

The Dawn

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Highlights of Dawn

This Troubled World

“What shall be the sign of thy coming, and of the end of the world? . . . Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.”—Matt. 24:3, 21, 27

LESS than a decade after the end of the Second World War, in a second floor apartment home in one of Germany's large industrial cities, a group of earnest students of the Bible was discussing the promises of God pertaining to the hope of the church and the world when suddenly there was heard the sound of exploding missiles. Looking out of the window it was seen that the night had been turned into day by the flashing of high explosives. The street below was filled with excited people going in every direction—some walking, others running; hundreds endeavoring to steer bicycles through the chaotic and excited crowd in which there appeared an occasional automobile, and now and then a motorcycle.

As the explosions continued, the crowd below increased, and it seemed that in their excited milling around in the street many must inevitably be injured and some, perhaps, killed. There was no danger from the explosions, for the city was not being bombed. It was merely a display of fireworks put on by a carnival being held in the neighborhood, and it seemed that everyone in the city had assembled to see the brilliant lights and to hear the noise—a scene similar to those which only a few short years earlier had brought destruction

to most of the city's buildings, and death to untold thousands who had no way of escape from the grim "fireworks" which were so tragic a part of the last global war.

Although there had been good progress in the reconstruction of this and other cities in the war-stricken areas of Europe, in almost every direction one turned, wrecked homes and other buildings were to be seen. Yet this did not seem to mar the happiness of the thousands who had come from all parts of the city and surrounding districts to enjoy this colorful and noisy display of high explosives.

In the midst of all this, one could not help but reflect that practically every city in the British Isles, and in many of the countries of Continental Europe, had similarly been destroyed during the Second World War, as well as those in large areas of the Orient; and that even now the whole world is in fear lest more horrible destruction be brought upon the people of practically all countries—a destruction which, if let loose, would doubtless reach America as well.

In general terms, the Bible foretold these terrible times through which the world has been passing since the outbreak of the First World War in 1914. Much of it has been a period of fear as well as of actual trouble—a "time of trouble such as never was since there was a nation." (Dan. 12:1; Joel 2:1,2) But aside from limited rationing of certain items of food, etc., during the years of the last great war, the people of North America have experienced nothing of the horrors of war, with the exception, of course, of those whose relatives were killed or wounded on the battlefields of foreign countries.

If New York, Chicago, Los Angeles, and all the other cities of the United States had been similarly laid waste by bombs, and millions of Americans—young and old—killed, or crippled for life, as Bible students we would have no difficulty realizing that the prophetic time of trouble had actually begun. What the future may hold in the way of literal, and

more widespread destruction of cities is something which the Scriptures do not clearly reveal in advance.

While there has been much destruction of property and life in many parts of the world, this is but incidental to the fact that through these chaotic and distressing years of the great time of trouble such as never was since there was a nation, a social order—what the Bible calls a “world”—is being destroyed—the social order which Paul refers to as “this present evil world.” (Gal. 1:4) Jesus informs us that Satan is the “prince of this world.” (John 14:30) Through the prophetic telescope of God’s Word we are witnessing the end of this world.

The world (Greek, **kosmos**) of the New Testament is symbolized in the Old Testament by the word earth. This is the earth referred to by the psalmist, where it is stated that as a result of God’s lightnings the earth would tremble. It is further explained that this trembling of the earth would be caused by the enlightenment brought about by God’s lightnings, when seen and experienced by the people.—Ps. 97:4, 5

This, of course, is highly figurative language, but the symbols used are very apt, and easily understood. In an electrical storm there is first the lightning, then follows the frightening roar of the thunder. The prophet gives us the key to this figurative use of the thunderstorm, by saying that God’s lightnings “enlightened the world.” In other words, the LORD uses lightning as a symbol of the increase of knowledge, of information, of light.

Various prophecies pertaining to the time of the end call attention to the fact that it would be characterized by a general enlightenment of the world, described by Daniel as an increase of knowledge. (Dan. 12:4) Jesus referred to this enlightenment, mentioning it as one of the signs of his second presence and the “end of the world.” In his prophecy concerning the end of the age and the time of his second presence, he said, “Wherefore, if they shall say unto you,

Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [Greek, **parousia**, meaning, 'presence'] of the Son of man be."—Matt. 24:26, 27

Here Jesus explains that when the time came for him to be present on the earth for the second time it would not be as a human being who could be found by looking for him in the desert, or in a secret chamber. Rather, his second presence, he said, would be manifested by a worldwide enlightenment which would be as the lightning shining from east to west. Literal lightning seldom shines from the east to the west, but in using this prophetic symbol to describe the manner in which his presence would be revealed—first to his own people, and later to the whole world—Jesus emphasized that this prophetic increase of knowledge would be worldwide—out of the east, and shining even unto the west.

This is in keeping with the Apostle Paul's reference to the time of Christ's second presence. Referring to the great Antichrist, the "man of sin," which would develop during the centuries of the Dark Ages, he wrote, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness [Greek, **epiphania**] of his coming [Greek, **parousia**, 'presence']." Here the brightshining of the Master's presence is shown to result, ultimately, in the destruction of the great counterfeit kingdom of Christ described by John as the Antichrist.

And this is to be one of the essential results of the brightshining of the Master's presence—the destruction of all systems and institutions of selfishness, superstition, and unrighteousness, which together make up this present evil world. It is not accomplished in a moment, or a day, or a year, but through many years, during which there is an increasing severity of the destructive spasms of trouble until the world is brought fully to an end.

Nor is the cause of the trouble recognized by those not enlightened by the sure word of prophecy. (II Pet. 1:19) The sudden increase of knowledge which has come to the world is thought by the worldly-wise to be the result of human wisdom, wisdom which has been increasing throughout the centuries. When the printing press, the telephone, the electric light, the steamship, the railroad, and the automobile first appeared, many worldly philosophers claimed we were entering the "brain age."

What they did not take into consideration was that the people of ancient times were just as intelligent as modern man. Nor did they give due consideration to the fact that the world's enlightenment was not the result of a gradual development, but came suddenly, compared with the centuries of the past during which there was no progress. In fact, almost immediately preceding this modern era of general enlightenment, the world passed through that period of dense ignorance and superstition now appropriately described as the Dark Ages.

The printing press marked the beginning of preparation for the prophetic increase of knowledge. This led to the newspaper and to books, to public libraries, to schools; and also to the circulation of the Bible in all the principal languages. Further increase of knowledge was thus stimulated, leading to inventions of rapid means of travel and communication. All of this was good; it was encouraging to the people of the world. In many countries the standard of living was raised, and millions were introduced to a more abundant life than they had ever before enjoyed. The princes, the dukes, the lords, and the kings of the old world, with their castles and their slaves did not live in the lavish luxury and comfort which is enjoyed by the ordinary artisan of modern times.

The kings of old had to bathe in tin tubs into which water was poured which had been heated over a crude fireplace; while the workman of today, in some parts of the world at

least, enjoys the comforts of a tiled bathroom with all its conveniences. We said that these modern blessings are now being enjoyed in **some parts** of the world. Herein lies the explanation of another result of the prophetic increase of knowledge, a result which is now out of control so far as the world's statesmen, economists, and diplomats are concerned.

The prophetic increase of knowledge is rapidly becoming worldwide in its impact upon the people. The underdeveloped nations of earth, with their teeming millions, are learning of the riches and the high standard of living being enjoyed by the few, and they are clamoring for their share of earth's bounties. They are recognizing that in the past their natural resources were exploited by powerful nations under which they were held as vassals, and as supply bases to maintain powerful empires in which those at the top were enriched, while they themselves suffered serfdom and poverty.

These are no longer satisfied to remain at the bottom. They are clamoring for freedom, which many have already attained, leading to the disintegration of empires and the falling apart of a world. True, many of the poverty-stricken people of earth, in their determined desire for liberty and for a higher standard of living, have fallen easy victims to an even more restrictive imperialism. However, the ultimate result of this will be a more thunderous explosion, as the flashings of the LORD'S lightnings continue.

Yes, so far as human wisdom is concerned, the increase of knowledge has gone out of control. Those who claimed that the world had entered the brain age are not wise enough to find a solution for human selfishness. What they failed to realize was that knowledge and the comforts of life do not erase the result of Adamic sin and the consequent reign of selfishness in the human heart. Those first blessed by the increase of knowledge are not willing to relinquish any of their gains that others might share more equally in the common good; and those less privileged are restless and dissatisfied.

So the struggle goes on. Invention has provided the nations with horrible instruments of warfare. Communication and travel make it possible for them to collaborate and cooperate (some on one side and some on the other) with a world lineup of national and international interests which, like two great giants, are maneuvering with each other for more strategic positions in world politics. While hoping they can come to terms short of war, they are preparing madly for any eventuality which might happen.

Incidental to this larger picture of a fighting and dying world are the developments in many festering spots among the nations such as the Middle East, Indo-China, the Persian Gulf, Central and South America, Africa, and many other places where the struggle goes on locally, while the great powers on both sides of the world scene endeavor to guide the issues.

Concerning this time, the prophet wrote that the nations would "take counsel together, . . . [but that it would] come to naught." (Isa. 8:9,10) How descriptive is this prophecy of the many conferences held in recent years, in which the great nations sought some means of agreement that would be satisfactory to all! Whether in Geneva, Versailles, Williamsburg, or elsewhere, and whether the problems concerned Lebanon, Afghanistan, Salvador or Cuba, or other parts of the world, these conferences have resulted in no agreements which could even remotely be called satisfactory.

Many observers claim that as a result, or in spite of these conferences, the communist world is gradually extending its sphere of influence in all parts of the earth. Be that as it may, we know the final outcome of it all will be the full end of the world, and that in its place will be manifested the long-promised kingdom of Christ, that figurative "mountain" in which the LORD will make unto all people a "feast of fat things," and in which he will "swallow up death in victory," and wipe away the tears "from off all faces."—Isa. 25:6-9

We have already noted Paul's references to the brightness

of Christ's second presence which he said would result in the destruction of the Antichrist. In a general way we might think of this system as being the unholy alliance of church and state which for centuries claimed to be Christ's kingdom. Today, in most countries of Europe, this system of government has already been destroyed—destroyed, that is, as a result of the enlightenment of the people, and their insistence upon religious and civil liberties.

Millions of former adherents to this system are losing their faith in the church which formed so vital a part of the "man of sin." In Italy, where at one time the church claimed the loyalty of virtually the entire population, many are now willing to vote for the party which is opposed to the church, and that number is steadily increasing. All over Europe, while millions still like to consider themselves members of one or another of the established churches, they are happy to realize that they are no longer under bondage to its restrictions.

From the standpoint of human wisdom, all this is threatening. But to those who rightly read the prophetic Word under the guidance of the Holy Spirit, it is further evidence that we are living in the foretold time of the end when the increase of knowledge, or brightshining of our Master's second presence, is enlightening the people, causing them to break away from the superstitions of the past, and to demand what they believe to be their just share in the blessings of this modern era.

