationship that exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears and, by faith, entered into this blessed relationship of "peace with God." Contradictions and confusion concerning God and his wonderful plan of salvation have hindered the vast majority from finding him, even though they may have sought him.

This does not mean that God's plan of salvation through Christ has failed. It simply indicates that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand-year reign of Christ that this will be accomplished. It will be then that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) It will be then that the "veil" of superstition pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness; and it will be upon the basis of an understanding of, and obedience to, this plan that Jesus will establish peace between mankind and the Heavenly Father.

Closely associated with the title "Prince of Peace" is the title "Mediator," a title Paul uses in one of his explanations of the redeeming work of Christ. We quote: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God

and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—I Tim. 2:3-6

A mediator is one who makes peace by assisting those who are estranged to reach an understanding. Thus will Jesus serve as “The Prince of Peace” in establishing peace between God and men. But let no one suppose that the necessity for this arises from vindictiveness on the part of God toward his erring human creatures, for it was God who provided Jesus to be the Mediator. This is why Paul refers to the Heavenly Father as “God our Savior.” God is the Author of the great plan of human salvation, and Jesus is the One who carries out that plan. Jesus is the Redeemer and Deliverer of mankind from sin and death.

And truly Jesus is a Savior, and a great One, who, in giving his humanity for the life of the world, prepared the way for the reconciliation of the people to his Heavenly Father. It will be during the thousand years of his reign as “King of kings and Lord of lords” that he will deliver from death those for whom he died, enlighten them, and give them an opportunity to accept the provisions of divine grace, obey the laws of his kingdom, and live forever. The exalted Jesus will, of course, have associates in the great future work of recovery and reconciliation.

“WHAT CAN I DO”

IN MANY localities tracting is prohibited because of the litter problem. It has been suggested that a “doorknob” plastic bag will solve the problem. The bag will hold several tracts, and a hole is stamped in the top of the bag so it can be hung on a doorknob. The bags can be purchased at a cost of \$13.00 per 1000, at a commercial supplier.

In addition to solving the litter problem, the brother who made the suggestion feels that the bag of material attracts more attention.

Christian Life and Doctrine

Thy Kingdom Come

TOWARD the close of the Jewish Age there was trouble in the land. (Amos 3:2; Ps. 147:19,20) The degradation of the religious system at that time had come to such a condition that our Lord, a few years later, called their leaders hypocrites. There was murder; there was war; there was intrigue and deceit; there was striving for power and position and advantage, and little caring for the poor. Into this world our Lord Jesus was born at the first advent. He grew to manhood, and after coming to John at Jordan, he later taught his disciples to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

Centuries later, after the apostles had fallen asleep, the great falling away from the truth foretold by the Apostle Paul became a reality. Gradually errors had crept in to supplant the truth, so that by the Middle Ages the great anti-Christ system, or counterfeit kingdom of Christ, had secured itself upon the civil governments, ruling and controlling them. Their leaders had at their side the assistance of the civil forces and their armies, and the saints of the most High were worn out. (Dan. 7:25; Rev. 13:7) Under these conditions some of our faithful brethren prayed with understanding and conviction, with hope, and with faith, "Thy kingdom come. Thy will be done in earth, as it is in heaven." And today, at the end of this age, in the harvest of the Gospel Age, in the midst of the unsatisfactory conditions in the earth, the "saints of the most High" are still praying with the same

conviction, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

This prayer has been repeated countless millions of times by millions of people, and yet for the most part the prayer has been uttered without real understanding and appreciation. Perhaps at times we have seen that light of understanding and comprehension come over the face of an individual when he begins to hear about the divine plan of the ages for the first time in his life. He has come to realize that he has really been praying for something to come from heaven and be established on earth, when previously he had thought he must go to heaven to obtain those blessings. How long will this prayer be offered? When will it be answered? How long, O Lord?