But this is only the first result of the prophetic increase of knowledge, necessary to prepare the earth for the kingdom of Christ, and to convince the people that in their own wisdom, even with the aid of increasing knowledge, the continuance of selfishness would make impossible the establishment of that utopia of blessing of which the philosophers and poets of the past have dreamed. The distressing results of increasing knowledge will continue until the whole (symbolic) earth is devoured by the fire of God's jealousy, and then he will "turn

to the people a pure language," and they will all call upon him with one consent.—Zeph. 3:8, 9

There is much which increasing knowledge has brought to mankind in the way of blessings that doubtless will become permanent, and utilized by the LORD as part of the kingdom blessings to be enjoyed by all the families of the earth. But there will be a continuing increase of knowledge. We are assured, for example, that the knowledge of the glory of God will fill the earth "as the waters cover the sea." (Isa. 11:9) The knowledge reflected in modern inventions will not fill the earth with the glory of God until, through the instructive agencies of Christ's kingdom, the people learn that they are possible only through the LORD permitting man to stumble upon ways and means of harnessing some of the pent-up powers of his creation.

The knowledge of the glory of God, as it is reflected through his glorious plan for the redemption and salvation of the human race, will then be caused to fill the earth. The knowledge of the "ransom for all," for example, will then be "testified to all." (II Tim. 2:4-6) How that will reflect the love and glory of God!

The resurrection of the dead is referred to by Jesus as an evidence of God's glory. (John 11:4) When Christ's thousand-year kingdom is established in the earth, all the dead of every nation will be awakened from the sleep of death. Surely that will cause the glory of God to fill the earth when, as Isaiah declares, "all flesh shall see it together."—Isa. 40:5

But it will not be accomplished all at once. It will be the work of the entire thousand years of the kingdom age. Thus, although the world now trembles because of the bright-shining of our Lord Jesus' second presence, in that glorious new day, from humble and grateful hearts, the people will say, "Lo, this is our God, we have waited for him, and he will save us: this is the LORD, we have waited for him, and we will be glad and rejoice in his salvation."—Isa. 25:9 □

A Past Judgment Day

THE need for the world's future judgment day arose more than six thousand years ago, at the time when our first parents were tested in the Garden of Eden. They failed under that test, and came under condemnation to death. This condemnation was passed on to their children, and thus Adam and his descendants became a dying race. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

When Jesus came he explained that he had not come to condemn the world, but that the world through him might have life. (John 3:17) On this point Paul wrote, "As by the offense of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus] the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18,19

The life provided by the ransom sacrifice of Christ is not thrust upon anyone. It is obtainable only upon the basis of acceptance and obedience. At the present time this is upon the basis of faith, and those who receive it are called upon to lay down their lives in sacrifice, even as Jesus did. Few, indeed, have been willing to meet these rigid conditions of discipleship. In the first place, the vast majority have never had an opportunity really to know about Christ in an understandable manner. Those who died prior to the first advent had no opportunity to believe on him, and the millions in the heathen world since have likewise had no chance to know him and accept the provisions of divine love available through him and his work of redemption. □

International Bible Study Lessons

LESSON FOR AUGUST 7

Naomi and Ruth: Shared Loyalty

KEY VERSE: “Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and whither thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”—Ruth 1:16

SELECTED SCRIPTURE: Ruth 1:16-20; 3:1-5; 4:13-17

THIS beautiful story tells of a Hebrew woman, Naomi, who with her husband moved to Moab to live. In time, her husband and two married sons died, leaving Naomi and two daughters-in-law, Ruth and Orpha, who were Moabites. Naomi became discouraged and decided to return to her native country. She discussed her decision with Ruth and Orpha, advising them to remain in Moab since that was their homeland. Orpha chose to stay, but Ruth loved Naomi so much that she was willing to renounce all her connections and prospects in the land of Moab, and embrace hardship and penury in a strange country. She was determined to cling to Naomi, however destitute and afflicted, until death separated them. To

show sincerity in her vow, she called upon the LORD as a witness. By taking this stand she renounced idolatry, and became a worshiper and servant of the living God, and counted everything in the past as loss for God's favor and salvation. Her subsequent conduct proved that her faith was genuine and her profession sincere.

When Naomi and Ruth were settled in Bethlehem, Ruth immediately went into the field of Boaz, a relative of the husband of Naomi, to glean barley. The conduct of Ruth came to the attention of Boaz, and he showed her much kindness. When Ruth asked concerning this kindness, Boaz replied, “It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine hus-

band; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.”—Ruth 2:11, 12

The Law of Israel required that a brother must marry the widow of his brother, if there were no children. This law was by custom extended to other near relations when there were no brothers, and it will be remembered that Boaz was a distant relative of Naomi’s husband. By the design of Naomi and surely with the LORD’S overruling providence, Boaz eventually married Ruth who, by an extension of the Law, was considered to be a daughter of Naomi.

After the marriage, Boaz said, “Ruth . . . have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like

Rachel and like Leah, which two did build the house of Israel, and do thou worthily in Ephraim, and be famous in Bethlehem. (Mic. 5:2) And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.”—Ruth 4:10-12

In due time Ruth bore Boaz a son, and the women said to Naomi, “Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be to thee a restorer of thy life, . . . for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child and laid it in her bosom, and became nurse unto it. And the women, her neighbors, gave it a name, saying, There is a son born to Naomi; and they called his name Obed.”—Ruth 4:14-17

By the LORD’S overruling providence, Obed became a link in the line that produced David. The genealogy as recorded in Ruth 4:20-22 is as follows: “Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.” □

Hophni and Phinehas: Corrupt Priests

KEY VERSE: "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."—Psalm 1:6

SELECTED SCRIPTURE: I Samuel 1:3; 2:12-17, 22-25; 4:11

THE sons of Eli had been brought up in the courts of God, and were instructed out of the Law. But in spite of their knowledge, they had very little respect or concern for the things of the LORD. It was said of them that they were the sons of Belial (evil, ungodly, wicked men). Eli, their father, was a good man and probably set his sons a good example in private life. But he yielded to a natural weakness of the flesh and was too indulgent of the sins and the transgressions of his sons. By his indulgence he condoned the many abuses of the sanctuary and unlawful customs they established, and this made way for even greater abominations which eventually included immorality.

Many were so offended by the conduct of the priest's office that they refused to worship in the Temple. For example, the priests by Law were entitled to

the breast, the right shoulder, the cheeks, and the maw from every peace offering. (Lev. 7:29-34; Deut. 18:3) But in addition to this, it became the custom for the servants of the priests to come (while the flesh was boiling, for the use of the offerer and his friends) and take a portion from the pots. Also in some instances, the priests required additional prerequisites to satisfy their avarice. They also postponed or neglected to burn the fat of the offering which was especially to the LORD. Thus the priests lorded it over God's heritage, and ignored the sacrifice which he had commanded.

The LORD sent a prophet to Eli to voice his displeasure and to pronounce judgment upon Eli's conduct of the priesthood, saying, "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old

man in thine house. . . . And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas, in one day they shall die, both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind, and I will build him a sure house, and he shall walk before mine anointed forever.”—I Sam. 2: 31, 34, 35

In fulfillment of this prophecy, the LORD raised up Samuel to be his servant and the LORD dealt with him instead of with Eli. It came to pass in time that “the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us today before the Philistines? Let us fetch the Ark of the Covenant of the LORD out of Shiloh unto us; . . . it may save us out of the hand of our enemies.”—I Sam. 4:2, 3

“And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. And the man said unto Eli, I am he that came out of the army, and I fled

today out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the Ark of God is taken. And it came to pass, when he made mention of the Ark of God, that he fell from off the seat backward by the side of the gate, and his neck broke, and he died: for he was an old man, and heavy. And he had judged Israel forty years.”—I Sam. 4:14, 16-18

In this experience there is a lesson for the footstep followers of Jesus during this Gospel Age, that we must hold fast to the ordinances and instructions the LORD has given us. We think of the instructions given to us by the Apostle Paul, “We then as workers together with him, beseech you also that ye receive not the grace of God in vain . . . giving no offense in anything, that the ministry be not blamed: but in all things approving [establishing] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, . . . by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned.”—II Cor. 6:1-6 □

Jonathan and David: Loyal Friends

KEY VERSE: "Then Jonathan and David made a covenant, because he loved him as his own soul."—I Samuel 18:3

SELECTED SCRIPTURE: I Samuel 18:1-4; 19:4-6; 23:15-18; II Sam. 1:26

DAVID made a strong impression on King Saul and his son, Jonathan, as the result of killing the giant, Goliath, with a sling shot. This incident in the life of David is one of the most stirring in the Bible. The Philistines were probably wary of the power of the army of Israel and so they devised the idea that the outcome of the battle should be decided by individual combat between Goliath and the best of Israel's army. Every day Goliath appeared before the Israelites, hurling his challenge and insults, but, because of his size and strength, no one would accept his challenge. But David with the permission of Saul agreed to fight the Philistine, and as he approached Goliath he said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand, and I will

smite thee, and take thine head from thee . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands."—I Sam. 17:45-47

We know that David did slay the giant but he made certain that the glory went to the LORD, for it was his battle and it was to his glory that the outcome was attributed. It was undoubtedly the courage, humility, and faith displayed by David in this incident that attracted Jonathan to him. In I Samuel 18:1 we read, "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

The fame of David spread far and wide, and it came to pass "when David was returned from the slaughter of the Philistine,

that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music . . . and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?"—I Sam. 18:6-8

Thus was sown in the heart of Saul the seed of bitterness and jealousy. The hateful attitude of Saul toward David became more and more evident, until at last on two occasions he attempted to kill David with a javelin. Finally, David was forced to flee from the face of Saul, and with Jonathan's help he was able to avoid a confrontation with the king. But Saul's pursuit of David was relentless and continued over a long period of time. David was able to gather to himself a small band of faithful followers who gladly shared his lot. On one occasion David and his men had hidden in a cave and Saul came into the cave to rest. While the king was asleep, David cut off the skirt of Saul's robe.

Because of his high regard for the LORD and his arrangements,

David was remorseful because he had touched the king who was still the LORD'S anointed, saying, "The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD." (I Sam. 24:6) Then David called to Saul and said, "Behold, this day thine eyes have seen how that the LORD had delivered thee today into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed."—vs. 10

And when David had finished speaking, Saul was filled with remorse and said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil—and now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand."—vss. 17-20

Eventually Saul and Jonathan were killed in the same battle with the Philistines. This opened the way for David to become king of Israel, but the account states that "David lamented . . . over Saul and over Jonathan his son."—II Sam. 1:17 □

Mordecai and Esther: Challenge and Commitment

KEY VERSE: "Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14

SELECTED SCRIPTURE: Esther 2:7; 4:13-16; 8:3-8

ESTHER was the daughter of Abihail, of the tribe of Benjamin. She was brought up an orphan, in the house of her cousin, Mordecai. King Ahasuerus (Xerxes) deposed his wife, Vashti, and as a result he set about to find the most beautiful virgin in the realm to be his queen. Esther, because of her great beauty, was chosen for this high honor. The king did not know that Esther was a Jewess, and this fact was kept from him at the insistence of Mordecai. One day it came to Mordecai's attention that there was a plot to murder the king. Mordecai conveyed this information to Esther, who in turn notified the king. And it came to pass that when the inquiry was made and the report confirmed, the plotters were put to death. The entire incident crediting Mordecai with having saved the king's life was "written in the book of the chronicles."—Esther 2:23

There were a very large number of Jews living in the

area at this time, and because of the craftiness and hatred of Haman, the chief court favorite, they were all in danger of being massacred in one day. Mordecai learned of the plans of Haman and conveyed the information to Esther. Mordecai then instructed Esther to go to the king and reveal her identity as a Jew, and ask that the decree to slaughter the Jews be rescinded. This was a very dangerous thing for Esther to do because to confront the king without a previous appointment was punishable by death. But Esther requested Mordecai to gather the Jews together, and for them to fast and pray for her, and she would do likewise, "And so will I go unto the king, which is not according to the law, and if I perish, I perish."—Esther 4:16

Mordecai in the past had refused to pay obeisance to Haman when they had met in a public place, and because of this he incurred the hatred of Haman. It was Haman's plan to

have Mordecai hung from the scaffold he had constructed in the public square when the slaughter of the Jews began. And it seemed as if all of Haman's plans would come to pass because of his high esteem in the eyes of the king. But after three days of fasting and prayer, Esther went into the king and he received her. She did not immediately make her request known but asked the king and Haman to come to a banquet the following day.

The remarkable providential care of the LORD over his people began to be evident at this point in the account. The king was not able to sleep during the night and he called for the book of the chronicles to be read to him. It was found written "that Mordecai had told of . . . two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king, Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants, . . . There is nothing done for him."—Esther 6:2,3

As a result of this revelation to the king, Haman was asked what great honor should be bestowed upon one who enjoyed great favor with the king. Haman, of course, thought that the

king was speaking of him, so he described a very elaborate ceremony. The king then instructed Haman to do those things for Mordecai, and afterward "Haman hastened to his house mourning, having his head covered." (vs. 12) And the same day the king sent for Haman to accompany him to the banquet that Esther had prepared. At the banquet Esther revealed herself as a Jewess, and also told of the plot to destroy the Jewish people. Then the king said, "Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman."—Esther 7:5,6

The king was very angry and went into the garden where he learned that the scaffold that had been placed there by Haman was to hang Mordecai. When he returned he ordered that Haman himself be hanged upon it. Subsequently Esther revealed to the king who Mordecai was and her relationship to him, and the king gave Mordecai a high post in the kingdom.

The account, we believe, was given to us for an admonition and encouragement, showing how the LORD is willing and able to overrule in the lives of his people if only they will place their confidence and trust in him. □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 10

The Deliverer Comes—Part 2

Jesus Begins His Ministry

Having victoriously met his encounter with the adversary, Jesus embarked actively upon his ministry. His service on earth was of short duration, lasting only three-and-one-half years. Throughout the entire Old Testament period, God continued to promise the coming of a king, and the establishment of a kingdom, a worldwide government of peace and happiness through which all the families of the earth would be blessed. Throughout his ministry Jesus emphasized that he was this foretold king, and that because the king had come, the kingdom was at hand. Matthew's Gospel, particularly, focuses attention on Jesus as the promised king.

Jesus' oral instructions were for the most part associated with the thought of the promised kingdom, and illustrated by parables. Many of his parables were prefaced by the statement, "The kingdom of heaven is likened unto." But to understand these parables it is essential to recognize that the promised kingdom was not established in power and great glory at the time of Christ's first visit to earth. The kingdom was then at hand only in the sense that the king had come to begin making preparations for it. But these preparations were to go through slow stages of development, during which there would be satanic efforts to thwart the purpose of God through counterfeit and otherwise.

The Wheat and the Tares

Jesus' parable of the wheat and the tares illustrates Satan's effort to produce followers of his own who would be

counterfeits of the true "children of the kingdom." (Matt. 13:24-30, 36-43) In this parable the Son of man, who is Jesus, sowed the good seed, the wheat. The enemy who sowed the tares is the Devil. Tares are imitation or counterfeit wheat, and are used in the parable to illustrate the many who have professed to be Christians, but who have not been true followers of Jesus.

The parable teaches that the wheat and the tares were to be allowed to grow together until the end of the world, or age, as the Greek text states. Then there was to be a harvest, when the tares would be gathered into bundles and burned, and when the wheat would be gathered into the barn.

The burning of the tares is described as being in a great furnace of fire. This seems to symbolize clearly what the Prophet Daniel foretold as a "time of trouble such as never was since there was a nation." (Dan. 12:1) Malachi foretold the same time, saying, "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4:1

This does not imply that the individuals involved in this trouble will be forever, or even temporarily, destroyed. The thought is that all false claims of Christianity will be destroyed in the end of the age, and that those who have been under the misleading influences of these erroneous systems of belief will become disassociated from them, thus burned as tares, but not necessarily as individuals—although doubtless many will perish in the great tribulation which is even now bringing the present age to an end.

Already the furnace of the great time of trouble—the "distress of nations with perplexity" foretold by Jesus in Luke 21:25,26—is weakening the foundations of nominal churchianity; and in the European world particularly, millions of former adherents to churchianity are now unbelievers. They have learned that the claims of the former

church-state governments to be the kingdom of Christ were false.

In the parable Jesus explained that after the tares were burned, the wheat, the children of the kingdom—the true kingdom—would “shine forth as the sun in the kingdom of their Father.” (Matt. 13:43) In the true kingdom of the LORD, Christ is prophetically and symbolically portrayed as the “Sun of Righteousness” who will arise “with healing in his wings.” (Mal. 4:2) The work of God in the earth during the present age has been the calling out from the world of a little company of people and preparing them to be associated with Jesus in his glorious kingdom to be a part of that Sun of Righteousness, and in his parable of the wheat and the tares this is emphasized.

When we look back over the age since Jesus' first visit to earth and note the bloodshed and war, the bitter persecution of one professed Christian group by another, the horrors of the so-called Holy Inquisition, and the many other unchristian practices of the professed people of God, we could easily get the impression that Christianity has been a failure. But the parable of the wheat and the tares is seen to be prophetic of the fact that there would be this imitation of the true, and that at the end of the age this imitation of Christianity would be destroyed.

Meanwhile, the wheat has been unrecognized by the world and worldly churches. Nevertheless, God's work of selecting and preparing these for the kingdom has gone grandly on. Soon all the wheat will be gathered, and will become associated with Jesus in the true kingdom, and the blessings of that kingdom will begin to flow out to the people.

Jesus' Miracles

The Old Testament prophecies, over and over again, give assurance that when the promised kingdom is fully established its blessings to all nations will include the destruction of disease and death; therefore, in proclaiming the Gospel of

the kingdom, Jesus performed many miracles of healing. Matthew, Mark, Luke, and John, all record some of these miracles, which include the opening of blind eyes, the healing of lepers, causing the crippled to walk, and even raising the dead. In John 11:1-46, we have the beautiful, faith-strengthening account of the awakening of Lazarus from the sleep of death.

In awakening Lazarus from death, Jesus addressed the tomb, the grave, and said, "Lazarus, come forth." John reports that he who was dead came forth. (John 11:43,44) John again reports Jesus' power to raise the dead, and quotes him as saying, "Marvel not at this: 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

Selects Co-workers

Another aspect of Jesus' earthly ministry was the selection of his apostles, those who were to be the spiritual guides of his followers throughout the entire age of preparation for the kingdom. Matthew supplies the names of the apostles, and records Jesus' instructions to them when he sent them out into the ministry as his representatives. (Matt. 10:1-42) John records the circumstances under which some of them were brought into contact with Jesus. (John 1:35-44) Later Jesus selected seventy believers and sent them out into the ministry.—Luke 10:1-20

These first disciples sincerely believed that Jesus was the great king whom the prophets had foretold. In his instructions he gave them reason to believe that they would share the authority and glory of his kingdom. They took this very seriously, and on one occasion two of them made bold to request that they be permitted to sit, one on his left hand, and the other on his right hand in the kingdom. In reply to this, Jesus asked them if they were willing to drink of his cup and be baptized with his baptism.—Matt. 20:22; Mark 10:35-40

Jesus' cup was one of suffering and death, and the baptism he referred to also signified the surrender of his life in sacrifice for the sins of the world. In Jesus' reply to his disciples' request he indicated that before his kingdom was established, a little company of followers was to be selected from among mankind who, upon the basis of their faithfulness in dying with him, would have the privilege of living and reigning with him. To these Luke reports Jesus as saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Matthew records Jesus' instructions when sending his disciples into the ministry. Jesus warned them to expect hardship and persecution. He indicated that they might even be put to death. But again he tells them not to fear what man might do to them. He said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28

The Greek word here translated hell is **gehenna**. It is used by Jesus to symbolize the everlasting destruction of the willfully wicked. The lesson to the disciples was that while men might put them to death, their soul, their being, would still live in God's memory and they would be raised from the dead to live and reign with him in his kingdom.

The Sermon on the Mount

It was for the special benefit of his apostles, and all those who would believe on him through their word, that Jesus preached his well-known Sermon on the Mount. This sermon is recorded by Matthew in chapters five through seven of his book. There are probably millions of people today who know one or more of the Beatitudes which constitute the opening of this sermon.—Matt. 5:3-12

It should be emphasized that Jesus did not intend this sermon to be a guide for the world in general. The fact is that even the professed Christian world had never shaped its

policies according to the precepts of love and mercy set forth in this sermon. The true individual followers of the Master, however—and it is for these that the sermon is intended—have been guided by its principles, many times at the cost of much misunderstanding and suffering.

Briefly, some of the principles of righteousness set forth in the Sermon on the Mount are: humility of spirit; purity of heart; mercy toward enemies; hatred of others is murder; sincerity in prayer; singleness of heart in serving the LORD; full trust in the LORD to supply food, shelter, clothing; and alertness against the deceptions of false teachers.

It is in this sermon that Jesus sets forth what is generally spoken of as The Lord's Prayer. The first request in this prayer is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Thus, even in his instructions pertaining to prayer, Jesus sought to keep the minds and hearts of his disciples reminded of the great objective of the divine plan, that it was to establish a kingdom through the agencies of which the sovereign will of God against which our first parents rebelled would again be established in the earth, that the human race would be restored to harmony with the Creator.

The Light of the World

In his Sermon on the Mount, Jesus also said to his disciples, "Ye are the light of the world," meaning that they had been called to fulfill this mission as his ambassadors, or representatives. Primarily, of course, Jesus himself is the light of the world, but throughout the age his followers have occupied this position, acting as his spokesmen. Jesus indicated to his disciples that their shining would not enlighten the whole world during the present age, yet he said that men do not light a candle and put it under a bushel. We are to let our light shine, but at best it will be but as the light of a candle in a dark world.