The Prophet Habakkuk many long years ago gave us the answer to our question: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2:2,3

The Apostle Paul, in Hebrews 10:37, confirms this. And so this prayer continues to be offered. Surely at the beginning of the Millennial Age it will still be appropriate. The Scriptures tell us that our Lord "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I Cor. 15:25-28) And so not until the time comes when our Lord, at the end of the Millennial Age, shall have delivered up the kingdom to God, even the Father—as verse 24 tells us, "when he shall have put down all rule and all authority and power"—not until the world of

mankind passes its final test and is returned to the family of God (Rev. 20:7,8) will that prayer really be fully answered.

On the back of this magazine those gems of truth entitled "To us the Scriptures Clearly Teach" tell us that at the end of Christ's millennial kingdom all the willfully wicked will be destroyed, and all the righteous and willing and obedient will enter into life everlasting. And so faithful Christians continue to pray, "Thy kingdom come."

But when will the blessings we so much desire for the world begin? When the better sacrifices of this age are completed. Let us consider for a few moments two doctrines—the sin offering and its application, that is, the accepting of the merit of our Lord's perfect sacrifice for sin, first for the church and then for the world—and the covenants. In the Epistle to the Hebrews, chapter 9, the apostle gave an explanation of the Tabernacle service, particularly of the Atonement Day, and of the antitype of it, which is taking place during this Gospel Age. We are so thankful for this and that he uses the illustration and the symbols of the Tabernacle.

In Hebrews 6, beginning with verse 18, we read: "That by two immutable things [the promise to Abraham and the oath by which he confirmed it], in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us [the church] entered, even Jesus, made an High Priest forever after the order of Melchisedec." Did he enter for the world? No, for "us" he entered. Yes, back there on the Atonement Day the first entrance into the Most Holy with the blood of the bullock was for Aaron and his house. In the antitype our Lord appeared in the presence of God "for us," as we find in Hebrews 9:24.

After his death and resurrection and after his appearances to the disciples, our Lord appeared in the presence of God **for us**, but not yet for the world. Just as Jesus was the

“Forerunner” that entered in, there are to be afterrunners to enter in, the body members of the Christ, whom God foreknew in him (Christ) before the foundation of the world. (Eph. 1:4) Yes, God planned to have a divine family—Christ and his brethren, his body members, who were to be prepared as was their Head for membership in the divine family. (Col. 1:12, 18) Those that would finally be accounted worthy to be of that bride (Rev. 19:7) would also be accounted worthy by God as having shared in the sin offering with Christ their Head, because they were motivated by the same spirit and followed faithfully in the steps of God’s dear Son.

In this picture of the antitypical Atonement Day, which is the Gospel Age, we find that the first entrance by the high priest into the Most Holy of the Tabernacle with the blood was for Aaron and his house. And in this age, also, we do not distinguish between the little flock and the great company. We do not judge. It is not our privilege nor our responsibility, for the Heavenly Father and our Lord are very capable of doing that. So we see that in Aaron and the two remaining sons, Eleazar and Ithamar, (after Nadab and Abihu had died) are represented all the features of this age. Aaron, the high priest, represented our Lord, Eleazar represented the little flock (his name means “helped of God,” and we can be sure the little flock will consider themselves as particularly helped of God). Ithamar (his name meaning “land of palms”), who was also a priest and who served, is properly associated with the great company and their palms of victory in Revelation 7:9. We have all of the features of the antitypical Day of Atonement shown in the priesthood. And so, that offering was for all those that would come unto God in Christ and be “accepted in the beloved,” justified, and spirit-begotten in this age.

This work needs to be completed. In Romans 8:1 we read, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” And the 4th verse properly continues that thought,

“who walk not after the flesh, but after the Spirit.” In Romans 5, verses 1 and 2, the same thought is shown, the standing by faith and also standing in the hope of the glory of God—the spirit-begotten condition. In I John 1, verse 7, we are told that the blood of Christ cleanses us, the church class, from all sins. In I John 5:19 we are told that “the world lies in the wicked one.” (Diaglott) In John 17 our Lord’s great prayer of faith uttered prior to his crucifixion sets forth for us the Heavenly Father’s purposes. We feel certain this was recorded that we might have an understanding of those grand purposes. Notice how our Lord indicates that he understood how the Heavenly Father would be pleased first to accept, or recognize, the merit of his sacrifice. In the 9th verse of John 17 we read: “I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them.” Here it shows the oneness of heart and spirit and purpose of God, the Father, and his dear Son. Isn’t it wonderful that our Lord appreciated that the Heavenly Father had given him, from Adam’s condemned race, these who were going to be justified in him and spirit-begotten and who would be footstep followers, walking faithfully and obediently in his steps!