The parable of the wheat and the tares (Matt. 13:24-30,

36-43) reveals that after the end of this age the righteous, the true children of the kingdom, would shine forth as the sun in the kingdom of their Father. We saw from Malachi's prophecy that Jesus is to be the "Sun of Righteousness" who will arise for the healing and blessing of the people during the Millennial Age. (Mal. 4:2) Jesus' parable of the wheat and the tares shows that his followers of this age will then shine forth with him.

Thus, by parables and otherwise, Jesus endeavored to show his disciples that they should not expect the glory of the messianic kingdom to be manifested at that time. While they were invited into the service of the kingdom, their light would be but as candles, and they would be persecuted, at times even unto death. At the beginning, however, they did not grasp these facts too clearly.

Even when Jesus told his disciples of his own coming death at the hands of his enemies, they did not fully grasp the thought. To them the idea of the promised kingdom and its glory overshadowed every other consideration. Thus when Jesus made the definite announcement that he was going to Jerusalem where he expected to be arrested and put to death, Peter remonstrated, saying, "Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:22

To Peter it was unthinkable that Jesus should thus surrender to his enemies and allow them to put him to death. How could a dead king set up a kingdom? But Jesus said to Peter, "Get thee behind me, Satan: . . . for thou savorest not the things which be of God, but those that be of men." This statement simply meant that Peter's advice was contrary to the will of God. In the beginning of his ministry, Satan had endeavored to induce Jesus to preserve his life by turning stones into bread; and to avoid suffering and death by accepting the rulership of the world on the Devil's terms. Now Jesus recognized that through Peter, as an unwitting agent, Satan was again tempting him to avoid the course of sacrifice, suffering and death.

To Jerusalem and the Cross

So Jesus went to Jerusalem, where the expected happened. He was arrested, subjected to a mock trial, and crucified. But the four Gospel writers record a number of important incidents which occurred during those last few days of the Master's earthly life. One of these was his triumphant entry into Jerusalem, with his disciples and friends hailing him as king. The account of this is recorded in Matthew 21:1-11; Mark 11:1-10; Luke 19:29-40; and John 12:12-15.

This event had been foretold by the Prophet Zechariah, chapter nine, verse nine. The Jewish nation rejected Jesus as king and thereby forfeited the opportunity of reigning with him. This is foretold in Zechariah 9:10 and the assurance is given that although Jesus would be rejected, his dominion would, in God's own due time, "be from sea to sea, and from the river unto the ends of the earth."

On the night before Jesus was crucified, he gathered with his apostles in the upper room to partake of the Passover supper with them. This was a yearly commemoration of the deliverance of the Hebrews from Egyptian bondage. While in Egypt, as we learned, the firstborn had been saved from death under the protection of the blood of the Passover lamb. Now Jesus was about to be slain as the antitypical Passover lamb. Through his death, deliverance was to come to both his church and all mankind—deliverance from the bondage of sin and death.

The record of that night in the upper room is found in Matthew 26:17-30; Mark 14:12-26; Luke 22:7-38; and John, chapters thirteen through seventeen. Matthew, Mark, and Luke record Jesus' instructions concerning the commemoration of his death by an annual partaking of the bread and the cup which represent his broken body and his shed blood. These accounts also reveal Jesus' attitude toward Judas, his betrayer. He knew that Judas was even then plotting, yet he called him "friend."

Jesus was also concerned over his disciples, for, despite all he had said to them concerning humility and patience and love, even in that upper room, with enemies waiting for an opportunity to seize and crucify their Master, they were disputing among themselves as to who among them would be the greatest in the kingdom. Jesus gave them a lesson in true humility and service by washing their feet.

John gives us many details of Jesus' instructions to his disciples on that last night, which the other writers omit. Once again Jesus endeavored to prepare the minds and hearts of his disciples for his death, which was so near. To compensate for their sorrow, he said, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3

At the conclusion of that service in the upper room, Jesus prayed on behalf of his disciples. In his prayer he said, "I have given them thy Word; and the world hath hated them—because they are not of the world, even as I am not of the world." (John 17:14) Thus is stated one of the purposes of Jesus' earthly ministry, which was to prepare his disciples to continue on with the ministry of the truth which he had begun. For this purpose he had given them the LORD'S Word; and although they had not yet fully grasped its meaning, he had patiently explained to them that, as his disciples, they would be called upon to suffer and to die with him.

In this prayer Jesus also said, "I pray not for the world, but for them which thou hast given me." (John 17:9) He did not mean that he was not interested in the world, nor that the divine plan of redemption and salvation did not include the world. He knew, however, that before the world could believe and be blessed, his church must be selected from the world and prepared to live and reign with him. He prayed for these, therefore, that the work of divine grace in their hearts might prosper and be completed, and that all his disciples

might be one, as he and his Father were one. Then he added, "that the world may believe that thou hast sent me."—John 17:21

The world did not then believe that the Creator had sent Jesus to be the savior of the sin-cursed and dying race. Comparatively few in the world since have believed it. But when his followers, the church class, the "little flock" to whom it is the Father's good pleasure to give the kingdom, are all united with him in that kingdom (Luke 12:32), then the world will believe. Then the knowledge of the LORD shall fill the earth as the waters cover the sea.

Arrest, Trial, and Crucifixion

From the upper room Jesus and his little band of disciples went to the Garden of Gethsemane, where, a few hours later, a mob from Jerusalem apprehended him. He was put through the mock formality of a trial. Before Israel's high priest, he was condemned because he acknowledged that he was the Son of God. This was construed as blasphemy. Before Pilate, he was charged with being a king. When questioned by Pilate concerning this, he made no denial, but explained, "My kingdom is not of this world [Greek, *kosmos*, meaning 'order']."—Matt. 26:57-68; 27:11-31; Mark 14:53-64; Luke 22:54-71; John 18:28-37

Jesus was a king! "To this end was I born," he said, "and for this cause came I into the world." (John 18:37) But Christ knew that his kingdom was not to be established by military might. If that were the case, he explained, his servants would fight for him to prevent his being delivered to his enemies. Peter had attempted to do this, but Jesus bade him put up his sword. The kingdoms of this world are based largely upon selfishness. The rulers expect their subjects to defend them that they might be retained in power. But Jesus reversed this procedure and laid down his life for his subjects, that they might live forever and enjoy the peace and security to be provided by his kingdom when established in power and great glory.

Pilate sensed that Jesus' claim to be a king posed no threat to the Roman Empire at that time, and would have released him, but his enemies cried, "Crucify him, crucify him." Pilate had little choice, so consented to Jesus' death. He ordered an inscription placed over the head of the cross stating the crime for which Jesus was being crucified—"Jesus of Nazareth, the King of the Jews." In the beginning of his ministry, Satan offered Jesus the opportunity of becoming a king. Now he was being crucified on the technicality that he claimed to be a king.

Satan had also tempted Jesus to establish his claim to being the Son of God by leaping from the pinnacle of the Temple. Now the crowd which watched him hang on the cross cried out, "If thou be the Son of God, come down from the cross." (Matt. 27:40) But again Jesus made no attempt to demonstrate the truthfulness of his claim to divine sonship.

Again "the chief priests . . . with the scribes and elders" shouted, "He saved others; let him save himself." (Matt. 27:41,42; Mark 15:31; Luke 23:35) How little they realized that by his refusal to save himself, Jesus was providing salvation for them and for all the families of the earth, even as his Heavenly Father had promised!

Luke records a conversation between Jesus and one of the malefactors being crucified at the same time. This criminal, noting the inscription stating that Jesus was a king, asked to be remembered when he comes into his kingdom. Jesus replied, "Verily [so be it, or surely, Dr. Strong] I say unto thee today, with me thou shalt be in the paradise." (Luke 23:43, **Emphatic Diaglot** word-for-word Greek text) One of the great objectives of Christ's kingdom when established will be the restoration of paradise conditions worldwide. Jesus had full confidence, even though he was then being crucified, that he would be raised from the dead, and in God's due time would set up the long-promised kingdom. The misplacement of the comma in the King James' translation of Jesus' promise to the thief has given many the

idea that Jesus and the thief went to paradise the day they died. But this is not true. The paradise of Jesus' kingdom did not exist at that time, nor does it yet exist. Jesus' promise to the thief is yet to be fulfilled.

Hanging on the cross, and just before he died, Jesus cried out, "My God, my God, why hast thou forsaken me?" (Mark 15:34) This was a quotation from Psalm 22:1. The entire psalm is a prayer which Jesus may have offered in his mind while hanging on the cross, being too weak to express audibly more than the opening words. Jesus died to take the sinner's place in death. It was necessary, therefore, that he bear the full penalty for sin, and so he gave himself fully into his Father's care, saying, "Into thy hands I commend my spirit," that is, my being, my life. (Luke 23:46) Jesus said this in full confidence that his Father would raise him from the dead and that in due time he would be the foretold King of kings, and Lord of lords.

Resurrection

Jesus' faith was rewarded. On the third day, God did raise him from the dead. All four of the Gospel writers—Matthew, Mark, Luke, and John—record the fact of his resurrection. They also record several incidents of his appearances to his disciples after his resurrection. He appeared to Mary as a gardener. To two of his disciples journeying to Emmaus he was a stranger. Because Thomas expressed doubts of the resurrection unless he could see the nail prints in Jesus' hands resulting from the crucifixion, he appeared to Thomas and others with him displaying a body such as the doubter demanded. John explains that this was a "sign."—John 20:30

Jesus had told his disciples that he would give his flesh for the life of the world, so the varying manner of his several appearances to them after his resurrection helped to emphasize that he was no longer a human being. To Nicodemus, who came to Jesus by night, he had explained

(Continued on Page 38)

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Ketchikan KTKN 7:30 a.m.

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MICHIGAN

Detroit CKLW 800 8:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

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

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

Corner Brook, Nfld.
 CFCB 570 12:15 p.m.

Deer Lake, Nfld.
 CFDL-FM 12:15 p.m.

Port au Choix, Nfld.
 CFNW 12:15 p.m.

Port aux Basques, Nfld.
 CFGN 910 12:15 p.m.

St. Andrews, Nfld.
 CFCV-FM 12:15 p.m.

St. Anthony, Nfld.
 CFNN-FM 12:15 p.m.

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

Hamilton, Ont. CKOC 7:00 a.m.
 Oshawa, Ont. CKAR 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.
 Montreal, P.Q. CFMB 5:15 p.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

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

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

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

NEW ZEALAND

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

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

Wasco KWSO 1180 7:45 p.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

MEXICO

Mazatlan XECQ 8:30 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.

FLORIDA

Miami WKID
Jacksonville Channel 17

GEORGIA

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

ILLINOIS

Champaign-Decatur-Springfield
WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg West Palm Beach Channel 11	Channels 19, 24, 31, 33
Birmingham Mountain Brook		Grande Junction Storer			
Huntsville-Decatur-Channel 9		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Florence Channel 9		Hartford-Channel 33		Albany Channel 13	
Mobile-Channels 19, 29		New Haven-Channel 33		Atlanta Channels 6, 17, 21, 22, 25, 27, 28, 30, 36	
Pensacola Channels 6, 22		Rollins-Southern Connecticut Storer Valley		Fayette Telecom	
ARIZONA (6:30 a.m.)		DELAWARE (8:30 a.m.)		Augusta Cablevision Channel 18	
El Centro-U.A. Columbia Channels 2, 17, 30, 31		Philadelphia Channels 2, 22		Tallahassee Channel 12	
Phoenix Channels 2, 17, 20		FLORIDA (8:30 a.m.)		IDAHO (6:30 a.m.)	
Tucson Saguaro Cable		Ft. Lauderdale Channel 25		Boise Channel 18	
ARKANSAS (7:30 a.m.)		Dade Channel 2		Idaho Falls Channel 10	
Fort Smith Channel 10		Hollywood		Spokane Channel 5	
Joplin-Channel 19		FLORIDA (6:30 a.m.)		ILLINOIS (7:30 a.m.)	
Pittsburg Jonesboro-Little Rock Channel 16		Ft. Myers-Naples Channel 9		Chicago Channels 14, 19, 21, 33	
CALIFORNIA (5:30 a.m.)		Jacksonville Channels 20, 22		Davenport Channels 7, 19	
Fresno Channel 13		Orlando-Daytona Beach Sanlando ATC		Teleprompter Channel 12	
Los Angeles Channels 18, 19, 44		Miami Channels 5, 7, 18, 25		Evansville Channel 19	
San Diego Theta Cable Channel 22		Panama City Channel 2		St. Louis Channel 23	
San Francisco Channel 18		Sarasota Channel 12		Southwestern Metro East	
San Luis Obispo Channel 25				INDIANA (8:30 a.m.)	
				Chicago Channel 10	

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	S.W. Missouri Channels 13A, 18, 23, 33	Dayton	Channel 4 Cable Communications Youngstown Channels 9, 10
Indianapolis	Channel 19 American Sentinel Commun.	MONTANA (6:30 a.m.)	Missoula- Butte Channel 3	OKLAHOMA (7:30 a.m.)	Oklahoma City Channels 8, 22 Tulsa Channels 6, 10, 16, 18, 21 Green Country
IOWA (7:30 a.m.)	Cedar Rapids- Waterloo Waterloo Des Moines Channels 4, 5, 35 Lincoln Hastings Kearney Channels 4, 10 Sioux City Channel 23	NEBRASKA (7:30 a.m.)	Lincoln- Hastings- Kearney Channel 36 Center Omaha Channel 29	Wichita Falls- Lawton Channel 11	
KANSAS 7:30 a.m.	Joplin- Pittsburg Channel 8 Kansas City Channel 5A Wichita Hutchinson Channel 5	NEVADA (6:30 a.m.)	Las Vegas Channel 20 Salt Lake City Channel 12	OREGON (5:30 a.m.)	Boise Channel 12 Eugene Channels 2, 5 Teleprompter Channels 13, 26, 30, 44, 85
KENTUCKY (8:30 a.m.)	Bowling Green Channel 20 Charleston- Huntington Channels 4, 5 Evansville Channels 2 Lexington Channels 3, 31 Louisville Channels 21, 29P, 30 Nashville Channel 10	NEW HAMPSHIRE (8:30 a.m.)	Boston Warner-Nashus Hanover Channel 10	PENNSYLVANIA (8:30 a.m.)	Erie Channels 8, 18 Erie Telecom. Johnston- Altoona Channels 5, 8 Philadelphia Channels 7, 14, 15, 20, 23 Brandywine Cablevision So. Eastern Ultra Com
LOUISIANA (7:30 a.m.)	Basin Rouge Channel 8 Lafayette Channel 7 Monroe Eldorado Channel 2 New Orleans Teleprompter Shreveport- Texarkana Channel 2	NEW JERSEY (8:30 a.m.)	New York Telco Teleprompter Vision Philadelphia Channel 20 Camcast Storer U.A.-Columbia	Pittsburgh- Wilkes Barre- Scranton Channels 5, 10 Blue Ridge	
MAINE (8:30 a.m.)	Portland-Po- land Springs Cable TV-Kennebunk	NEW MEXICO (6:30 a.m.)	Albuquerque Channels 9, 11, 12, 20 El Paso Channel 3 Sun White Sands Roswell Cablecom-Roswell Teleprompter- Lovington	SOUTH CAROLINA (8:30 a.m.)	Charleston Storer Columbia Channels 4, 19P Wilmington Channel 12
MARYLAND (8:30 a.m.)	Baltimore Channel 15 Washington Channel B3 Boston- Worcester Channels 16, 25, 36, 42 Springfield Channel 25	NEW YORK (8:30 a.m.)	Albany- Schenectady- Troy Channels 8, 13, 17, 29 Buffalo Channels 3, 11 New York Channels 10, 17, 29 Rochester Channels 32, 33 Syracuse Auburn	SOUTH DAKOTA 6:30 a.m.)	Sioux City Channel 30 Sioux Falls Yankton
MICHIGAN (8:30 a.m.)	Detroit Channels 2, 25B, 31, 38 Flint- Saginaw Channel 18 Gerity	NORTH CAROLINA (8:30 a.m.)	Charlotte Channel 22 Greenville- New Bern- Washington Channel 25 Greenville- Spartanburg- Asheville Channel 12 Norfolk- Portsmouth- Newport News- Hampton Channel 22 Raleigh- Durham Channels 9, 22, 24, 32 Alert	TENNESSEE (7:30 a.m.)	Chattanooga Channel 18 Knoxville Channels 14, 21 TLC Nashville Channel 26
Grand Rapids- Kalamazoo- Battle Creek Channels 6, 10 Coldwater	South Bend- Elkart Channel 30 Traverse City- Cadillac Great Lakes	NORTH DAKOTA (6:30 a.m.)	Fargo Channel 12	TEXAS (7:30 a.m.)	Abilene- Sweetwater Channels 6, 10, 14, 17 Amarillo Channel 15 Austin Channel 17 Corpus Christi Channels 7, 36 Dallas Channel 21A Dallas- Fort Worth Channels 8, 19, 24, B30, 34, 35 El Paso Channel 13 Houston Channels 8, 12, 17, 21, 24, 25 Teleprompter-Galv. Channel 11 Channel 10 Laredo Lubbock McAllen- Brownsville Channel 9 Odessa- Midland Channels 3, 13 San Angelo Channel 10 San Antonio Channels 3, 28, 34 Cable TV of Bexar
MINNESOTA (7:30 a.m.)	Minneapolis- St. Paul Channel 7	OHIO (8:30 a.m.)	Akron- Cleveland- Canton Channels 10, 18, Q21 Cincinnati Channel 23, 33 Cleveland Channel 18 Cleveland- Canton Channel 6 Tele Media Columbus Channels 5, 12, 19 Warner Amex McDonald Group	Waco- Temple Channel 19 Community Wausau- Rhinelander Channels 6, 12, 23	
MISSISSIPPI (7:30 a.m.)	Jackson Channel 7 Meridian Channel 9	WYOMING (7:30 a.m.)	Casper- Riverton Channel 4		
MISSOURI (7:30 a.m.)	Columbia-Jof- erson City Channel 11 Kansas City Channel 8 Diacom Satellite Landmark Springfield Channel 4				

TELEVISION SCHEDULE

(Continued from Page 31)

that those who are born of the Spirit can come and go as the wind; invisibly, that is, to human eyes, yet exerting influence and power. Jesus was now "born of the Spirit." (See Colossians 1:18.) On one of his appearances to his disciples he announced, "All power is given unto me in heaven and in earth." (Matt. 28:18) He was no longer hampered by fetters of flesh.

Jesus' last appearance to his disciples is recorded by Luke, not in the Gospel of Luke, but in the first chapter of The Acts of the Apostles. On this occasion they made bold to ask Jesus about the kingdom—"Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The kingdom of Israel had been overthrown in 606 B.C. and it had never been reestablished. The disciples associated their hopes of Christ's kingdom with the reestablishment of Israel as a nation, hence the question.

To their question Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) He then reaffirmed a promise made while he was still with them in the flesh; that he would send the Holy Spirit to comfort and guide them. He said that they were to become his witnesses in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

The Ascension

"And when he had spoken these things," the record continues, "while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9) Then two men, probably angels appearing in human form, addressed the amazed disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11

So Jesus, the promised redeemer and king, had completed his first visit to earth. He had selected a little company of

followers to be his witnesses, he had given his life as the world's redeemer, and had been raised from the dead. Now he had returned to heaven. The angels' promise that he would come again became the inspiration of those early disciples. They knew that until he did return his kingdom would not be established. So, inspired by the blessed hope of his coming, they continued to be his witnesses, and to offer the prayer he taught them, "Thy kingdom come. Thy will be done in earth, as it is in heaven." □



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Christian Life and Doctrine

The Heritage of Those That Fear His Name

“For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.”—Psalm 61:5

IN EVERYDAY life, we are somewhat familiar with matters relating to inheritance, such as the legal and family relationships involved in the transferring of possessory interests from one generation to another. The dictionary defines inheritance as ‘that which comes to or belongs to one by reason of birth’, thus, an inherited lot or possession; a birthright, that which is inherited by legal descent or succession. While this definition makes mention of natural things, the Scriptures speak of a far greater inheritance, a spiritual inheritance, and provide us with an understanding of the heirship and inheritance of the sons of God. The Scriptures have much to say about the heritage of those that fear (or hold in reverential awe) the name of the LORD God, Jehovah.