He continues his prayer: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” The great work of this age has been making the bride ready—the finding and the calling out, the selecting and the testing, and the polishing of those who are to be joint-heirs with Christ and heirs of God.—Rom. 8:17

Now we leave that for the moment to consider the New Covenant and the fact that it will be the instrument under which the mediation between God and man will be done. The mediating of that covenant will be during the time when the world will be blessed and helped and assisted up the highway

of holiness to life everlasting, to return to the family of God as perfect human sons. The blood necessary for sealing, or making firm and valid, or making legal, the covenant, is the same blood that was shed for the forgiveness of sins. How do we know that? Because in Matthew 26:28 Jesus says so: "This is my blood of the New Testament [covenant], which is shed for many for the remission of sins." This is not difficult to understand. The church, which is presently justified by Christ's blood—or, in a figure, is under his white robe of righteousness—needs that covering. The blood, or merit, of Christ is being used for the body members until they complete their walk. It is not available for others, that is, the world of mankind. Condemnation will remain upon them until the merit of Christ is accepted by God on behalf of Adam. Until then, men will continue to die. The covenant cannot be inaugurated, or the work of mediating that covenant started, while adamic condemnation still rests upon the race. The remission of sins through the acceptance by the Father of the merit of Christ's sacrifice for sin on behalf of Adam and his race must first take place before mankind can have an opportunity for life under the New Covenant that will be operative during the thousand years of Christ's kingdom. How wonderful are God's ways!

In Hebrews, the 13th chapter and the 20th verse, we have a beautiful text of scripture. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." What we understand the apostle to be saying here is that Jesus is that great Shepherd of the sheep, because when he was raised from the dead he had the value, or merit, of his unforfeited, sinless, perfect human life. He says, in John 10:17, 18, that no man takes his life from him. "I lay down my life, that I might take it again." How? Take it again in a

negotiable form that could be used for others. Thus it was in the type. The high priest, representing the spirit-begotten new creature condition of our Lord, entered in through the veil with the blood of the unblemished animal, which represented his sacrificed perfect humanity. We find, therefore, that Jesus is that great Shepherd of the sheep because he has the blood which will provide for the remission of sins and which will also seal and make firm, or validate, the New Covenant, or the "everlasting covenant," as it is given in Hebrews 13:20.

In Hebrews, the 7th chapter, after calling attention to the superiority of the priesthood in glory (the Melchisedec priesthood, to which our Lord was raised after his resurrection), the apostle tells us in the 21st verse that there was an oath given to seal the promise. In the 6th chapter he had reminded us of the oath to Abraham confirming the promise (the oathbound covenant) that in Abraham's seed all the nations of the earth would be blessed. (Gen 22:18) But in the 7th chapter of Hebrews he tells us that God swears that Jesus would be a Priest after the order of Melchisedec, to confirm that through our glorified Lord Jesus (and the church will be privileged to be with him as a part of that great High Priest) would come those promised blessings—the promised "seed of blessing." In Hebrews 7:21 we read: "For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware and will not repent, Thou art a Priest forever after the order of Melchisedec." By so much was Jesus made a surety, or guaranty, of a better covenant, the New Covenant, under which all the families of the earth will be blessed.

Just as the Forerunner had to enter into that beyond the veil, so also do the body members, the afterrunners, have to enter into that beyond the veil, which is its flesh. In the 10th chapter of Hebrews, the 19th verse, the Apostle Paul mentions, "Having therefore, brethren, boldness [liberty] to enter into the Holiest by the blood of Jesus." In the 9th

chapter of Hebrews, the 7th verse, the apostle explains the type of the Atonement Day. "But," he says, "into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." So when the apostle is exhorting the afterrunners to enter into the Holiest of all on the antitypical Atonement Day, he is showing that they are also a part of that great High Priest, who alone had the right to enter into that Holiest of all—"by the blood of Jesus," which is our covering. There is only one blood needed. There was only one blood available. When all who are under the blood, that is, justified and spirit-begotten, have entered into that which is beyond the veil with their Lord and Head, then the blood will be available for the atonement of sin for Adam and his race, and for sealing, or making legal, the work of blessing all the people under the mediating of the New Covenant. That work will continue for a thousand years. When the kingdom is turned over to the Father, the work of mediating that covenant will have come to an end. The willing and obedient of mankind in the kingdom will realize that they have been reestablished in the relationship with God that was enjoyed by our first parents at the beginning.

When the time comes that all the church—the Christ, Head and body—have passed beyond the veil, the blood will be available for Adam and his race—not yet accepted by the Father for the world, but available. Then it will be appropriate for our Lord to fulfill the Heavenly Father's instruction given to us in Psalm 2:8: "Ask of me, and I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." Remember, Jesus thanked the Heavenly Father for those whom he had given him at the beginning and prayed for those who, through their word, would believe on him down through the age. (John 17:20) He knew that the work of the Gospel Age was to be for the preparation of the bride, but he also knew that there was another fold. He knew that in due time the whole world of mankind would be turned over to him. The

sequence given to us in the Holy Scriptures is that the Heavenly Father will not accept the merit of Christ's sacrifice on behalf of Adam and his race until after the marriage of the Lamb has taken place. This is because the bride is to be with him when that offering is made and accepted of the Father. Secondly, mankind cannot be blessed until after Armageddon, because Armageddon will be consummated under the conditions of this world, or age, and not under the blessings of the New Covenant and its mediation.

Those who in the Millennial Age will be the first to receive the benefits of the completed work of sin atonement will be the ancient worthies, they "having obtained a good report through faith." (Heb. 11:39) They will come forth perfect mentally, morally, and physically, and, for the first time in the history of humanity, there will be a righteous government and administrative forces from the top down, from the Heavenly Father, the Christ, the great company, the holy angels, and, in the earth, the ancient worthies—perfect, righteous, and able to carry forward the work that God has promised. For if Satan was the covering cherub in the Garden of Eden (Ezek. 28:13-15), it was not all righteous then. But under the New Covenant it will be, and that is important.

If there were any way in which the fallen human race could save itself, we would not have needed a Redeemer. Neither would we need a promised kingdom, with its power, its authority, its wisdom, its justice, its mercy, and its love, to accomplish these things. But we have learned—and all history bears it out—that the fallen human race cannot bring about the conditions that God has promised.

There is only one way, and that is God's way. So we all, as footstep followers of the Master, pray with comprehension and with understanding and with earnestness and with great longing, "Thy kingdom come. Thy will be done in earth as it is in heaven."

When the ancient worthies come forth, how the errors will fall as they turn a pure language to the people! (Zeph. 3:8,9)

After the time of trouble (Armageddon), the great masses of mankind will for the first time really begin to hear the truth and be humbled by their experiences. It will be as the Father has said, "Thy people shall be willing in the day of Thy power." (Ps. 110:3) And as the apostle wrote, "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) And as Jesus said in John 3:16,17: "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (See also Isaiah 45:22,23.)

Just as we go to the Father for our own shortcomings and for our needs, so also the world of mankind will call upon him that they might recognize their great need and their blessings. In Joel 2:28 we are told that God will begin to pour out his Spirit upon all flesh. And what a difference that will make! Just as the church could not develop until the coming of the Holy Spirit at Pentecost, giving them a knowledge of the truth, so will it be with the world. A pure language will be turned to them, and the Holy Spirit will begin to be poured out upon them, and progress in righteousness and every good work will begin to be noticeable in the earth. Christ will lift up a standard for the people, who will see the ancient worthies in their perfection and will appreciate their wisdom. All with a proper heart condition will quickly see the wisdom of following in their way. Righteousness will be rewarded and iniquity punished.—Isa. 33:1,17; Acts 3:22,23

In due time the power of the kingdom will lift the great majority of mankind up to become members of the family of God, as perfect human sons. They will see clearly the purpose of the Heavenly Father, made possible by the sacrifice of his beloved Son. Then all in earth will join all in heaven proclaiming praise to the Father and the Son. (Rev. 5:13) That is what we are praying for when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." □

Christian Life and Doctrine

Errors Die Hard

“In your radio broadcasts why do you choose to emphasize that ‘eternal torment in hell’ is an erroneous belief? Very few any longer believe in hell; why not spend the time in talking of the glories and beauty of God’s Word of truth?”