First, let us consider Jesus, the Son of God. In order to create an inheritance, a particular relationship must be defined so that the possession can pass by line of descent from one to another. God himself, at the time of Jesus’ baptism, declared: “This is my beloved Son, in whom I am well pleased.” (Matt. 3:17) This declaration of God heard by John the Baptist verifies that Jesus was the Son of God and that God had established the necessary condition of a line of descent to create an heirship. The Apostle John stated that Jesus was the only begotten of God the Father. “And the Word was made flesh, and dwelt among us, (and we beheld

his glory, the glory as of the only begotten of the Father,) full of grace and truth.'—John 1:14

Jesus, as a youth and young man with a keen mind and perfect abilities, came to understand and realize that his was a unique relationship with God. (Luke 2:49) Undoubtedly his mother, Mary, who had received special information concerning Jesus (Luke 1:30-38, 46-55), told him many things as he was growing up. However, not until he presented himself in baptism, and was begotten of the Holy Spirit, could full enlightenment and understanding come to Jesus. After his baptism, God spoke openly and John the Baptist saw and heard the manifestation of God's dealing with his Son, as he testified, "I saw, and bare record that this is the Son of God."—John 1:32, 34

In one of Jesus' early lessons, when talking with Nicodemus, our Master not only emphasized his singular relationship with God, but also propounded the purpose of his life on earth: "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. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:16-18

The love of God herein recorded is a particular kind of love, **agape** love, fully expressing God's real concern for mankind. For this reason he sent Jesus, his only Son, to be "a ransom for all." (1 Tim. 2:6) Jesus' desire in offering his human life was to do the will of him that sent him, to be in harmony with God in purpose and in spirit. (John 17:5) "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son

likewise. For the Father loveth the Son and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.'—John 5:19, 20

In this statement, Jesus asserts that he will do only what is in harmony with the Father's will. This was true when in times past, Jesus, as the Logos, participated in the works of creation with his Father. God created all things **by** and **for** his Son, and because of this, Jesus had a comprehensive perception of his Father's works and will. (Col. 1:16; John 1:3) The word **see** has not only the thought of seeing with one's eyes, but also as is appropriate here, the thought of mental perception or understanding. It was during his earthly ministry that Jesus stated his awareness of God's power operating through him when he said, "The Son can do nothing of himself." Jesus further declares the special affection of the Father for the Son, confirming to him greater works he would do than the healing of the sick—he would raise the dead!

When Jesus says, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will" (John 5:21), he is here speaking of the quickening by God which comes to those during the Gospel Age who are begotten by the Holy Spirit to become new creatures in Christ Jesus.

These greater works would also be revealed to those with a hearing ear and seeing eye who desire to do the will of God as did Jesus. Jesus himself promised that the Father would send the Comforter (the Holy Spirit), "to teach you all things and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26

Next, Jesus specifies one of the important aspects of his inheritance. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that

honoreth not the Son honoreth not the Father which sent him.”—John 5:22, 23

We note in this text that the Father committed all judgment unto the Son. This was one of God’s promises to Jesus—a promise that could be honored only after the Son had lived up to the conditions of his heirship by yielding himself in death, and being raised to glory and power. The promise is all-inclusive, for it includes not only the judgment of the church during this present age, but also the judgment of the world of mankind during the Millennial Age. “Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [the general judgment]; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.” (John 5:24-27) During Jesus’ lifetime, many strong and confirming evidences were given to the disciples of the father-son relationship established by God with Jesus, such as the revealing of the glory of God upon Jesus on the Mount of Transfiguration, and the voice of the Father which said, “This is my beloved Son, hear ye him.”—Matt. 17:5; II Pet. 1:17

In the second psalm, Jesus’ sonship is confirmed in these words: “I will declare the decree: The LORD hath said unto me, Thou art my Son; this day have I begotten thee.” (Ps. 2:7) The first ‘I’ refers to Jesus, who will declare, in both the Gospel Age and the Millennial Age, the decree of his sonship. The word begotten (**Strong’s Concordance #3205**) has the meaning of to ‘bear or to beget’ and is used in the Scriptures to show lineage or line of descent. The fulfillment of this promise to Jesus was stated by the Apostle Paul when,

in his discourse at Antioch, he emphasized that the resurrected Jesus had been born to the divine nature: "But God raised him from the dead. . . . And we declare unto you the glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13:30, 32-34

The Apostle Paul, introducing his epistle to the Hebrews, emphasizes and expands certain aspects of the heritage of Jesus: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by **his Son, whom he hath appointed heir of all things**, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by **himself purged our sins, sat down on the right hand of the Majesty on high**; being made so much better than the angels, as he hath **by inheritance obtained a more excellent name than they.**"—Heb. 1:1-4

God, through the prophets, foretold Messiah's birth, and the Gospels confirm the reality of the event. (Isa. 9:6, 7; Mic. 5:2; Matt. 2:5, 6; Luke 2:8-11; John 3:16) Paul goes on to state that God sent his Son into the world and has spoken to us through Jesus, whom he hath appointed heir of all things, and who, having been raised to glory, has received his heirship, his promised inheritance from God, his Father.

Jesus, by keeping God's law, received what the Law promised—the right to everlasting human life. This he voluntarily laid down as a corresponding price for Adam. Jesus by himself purged our sins. Thus, he satisfied God's justice—a life for a life—that the penalty of death imposed on

Adam and all his descendants could in God's due time be set aside, in order that all in the graves can be brought forth in God's kingdom. Jesus was resurrected and raised to glory and exalted above all other created beings, and he sat down at the right hand of the Majesty on high, having by inheritance obtained a more excellent name. "Therefore God supremely exalted him and freely granted to him **that** name which is above every name; in order that in the **name** of Jesus, every knee should bend, of those in heaven, of those on earth, and of those beneath."—Phil. 2:9,10, **Emphatic Diaglott**

In his plan, made from before the foundation of the earth, God also purposed the calling of the church—those who, through faith in the sacrifice of Jesus, would have the opportunity to share with him in the accomplishment of God's plan. The Apostle Paul in Ephesians 1:4-6, outlines the nature of this relationship of the hope of the high calling of God in Christ Jesus: "Even as he chose us in him before the foundation of the world, that we might be holy and blameless in sight of him, having in love previously marked us out for sonship, through Christ Jesus for himself, according to the good pleasure of his will."—**Emphatic Diaglott**

These inspired words of the apostle stress that before the foundation of the earth, God's plan provided for a class to be called out of the world and given an opportunity to be associated with Jesus as **the Christ**, through whom blessings to the world will come. How important it is to remember that only through Jesus can we be holy and blameless in sight of him! It is only by Jesus that we can have the blessed relationship with God expressed in this text, having in love previously marked us out for sonship through Christ Jesus.—Eph. 1:3-6

As Paul continues in this letter to the Ephesians, he confirms that this sonship creates a true spiritual inheritance. "Having made know unto us the mystery of his will, accord-

ing to his good pleasure which he hath purposed in himself: **that in the dispensation of the fullness of times** he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him, **in whom also we have obtained an inheritance** being predestinated according to the purpose of him who worketh all things after the counsel of his own will: **that we should be to the praise of his glory**, who first trusted in Christ.”—Eph. 1:9-12

This position of sonship is based on our justification, which accrues to us through the merit of Christ’s righteousness. “Being justified by his grace, we should be made heirs according to the hope of eternal life.” (Tit. 3:7) It is through faith in the merit of Jesus’ blood that we can lay down our lives as acceptable sacrifices. The purpose of this opportunity to be footstep followers of Jesus is that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Here we see clearly not only the purpose of our inheritance, but also its motivation, that we might be used in dispensing the light and blessings of his kingdom which will be to the praise of his glory.

As Paul continues, we learn from this writing that we have the strong confirmation of our standing as sons and heirs. “In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, **ye were sealed with that Holy Spirit of promise**, which is the **earnest of our inheritance** until the redemption of the purchased possession, unto the praise of his glory.” —Eph. 1:13, 14

After the eyes and ears of our understanding have been opened and we believe, then we receive the seal of the Holy Spirit of promise. “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ.” (Rom. 8:16, 17) In temporal affairs we frequently have the need for

verification of an act or document. In general use, the seal provided by a Notary Public guarantees authentication. In dealings between countries, not only are the signatures of official representatives required, but also the seal of each country. These seals are visible evidence to all that negotiations have been validated.

So it is with the dealings of our Heavenly Father and those who enter into covenant relationship with him, as suggested in this text, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) The reality of our vow made with the Heavenly Father has been authenticated by the seal of the Holy Spirit of promise. This seal may not be visible to the outside world, but it is evident among those who have entered into covenant relationship with God. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:16

This seal of the Holy Spirit is only the down payment of the wonderful inheritance that awaits the church in glory if we are faithful to our vows. It is the earnest of our inheritance, a pledge given to us by our loving Heavenly Father. In worldly affairs, purchase of a major item on credit requires a down payment to signify good intention of fulfilling the obligation; this is sometimes known as earnest money. By giving to us the earnest of inheritance, God has assured us that if we are faithful in fulfilling our consecration vows, he will complete our inheritance in glory with the redemption of the purchased possession—that is, the completion and deliverance of the church.

As Paul prayed for the Ephesians, so do we all pray for one another "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your **understanding** being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:17, 18) In this prayer, Paul states one of

the conditions necessary to receiving the inheritance of God. (Exod. 15:17; Ps. 33:12; 74:2) The word **understanding** in verse eighteen implies that we must grow in grace and knowledge. God has supplied "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (II Pet. 1:3) The **Emphatic Diaglott** renders Ephesians 1:18, "The eyes of your **heart** having been enlightened." Here we see that it is the heart condition that must conform to God's will. In our fallen flesh we cannot fulfill perfectly our vows of consecration. It is only the fullness of heart intent in performing our vows that God now requires of us to receive our promised inheritance.— Num. 8:17, 18; 18:20; Deut. 18:1, 2; Heb. 12:23

Fullness of devotion, fullness of desire, richness of holiness and grace, is possible only for those whose hearts are acceptable to God. A consecration accepted by our Heavenly Father brings forth the full witness of the Spirit and an outpouring of God's love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. (I John 3:1,2) It was God's love for his only begotten Son and for the church now under development as joint-heirs that provided such a wonderful heritage.

Encouraged and uplifted by these promises, let us strive more earnestly in constant renewal of our vows of consecration to seek the guidance and counsel of our Heavenly Father and the strength of the Holy Spirit that we might be faithful to the end in fulfilling our covenant of sacrifice. "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name."—Ps. 61:5 □

Encouraging Letters

"I Love My Issues"

Dear Dawn: I am enclosing cost of ten copies of the January Dawn. I want to give them to some members of my church. I find The Dawn so interesting, and know this issue will help them a lot. Please send them as soon as you can, so they may have them shortly! Thanks a lot! I love my issues. Yours truly.