THE belief that the majority of the human race will go into a hell of eternal torment at the time of their death is still held by millions of people at home and abroad. It has never been removed from the church creeds. Obsolete views based on obsolete opinions do not die easily, and the fear of being sent to hell to be tortured in fire and brimstone is very real to many people.

No evidence has ever been presented to prove that fear of hell has raised the moral standards of any people. On the other hand, many have declared themselves atheists rather than worship a God who would permit his creatures to be so cruelly dealt with. Our radio programs are dedicated to the teaching of the truth of the Bible, untrammelled by the errors which have become a part of man-made religion.

The doctrine of eternal torment is not truth; it is based upon a lie, a devilish lie indeed, as the following text of Genesis 3:1-4 shows: “Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And

the serpent said unto the woman, Ye shall not surely die." This lie of the serpent was in direct contrast to the true statement of the Lord God, who had said, "Thou shalt surely die."—Gen. 2:16, 17

And this lie "Ye shall not surely die" is the false foundation upon which the immortality of the soul and the eternal torment errors are built. We denounce this error at every opportunity, for we believe that the vile stain can be removed from man's conception of our Heavenly Father only by telling the truth as the Bible presents it. We have been made glad by many hundreds of letters we have received from our listeners, telling us how this God-dishonoring belief has been discarded because of our message and how peace of mind and heart has come from learning the truth.



"I . . . Will Give Him a White Stone."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Revelation 2:17

WHEN Jesus said that he would give a "white stone" to overcomers of this Gospel Age he used the Greek word **psefos**. This particular word appears in the New Testament in only one other instance, namely, that of Acts 26:10. In this text, as translated in the Emphatic Diaglott, we have the words of the Apostle Paul saying that before his conversion he had cast his "vote" against Christians, which resulted in

their being put to death. The word “vote” is here a translation of **psefos**.

Liddell and Scott’s Greek Dictionary presents quite an array of evidence to show that the stone, or pebble, referred to by this Greek word is in reality a balloting stone used by the ancients in casting their votes. Elections and other decisions of the people, as well as decisions of the judges, were expressed by the use of this particular kind of stone, or pebble—**psefos Athenas**. These stones were painted white to express a favorable vote, or black to express an unfavorable decision in the situation under consideration.

The Greeks still use a method of voting like this. They have a tin box divided into two parts, one side painted white and the other side painted black. A hole permits the voter to insert his hand into the box and drop a little ballot made of lead, about the size of a pea, either into the white side of the box or into the black side.

The ancient meaning of this Greek word used by Jesus in the promise of Revelation 2:17 would seem to give an added assurance to the overcomers. He is apparently saying that he will cast his vote in favor of those who faithfully follow in his steps, that he will stand as our Advocate before the Father, assuring us of immortality—the hidden manna.

And what a precious promise this is in view of all the powerful and subtle enemies which are arrayed against us as Christians! Paul raises the question, “Who is he that condemneth?” (Rom. 8:34) It really doesn’t make any difference to us who may condemn. We know that as brethren in Christ we are certain to be accused. In many instances brethren who make the mistake of viewing each other according to the flesh would probably vote against those whose hearts are right before God. But Christ will make no mistakes. He will cast his vote, his “white stone” for us if we are faithful, electing us to joint-heirship with himself, and to glory, honor, and immortality.

Sweet Meditations

THE Bible is full of wonderful examples of the blessedness of keeping the commands of God and of Christ Jesus our Lord and Master, and of the effects of obedience on those who keep them in sincerity and truth. The psalmist repeatedly speaks of his adoration and delight and praise for the words of God, and of the source of comfort, strength, felicity, satisfaction, and power of life they were to him. Here are some of his beautiful expressions:

“Blessed is that man that maketh the Lord his trust.”—Ps. 40:4

“Blessed are they that keep His testimonies, and that seek Him with the whole heart.”—Ps. 119:2

“Blessed is he whose transgression is forgiven, whose sin is covered.”—Ps. 32:1

“Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.”—Ps. 112:1

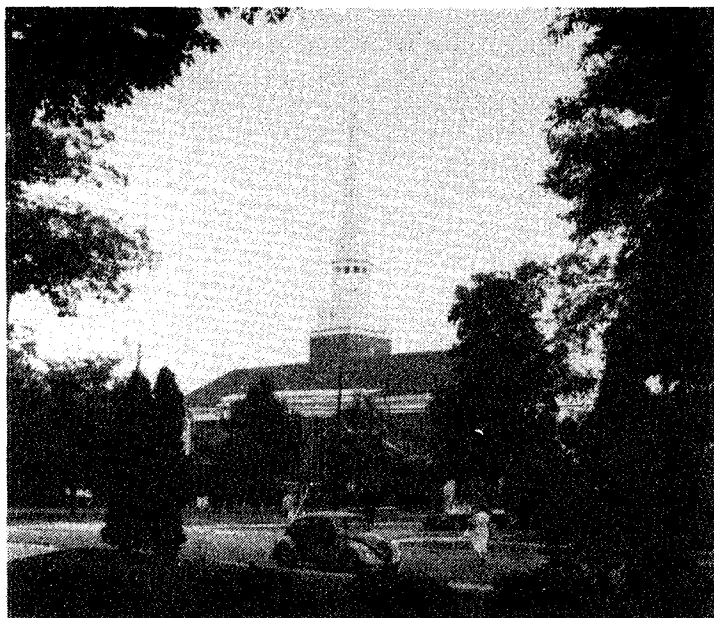
“Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts.”—Ps. 65:4

“Thy Word have I hid in mine heart, that I might not sin against Thee.”—119:11

So one could continue all through the Scriptures. How comforting and strengthening is meditation on God's words! How happy is one in spending quiet moments in thought and meditation on God and Christ and the Word of truth! “How sweet are Thy words unto my taste!” the psalmist wrote, “yea, sweeter than honey to my mouth.”—Ps. 119:103

Job was far-reaching in his delight of God and his commands. He said, “I have esteemed the words of His mouth more than my necessary food.” (Job 23:12) Jeremiah wrote, “Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart.” (Jer. 15:16) And again from the Psalms, “O how love I Thy law! It is my meditation all the day,” and night.—Ps. 119:97

Talking Things Over



General Convention Bulletin

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

THE 1980 General Convention is almost upon us, and we hope that your plans to attend are finalized. We can now release the information about the charges for rooms and meals. The breakdown is as follows:

Breakfast, \$2.25 Lunch, \$3.10 Dinner, \$3.75

Lodging (including linen), \$6.25

Six days' and six nights' food and lodging total \$92.10. Additional lodging for Friday night of \$6.25 brings the total to \$98.35. The registration fee this year is \$1.50, making a total price for six days' food and seven nights' lodging of \$99.85 per person. The reservation form is in this issue of The Dawn. Please include your check when sending in your registration.

The friends who arrive on Friday afternoon, August 1, will be able to have dinner for the regular meal price of \$3.75. Dinner will be served from 6:30 to 8:00 p.m. The college will also provide breakfast on Friday, August 8, from 7:00 to 8:30 a.m. for the regular price of \$2.25. These meals are optional and are in addition to the regular meals, and must be paid for at the time.

In arranging transportation to Albion, it may be more convenient to fly into Battle Creek or Jackson airports, as they are closer to Albion and transportation to Albion can be provided at less expense and more frequently. As usual, transportation will be provided by the college from the Detroit Metropolitan Airport for a charge of \$12.50 per person if there are more than three. The Greyhound bus also has a scheduled run to Albion. It departs from the airport at 1:05 p.m. and 3:30 p.m. Albion is also served by Greyhound from any other point in its system. Amtrack also stops in Albion.