—TX

Invalid Is Listener

Dear Sirs: I listen to your program all the time over a station in Texas. I am sick, and not able to work, and don't have any income at all, but I would so much like to have the "Hope" booklet. Yours for Christ.—TX

Seeking the Lord

Dear Sirs: Please send me your free booklet, "Science and Creation." I saw your program on the Bible yesterday, and am so happy for such a worthwhile program. There are so few of them now. I enjoyed the discussion on evolution, and what the Bible says. Thank you for your interest in helping all of us who seek to have Jesus in our lives. Sincerely.—IN

Wonderful Tapes

Dear Dawn: Please will you forgive me for being so late in sending these tapes back to you, but, oh how wonderful these tapes have been! Thank you so much. I will look forward to others. Yours very sincerely.—England

Patients Saw Film

Dear Sirs: The residents of our nursing home viewed your picture called, "Archeology Proves the Bible." It drew a large crowd, and they all enjoyed it thoroughly. We would appreciate it greatly if you would send us about ten copies of "Archeology Proves the Bible," advertised as a free booklet in your film. Thank you.—OH

Understandable Explanations

Dear Friends in Christ: I am writing again for six booklets you have offered on your programs. I have been listening for several years, and really enjoy your messages. I am so thankful for friends like you, who can explain the Bible in a way that it is easy to understand. Thanks for being so helpful! My list of booklets is enclosed.—KY

Inspirational Lessons

Dear Friends: As a past subscriber to The Dawn who let it expire, I would like to renew that subscription now. There can always be found an inspirational, spiritual, and learned message of God in it, and it is well worth the money you ask. Sincerely.—AZ

Sharing at Literature Tables

Dear Sirs: I am enclosing my check to cover the cost of 96 five-cent booklets and 24 ten-cent booklets. I need them to place on the free literature table at the State Convention of one of the churches. I ordered these booklets last year and they received so much favorable comment at the meeting that I decided to furnish them again this year. If you can include some of your free booklets also, for me to place on the table with these, I shall appreciate it very much. Sincerely yours.—MI

Saw Three Films

Dear Sirs: Today, in our Bible study, we viewed three of your excellent films. Would you please send to me the publication offered following each of these films: "God and Reason," "The Future of Israel and the World," and "Jesus, the

World's Savior." The Lord must surely be working through you, and I praise him for your accomplishment. Sincerely.—TN

Dawn Is His "Pal"

Dear Brethren: Please renew my subscription to The Dawn. It has been my pal for many years, but unfortunately, for the past year I have lost it because I have been a patient in a convalescent hospital, and still am, where I get excellent care, thank the Lord. I listen to "The Bible Answers" here each Sunday morning, along with my roommate, who is quite strong in faith, and preaches to the group here. I have reached my 88th birthday, and hope to walk again. But I thank our Lord that he has given me a clear mind, one eye to see, and one ear to hear. I enjoy talking about our Lord with my roommate, a man of God. I have told many of The Dawn, and of the good work you are doing. May the Lord be with you always.—CA

Learned Much

Dear Sirs: Please send your booklet on "Reincarnation." I listen to you every Sunday, and enjoy it immensely. I have learned so much from it. Yours truly.—OH

Her Grief Eased

Dear Friends: I appreciate your little booklet, "Hope." It means so much to me as I read it. It has comforted me ever since my husband passed away last year, and I have read it so many times. Please send me your booklet, "God and Reason." Thank you for your kindness. Your friend.—FL

Needs Supply of Tracts

Dear Christian Friends: I have all of your booklets and books, but I would like to have a supply of the following tracts to share with others: "Prophecies Fulfilled," "Death Itself Will Die," and "Israel Fulfilling Prophecy." Thank you very much! Perhaps I may be able to find some interested people. God bless you! I know I would be lost without my copy of The Dawn each month. Very sincerely.—VT

A Christian Friend

Dear Dawn Friends: I just saw your program on television, "The Bible Answers." I enjoyed it so much, and would like to have the free booklet offered, "Hope Beyond the Grave." I am a Christian, and always like good Bible literature. May God continue to bless and use your program to his glory.—TX

We Still Have It!

Gentlemen: A few months back, my husband was listening to your radio broadcast in Detroit, and you were offering a free booklet, "Christ's Thousand-Year Reign." We pray you are still offering this booklet, and if so, we would appreciate it very much if you would send us a copy. My husband enjoyed your program on this subject very much. In Jesus' boundless love.—MI □

Obituaries

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

Sister Mary Olesiak, Chicago Polish Ecclesia—June 16. Age, 87.
Brother Fred Thompson, Los Angeles, CA—June 23. Age, 65.
Sister Frances V. Kaziak, Detroit, MI—June 24. Age, 86.
Brother George J. Sawicke, Detroit, MI—June 25. Age, 67.

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character was known as the meekest man in all the earth?
2. What book in the Bible records the following passage? "For my thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
3. I Peter 1:23 reads: "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Why is God's Word called incorruptible seed? How does it grow?
4. What are the fruits of the Spirit in Christian character?
5. John 1:6-9 reads: "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. . . . That was the true Light, which lighteth every man that cometh into the world." How is the promise of enlightenment fulfilled toward the heathen who die in darkness and ignorance?
6. Complete this text: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake . . ."
7. Can one who is not a Christian have a heart appreciation of the plans and purposes of God if he diligently reads the Bible?
8. Who is responsible for the gross darkness that exists in the minds of men toward things pertaining to God's Word? Will this condition of ignorance and indifference always exist?
9. Matthew 13:17 reads: "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Why were these holy men of old unable to see the light which Christians enjoy?

(Answers on page 62)

Visiting the Brethren in India

Brothers Ray Krupa and David Bruce have recently returned from a trip to India. They have submitted the following report:

THE purpose of our trip was so that we might get better acquainted with the brethren in India and, with the Lord's help to encourage and comfort them to hold fast to Present Truth. Additionally, it was our hope to better determine the extent of the brethren's needs relative to study helps and public witness activity.

It was not possible to visit all the classes in India during our limited stay, however, we were greatly encouraged to find the following:

1. That we have a fine number of consecrated brethren in India.
2. We also found that the brethren are endeavoring to live according to the principles outlined in the Scriptures.
3. The brethren have a great zeal for witnessing to friends, neighbors, business acquaintances, at church doors and other places.
4. The number of "well wishers" to the consecrated appears to be larger in India than in our own country. This is demonstrated in the enthusiasm with which they distribute tracts and booklets, as well as quickly inviting listeners to attend their meetings.
5. The Dawn magazine and other publications are much appreciated by the brethren in India and are used in their class studies and witnessing.

6. They appreciate the **Studies in the Scriptures** and use them for study helps, plus the Reprints (when they have them).
7. They rejoice in the Truth, recognizing the signs that indicate the Lord is present, and look forward to the coming kingdom.

We found many interesting examples of their love for the Lord, and the brethren. For instance, we learned during our visit to Mysore, that a brother traveled over 1,300 miles from Darjeeling, which was a four-day train ride (one way), just to be able to fellowship with us. He said, "It is not very often that we have the opportunity to fellowship with our American brethren." Another brother, when making business trips with his van to other cities, often takes along two or three brethren. They take this opportunity to tract and personally witness by word of mouth. Many times their efforts result in a meeting being held before they return home.

A brother and sister who attended the General Convention at Albion in 1982 witnessed to an official involved in approving their passport application. Since that time, that official receives *The Dawn* magazine and enjoys its monthly visits and the truth message. He attended the Bombay convention while we were there.

We also learned of a dear brother who, some years ago, in the course of his job, was sent to a remote city. While there he witnessed to the truth and found people who became vitally interested in its message. Soon a small class was established with this brother serving as the only elder. A little later he was offered a transfer and a promotion, along with a substantial increase in salary. He rejected the opportunity for personal advancement and a more comfortable standard of living because he keenly felt his responsibility as an elder to the little group far outweighed any earthly gain.

Traveling to conventions, and to serve the brethren in nearby classes, requires great sacrifice and personal

distress. This is because public transportation is overcrowded and slow. The roads are narrow, often rough, and are used by pedestrians, bicycles, ox-carts, cars, buses, trucks and animals of many kinds, each one reluctant to give up his share of the road. In spite of such hardships, several brethren serve nearby classes often, and one brother had just completed a six month's pilgrim trip.

We were privileged to attend and serve at three conventions while in India. The first was held in Bombay on April 30th and May 1st, 1983, at the Hume High School. Approximately seventy-five attended. A public talk was given on Saturday evening using a slide presentation on the subject "Archeology Proves the Bible". The brethren plan to duplicate the slides and will translate the script into the local language for public meeting use in the Bombay area.

While the local class is small, all worked hard. Lunch was provided both days for all those attending. As a result there were many blessings for all. We were encouraged to learn that a sister, who by profession is a Doctor of Pediatrics, traveled over three hundred miles by train to attend the convention. She left home on a Friday afternoon, rode all night, and arrived at the convention in time for the opening service on Saturday morning; she left the convention with tears of joy in her eyes.

Our next convention was in Coonoor on May 11, 1983. Coonoor is about 5,500 ft. above sea level which made it cool and comfortable in contrast to the hundred degree (and over) temperatures we experienced in other cities. About sixty attended, including a group of very well-behaved children. The convention was held in a Defense Department chapel provided at no cost. The class served a picnic lunch in a mountain top setting overlooking Coonoor and some tea plantations.

Our last convention was held at Tiruchirapalli, better known as Trichy. It was held May 12-15, 1983. Due to our schedule we

were only able to attend on May 13 and 14. There were approximately three hundred attending. The discourses were given in the Tamil language by various elders, who spoke enthusiastically using many gestures for emphasis. Our discourses were translated into Tamil by one of the brethren. It was interesting to note that the brothers sat in one section of the meeting place on chairs, while the sisters and children sat on mats on the concrete floor in another section. The feeling of the brethren assembled at this convention is that outside financial contributions should not be accepted. They prefer to carry on the LORD'S work by their own sacrifices. However, we assured them that many brethren stand ready to assist them in providing books and booklets in English including reprinting of the original Tamil language "Divine Plan of the Ages," as well as reprinting other booklets in Tamil no longer in supply. Although many did not understand our words, during our fellowship the smiles and handshakes were understood by all.

What are present needs of our brethren in India and what improvements can we make?

1. It is our hope that literature that is requested should be sent by air mail, rather than as at present.
2. Some of the classes are considering doing some newspaper advertising. They plan to get costs and will advise the Northwest Committee for India concerning details. If this type of advertising is started, the booklets needed should be sent in quantity to participating classes.
3. Samples of ads, such as have been used in the United States were left with the brethren. If interested classes cannot handle the cost of such ads, and they request help, these requests should be considered favorably.
4. Support for the printing of The Dawn in the Telugu language should be continued. This magazine now contains translations of Dawn articles or booklets, with the addition of one article geared to India items of interest.

5. Brethren serving as elders feel a great need for additional study helps such as the "comments," Bible dictionaries and other writings of Brother Russell.
6. Most of the elders expressed a great desire for the Reprints. Anyone knowing of those who may have an extra set would find them well used in India. The NWCI would be glad to undertake the shipment of these to India.
7. In order to avoid the misuse of funds, or duplication of effort, as well as misunderstandings, it seems best that financial assistance not be sent to individuals privately, but that it be channeled through The Dawn or the Northwest Committee for India.
8. It is our thought that the close surveillance of the use of funds in India, such as had been done by the NWCI during the past two years, should continue, and that emphasis on supplying literature and supporting public witness efforts should go on.

We were sorry not to be able to visit all the classes in India, but we feel that much good was accomplished, many blessings were shared, and a better understanding between the body members of India and America resulted. The custom of hands being held in the traditional prayerful attitude is a universal sign in India of good wishes and we learned to respond in like manner. The joy of fellowship was very sweet.

To help us understand what a huge task it is for brethren in India to spread the glad tidings of the Gospel it is necessary to keep in mind that ninety-nine percent of the people already have some kind of religion, so, as a whole, the people there are very religious and seem satisfied with what they believe. The breakdown of religious groups is as follows:

Hindu	83%
Muslim	11%
Christian	3%
Sikhs	2%

Most homes have a niche holding some sacred object, picture or idol. Daily obeisance is made to these by the family.