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

The following announcement is repeated for the Sunday School Committee:

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

Stanley Jeuck
587 Queens Mirror Circle
Casselberry, FL 32707

We are sure the Lord has many blessings in store for us all again this year! Be sure to include your name, address, and age you will be at time of convention."

The overall theme for the young adult program will be: "The Importance of the Word of God." The theme text is II Timothy 3:16. This subject will be stressed from the devotional as well as the doctrinal aspects. There will be a question meeting in a relaxed, informal atmosphere, where subjects important to young people will be discussed, and again we have planned the popular informal lounge sessions.

The program for the convention will be printed in the July issue of The Dawn.

Because of the unsettled conditions, we feel that we should all make the most of our present opportunities, so we urge you to attend the

Bible Students General Convention
Albion College, Albion, Michigan
August 2-7, 1980

Weekly Prayer Meeting Texts

JUNE 5—In thee, O Lord, do I put my trust.—Psalm 31:1 (Z. '95-157 Hymn 197)

JUNE 12—This one thing I do—Philippians 3:13 (Z. '95-250 Hymn 202)

JUNE 19—Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart.—Psalm 97:11 (Z. '96-55 Hymn 79)

JUNE 26—Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews 3:1 (Z. '96-208 Hymn 326)

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
August 2-7, 1980

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

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

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

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

Name: _____

Address: _____

City, State, and Zip Code: _____

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

Total number of persons for which reservations are being made ____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

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

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

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

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

SPECIAL DISCOUNT FOR CHILDREN

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

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

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

REGISTRATION

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

TRANSPORTATION

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

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 17 years.

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

Encouraging Letters

He Studies the Bible

Dear Brethren: May the good and everlasting Lord bless you in all your work! I saw your film today and enjoyed it very much. I would like it if you would please send me three copies of your study on "Archeology Proves the Bible." I study the Holy Scriptures and would enjoy very much up-to-date information. Please send me a copy in Spanish, also, if at all possible. Thank you very much. With brotherly love.—NJ

Believes Our Messages

Dear Sirs: Please send me "Life After Death." I hunger to know more of God's truths and believe what I hear on your Bible hour. Thank you for these messages! —GA

Literature Such a Help

Greetings, dear friends, in the name of our Lord and Savior! This seems a good time to tell you how much I appreciate The Dawn magazine, the Scripture Studies set, and the many smaller books and booklets I have received from you. They have been such a help to me in my study of God's Word. I enjoy the letters you print in The Dawn, also. It's good to hear of

others who are being helped as I am. I am enclosing a gift to help in a small way to continue your good work. I would also like to renew my Dawn subscription at this time and order two copies each of the booklets listed below. Thank you, and God bless you! Sincerely.—MD

Stays Up Every Night for Film

Gentlemen: Would you send me the free booklet "Archeology Proves the Bible." Your program is always very good. I stay up every night to see it. Thank you.—KY

"It Is So Enlightening"

Sirs: I am receiving The Dawn. When it arrives nothing gets finished until it is finished! It is so enlightening of our times now. I really love it. I want to order the 10 booklets I have listed below and all 19 of your 5¢ booklets listed in The Dawn, plus 12 copies of "Hope." My check is enclosed. Thank you!—CA

Pleased with Volume

Dear Sirs: I received your book "The Divine Plan of the Ages" and am very pleased with it. I am enclosing the cost of mailing it to me. Thank you for all the help I can get.—PA

Loves Program and Wants Booklets

Dear Brothers in Christ: God bless you for bringing the message of God to us, and for speaking truthfully! I receive you over the radio. Bless you! I'd love to have "Our Lord's Return," which you recently offered. As I listened to you again today, I now also ask for "Hope Beyond the Grave." God bless you! Thanking you, in Jesus.—S. Africa

"Most Informative" Book

Gentlemen: I am reading one of your books called "The Creator's Grand Design." It is one of the most informative books I have ever read. God bless people like you! In the back, I noticed you have other books, and I would like to order some of them. The first one is "The Divine Plan of the Ages." The others are twelve I have listed below. With my thanks.—FL

Obituaries

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

Brother Charles Arnold, Greenville, OH—February 23. Age, 89.