The Hindus worship a swarm of gods (one guide said they number over a thousand) and their incarnations in different shapes, yet they claim to believe in the oneness of a Supreme Being. They say that it is for convenience and simplifying worship that they have assigned the major attributes of the Deity to a trinity of principal gods. They are: 1. Brahma-the Creator, 2. Vishnu-the Preserver, and 3. Siva-the Destroyer. This trinity finds its roots in history, for when the Indo-Aryans first penetrated India, about the year 2,000 B.C. this theory was already present.

The people of India have a great respect for all forms of life. Many believe in transmigration, so some lowly creature may be a relative. Cows are sacred and there are about two hundred million of them. They roam the streets at will eating fruits and vegetables from the stalls and bazaars. Monkeys, deer and goats and other animals do incalculable damage, but peasants would rather starve than allow them to be killed. Additionally, seventy-five percent of India is suffering from a drought. For instance, the area which includes the city of Madras (population-four million) has not had their usual monsoon rains for the last three years. They depend on those rains to fill reservoirs each year, so the water shortage is acute.

There are seven hundred thirty million people in India, an area one third the size of the United States. It accounts for one sixth of the world's population and it is increasing at the rate of one million every four weeks. With economic conditions as they are, forty-five percent of the people live below the poverty level. The devastating weather conditions have caused not only a shortage of water but of rice and many other commodities, and have made travel conditions difficult. Our brethren in India do not have an easy time in the natural human sense. Yet we found them rejoicing in the truth and anxious to serve the LORD.

We feel that a fitting conclusion to this report would be to pass along to you the following welcome address presented to us in Coonoor on May 11, 1983. It expresses not only the feelings of the brethren at Coonoor, but, we believe it is representative of the sacrificial attitude, spirit of consecration, and appreciation of the dear brethren with whom we met in India:

“It is most pleasant for us to give this, our address of welcome, to you both in the precious name of our Heavenly Father, Jehovah and his Son, Jesus Christ and we are proud of the opportunity of having you, our beloved brethren, amidst us this date, to strengthen our fellowship in this convention.

We cannot but appreciate the abundant love you have exposed in accepting our invitation to participate in this convention and spared your precious time in spite of your crowded programmes, taking a tedious journey over thousands of miles. The congregation has for a long time been cherishing in hopes of being able to meet some of our brethren from abroad, of one fold and faith, who had sacrificed themselves for the service of his kingdom. This has come true today. We would be failing in our duty if we keep from expressing our deep gratitude to The Dawn for so generously helping us with monthly magazines, volumes of Studies in the Scriptures, other booklets, literature and tracts. We, this congregation, have thus been bestowed with the provision of the richest food through these publications, which have been of immense value to members in promoting their knowledge of the Gospel and instilling in them a deep sense of the doctrine of Christianity. Not only members of this association or congregation have derived the blessings and benefits of the publications but also several others far away of our approach and who have devoted themselves for his services. The publications have proved to be of great value to those thirsty and who hunger for the Truth. The only comment that we have to offer con-

cerning the Dawn publications is that they are in English and not in Tamil, the regional language of Tamil Nadu. During the 70's, some booklets appellated **Hopes, Christ's Thousand Years Reign** and **Hope For a Fear-Filled World** were translated into Tamil and distributed. This attracted a laudable reception from Tamilians and we have run out of stock of books. No doubt these moved the people very much and created in them a desirable sensation.

We conduct Bible classes with the aid of the volumes in English, the translation of which into Tamil, to enable the students to understand, actually is a task for this little Association, yet with a firm determination to do its best for his kingdom. This process attributes to the delay in completing the volumes. However, with our endeavors and and valiant efforts we have been able to complete the first and sixth volumes and the third one is in progress now. While we appreciate these volumes for a blessing and wisdom, we cannot refrain from adding that if these were available in Tamil, its effect would certainly be manifold, boosting up the yields substantially, for which we are all striving.

We are well aware of the great responsibility vested in you, the value of your time, your unstinted efforts and sacrifices but we have no other alternative than to place before you, the stalwarts of the Dawn Publications and Dawn Bible Students Association, our fervent appeal to help us overcome the problem of language so as to enable us to contribute our mite to stimulative effective teaching to as many as we could in our little sphere of services. We count very much, practically solely on the Dawn Publications for our work, rather than on financial aids.

Incidentally, a fitting portion appearing in the **Daily Manna** earmarked for this day is worth quoting here:

'For thy sake we are killed all the day long: we are counted as sheep for the slaughter' (Ps. 44:22),

and this reminds us of your sacrifice for services of great magnitude.

Brother C. T. Russell clearly explains in Volume III—**Thy Kingdom Come**, that the door of opportunity, the narrow one, is kept still open and it is our duty to walk through and sacrifice and advocate unpopular truth and expose popular errors. May the LORD God guide us all to achieve this goal.

In concluding, while we thank you, beloved brothers, for your gesture of fathomless love for us that has brought you amidst us this day, we convey through you, our Christian love and greetings to all our brethren in your country and those in the Dawn Bible Students Association. We look forward to your continued support by prayers and supply of publications in Tamil and in turn we shall unceasingly pray for you and your services.”

COONOOR ECCLESIA

May our Heavenly Father help us to continue our united efforts to spread the message of Truth in India, is our prayer. □



Weekly Prayer Meeting Texts

AUGUST 4—The servant of the LORD must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.—II Timothy 2:24, 25 (Z. '00-14 Hymn 95)

AUGUST 11—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10 (Z. '04-63 Hymn 32)

AUGUST 18—Prove all things; hold fast that which is good.—I Thessalonians 5:21 (Z. '03-26 Hymn 249)

AUGUST 25—We know that, when He shall appear, we shall be like Him: for we shall see Him as He is.—I John 3:2 (Z. '03-151 Hymn 105)

Answers to Test Your Knowledge Questions

(Questions on page 52)

1. Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth."—Num. 12:3

2. Isaiah 55:8,9. This majestic passage of scripture magnifies the greatness of God. The futility of man's efforts is evident on every hand; but the assurance of the Word is that God's purposes will be accomplished. One of his purposes is to establish his kingdom. Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Thank God for the hope of that day!

3. "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) If we are faithful unto death, "this corruptible must put on incorruption" in the first resurrection. (I Cor. 15:53) This seed which begets to incorruptibility is planted in the mind and heart, and produces the fruitage of the Spirit.

4. The fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."—Gal. 5:22, 23

5. During the millennial reign of Christ, the knowledge of the LORD will cover the earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) The heathen will be awakened from the sleep of death and will be enlightened.—John 5:28, 29

6. ". . . Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5:11-12

7. No. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14

8. The Devil is responsible. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) This condition will exist until Satan is bound.—Rev. 20:1-3

9. Because they were not begotten of the Holy Spirit and it was not the due time to have these truths revealed before Christ's first advent.—Dan. 12:4; I Cor. 2:14

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.

K.M. NAIL		E.K. PENROSE	
Allentown, PA	August 14	West Newton, PA	August 30
		L. POST	
G. PASSIOS		Berwick, PA	August 21
Pottstown, PA	August 21		
Philadelphia, PA	21	J. TATE	
		Middletown, NY	August 21

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
German Convention	September 4	German Convention	September 4
Barnsley	October 23	Ipswich	24
		Ireland	October

Conventions

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

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

MINNEAPOLIS, MN, August 7—Northeast YMCA. Mr. C. R. Newham, 1722 N.E. 5th St. 55413
Phone: 789-3944

EAST COAST BIBLE STUDENTS YOUTH CAMP (Ages 9-15), August 13-20—Gloria and Art Luce's home, Star Route 203, Spencertown, NY. For information, contact Mrs. Rick Suraci, 171 Johnson Rd., Hamden, CT 06518

CHICO, CA, August 21—For information, contact Jon Freer, 37 Camero Dr., #1, 95926

CHICAGO, IL, August 28—Elmhurst Masonic Temple, York Rd., & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

DETROIT, MI, August 28—Redford YWCA, 25940 Grand River, Detroit. Ted Passios, 28260 Essex, Roseville 48068
Phone: (313) 445-2595

JACKSON, MI, September 3-5—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203
Phone: (517) 782-7252

SAN DIEGO, CA, September 3-5—Point Loma Assembly, 3035 Talbot St. Mrs. Ruth Rice, 9159 Via de Amor, Santee 92071

SEATTLE, WA, September 3-5—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102nd Pl., N.E., Kirkland 98033
Phone: (206) 822-4607

NEW YORK, NY, September 4 (Correction)—Woman's Club of Rutherford, Fairview and Montross Avenues, Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

EAST COAST BIBLE STUDENTS YOUTH SEMINAR (Young adults, 13 and older), September 9-11—Gloria and Art Luce's home, Star Route 203, Spencertown, NY. For information, contact Mrs. Rick Suraci, 171 Johnson Rd., Hamden, CT 06518

PITTSBURGH, PA, September 17, 18—Sewickley Grange Hall, Route 136, West Newton. Mr. C. Martig, 730 Dunster St., Pittsburgh 15226
Phone: (412) 563-6110

GREATER NEW LONDON, CT, September 18—Mohegan Community College, Mahan Dr., Norwich. Mrs. Eva Cooper, 16 Bliven St., Groton 06340

KALISPELL/HAVRE/SALT LAKE CITY/CLARKSTON BIBLE STUDENTS, September 23-25—Flat-

head Lutheran Bible Camp, Route 93 South, Lakeside, MT. Mr. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912
Phone: (406) 892-4208

BUFFALO, NY, September 24, 25—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Bruce Clark, 905 Willardshire, East Aurora 14052
Phone: (716) 652-2619

MILWAUKEE, WI, October 1, 2—Aurora Hall, 734 North 26th Street. Mrs. John Pazucha, 4454 So. 14th St. 53221. Phone: 282-4667

RICHMOND, VA, October 7-9—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

GRAND RAPIDS, MI, October 8, 9—Walker Jr. H.S., 4252 3 Mile Rd., N.W. Mrs. B. Fuerst, 804 Conger N.E., 49505. Phone: (616) 361-8150

NEW ENGLAND CONVENTION, October 14-16—South Deerfield, MA. For information, contact Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

CINCINNATI, OH, October 22, 23—Masonic Temple (Social Room 3), 317 East 5th Street. Mr. Jerry Moore, 2609 Merrittview Lane 45231
Phone: (513) 825-0183

CONNELLSVILLE, PA, October 29, 30—Conley Inn (Best Western), New Stanton (at Exit 8, Pennsylvania Turnpike). Wesley Cramer, RD 1, Box 326C, Monongahela 15063. Phone: (412) 258-2585

ORLANDO, FL, October 29, 30—Orlando Garden Club, 710 East Rollins St., Orlando. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707