Sister Emelia Bull, Columbus, OH—April 4. Age, 92.

Sister Mary Galecki, Milwaukee, WI—April 4. Age, 76. (Last month we reported that Sister Marge Galecki had passed away. This was an error.)

Sister Mabel H. Nielson, Minneapolis, MN—April 6. Age, 89.

Sister Mae Elizabeth Addison, Scarborough, England—April 13. Age, 80.

Brother Joseph Wozniak, Chicago Polish Ecclesia—April 13. Age, 84.

Sister Muriel Forbes, New York, NY—April 14. Age, 56.

Sister Laura B. Larson, Minneapolis, MN—April 19. Age, 85.

Brother John Karczmarczyk, Chicago Polish Ecclesia—April 25. Age, 90.

Sister Elizabeth Cole, Sacramento, CA—April 28. Age, 67.

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

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		Denver, CO	18
Sayville, NY	June 15	Milwaukee, WI	20
		Detroit, MI	22
C. S. BOUGHTON			
Marshfield, WI	June 14, 15	K. NAIL	
Milwaukee, WI	16	Cincinnati, OH	June 10
Rockford, IL	17	Indianapolis, IN	11
La Salle, IL	18	St. Louis, MO	12
Gary, IN	20	Oklahoma City, OK	14, 15
Indianapolis, IN	22	Pueblo, CO	16
Carthage, IN	23	Denver, CO	17
Columbus, OH	24	Laramie, WY	18
Toledo, OH	25	Sacramento, CA	20
Pontiac, MI	27	Portland, OR	28, 29
Detroit, MI	29		
P. HATGIS		G. PASSIOS	
Greece	June-Sept.	Philadelphia, PA	June 15
G. JEUCK		L. POST	
New London, CT	June 15	Berwick, PA	June 15
A. KRUMPOLT		F. WASSMANN	
Sacramento, CA	June 1-3	Sayville, NY	June 1
Portland, OR	5		
Seattle, WA	8	BRITISH	
Vancouver, B.C.	11	SPEAKERS' APPOINTMENTS	
Spokane, WA	13	R. ROBINSON	
Boise, ID	15	Clinton Road	June 1

Conventions

GERMAN GENERAL CONVENTION, BAD HERSFELD, GERMANY, May 24-26

ALLENTOWN, PA, New York-Allentown Joint Convention, June 7, 8—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

WATERBURY, CT, June 8—YWCA, 80 Prospect St., Waterbury. Mrs. Esther Balko, 6 Colby Lane, Wolcott, CT 06716

PONTIAC, MI, June 14, 15—YMCA, Dalley Assembly Room, 400 E. Lincoln, Birmingham. Mrs. Ora C. Lockwood, 110 South Blvd. West, Rochester, MI 48063

OKLAHOMA CITY, OK, June 14, 15—YMCA, Westside Branch, 3400 N. Mueller. Faye Savage, 1213 Warren Place, Oklahoma City, OK 73107
Phone: (405) 946-1223

MARSHFIELD, WI, June 14, 15—Hewitt Village Hall, Hewitt. Mr. Aaron Kuehmichel, 214A S. Wisconsin, Marshfield, WI 54449

Cincinnati, OH, June 15—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL, June 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

PORTLAND, OR, June 27-29—Lewis & Clark College, Templeton Center,

Council Chambers, S.W. Palatine Hill Rd., Portland. Mr. C. Langsev, 4153 S.E. 67 Ave., Portland, OR 97206
Phone: (503) 774-2868

DETROIT, MI, June 29—Redford YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill, Detroit, MI 48235

BUFFALO, NY, June 29—Masonic Lodge, 1940 Niagara St. Mr. Bruce Clark, 37 S. Grove St., East Aurora, NY 14052

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

NEW BRUNSWICK, NJ, July 4-6—Douglass College, Loree Hall, Lipman Dr. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735

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

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

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