

The Dawn

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Highlights of Dawn

Armageddon—Despair? or Hope?

“And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”—Rev. 16:16-18

THERE is an increasing awareness abroad that the world is changing; that all is not right with it; that man's best efforts are not bringing the peace, happiness, and fullness of life that the suffering peoples of the world so deeply crave; that, indeed, so-called Christendom's boasted civilization is in danger of being destroyed; and that there is need for a drastically different, more equitable, and more enduring world arrangement. The resulting discouragement, frustration, and even fear of the people is reflected in the rising frequency with which we are confronted in the news media of the day by the words 'armageddon,' 'doomsday,' and 'apocalypse.'

In 1938, when Dr. Albert Einstein occupied a post at the Institute for Advanced Study at Princeton University, he wrote, “With the splitting of the atom, gigantic forces will be released. They can be used for the good of humanity, or for its destruction. . . . We are all children of the Creator and we must recognize the brotherhood of man, and begin to behave as brothers.” Dr. Einstein was an ardent pacifist, and active in the cause of world peace; nonetheless, he wrote to Presi-

dent Roosevelt urging investigation of the possible use of atomic energy in bombs, and a modern day Pandora's box, possessing the power to annihilate the human race, was shortly thereafter brought into being.

Some of the scientists who had collaborated on the production of that first atomic bomb began publication of a newsletter which in 1947 became known as the Bulletin of the Atomic Scientists. As a cover symbol for the paper they chose a doomsday clock, setting its hands at eight minutes before midnight. "In its January [1981] issue, the Bulletin responded to new weapons' developments by both superpowers (which now have a total of almost 50,000 warheads stockpiled) by advancing the hands to four minutes before midnight."—Discover Magazine, 3/81

Long before the power and sophistication of the world's armaments had reached their present awesome levels, Dwight D. Eisenhower called attention to the folly of the superpowers in continuing to add to their stockpiles of destruction and misery. In his farewell address on January 17, 1961 he said, "America's leadership and prestige depend, not merely upon our unmatched material progress, riches and military strength, but on how we use our power in the interest of world peace and human betterment. . . . The conference table, though scarred by many past frustrations, cannot be abandoned for the certain agony of the battlefield. Disarmament, with mutual honor and confidence is a continuing imperative. Together we must learn how to compose differences, not with arms, but with intellect and decent purpose . . . [for] another war could utterly destroy this civilization."

One of the supposed deterrents to embarking on a nuclear holocaust by either of the two superpowers has been belief in the so-called doctrine of Mutually Assured Destruction known, perhaps all too literally, as MAD. This theory supposes that since each side knows the other has sufficient destructive power to devastate it under any circumstances,

neither side will start a war. But faith in this idea has lately diminished. Some military experts now believe the Soviet Union could, indeed, launch a first strike against the United States, keep enough warheads in reserve to wipe out the United States in a second strike, "and then confront the United States with a choice between surrender or Armageddon."—Newsweek, 10/27/80

Exploiting these fears of world disaster are the writers of communications one sometimes receives in the mail. One such sample that lately arrived reads as follows:

"DOOMSDAY? Havens from disaster!

Let's discuss the 'unthinkable'—because it **could** happen. Suppose, for a moment: Russia launched a massive missile attack on this country . . . there were hundreds of multimegaton detonations . . . and then came the fallout, sweeping across the U.S. with the prevailing winds. Would anyone escape? Would any regions of the continental U.S. be safe from such a catastrophe? The answer is YES. . . . Some sections of the country would miss the devastation."

As we observe world conditions it must be conceded that these fears are not without foundation. For a time much hope for continued peace was pinned on the effectiveness of the SALT discussions between the United States and the Soviet Union to limit, and possibly reduce, the production of armaments. These talks are now suspended, and few have hope that even their resumption would produce any worthwhile, truly verifiable agreements between the suspicious antagonists. With Mr. Reagan's election the terrible arms race has been resumed in earnest, and at staggering cost. Inasmuch as the prevailing opinion among students of foreign affairs is that Russia is unalterably committed to gaining world domination by one means or another, many sincerely believe there is no viable alternative to such a program. Indeed, a

highly regarded major general of the U.S. Army was recently relieved of his post on the important Security Council for publicly stating that, in his opinion, Russia was now poised to move against the United States.

The feverish race to gain military superiority over one's enemies, real or imagined, is not confined to the United States and Russia. Indeed, the two great superpowers along with other industrial countries are working overtime, so to speak, to supply powerful weapons to other nations all over the world, but particularly to their supposed allies: fighter planes, rockets, missiles, tanks, submarines, armored personnel carriers, helicopters, naval vessels, and rocket launchers. For not only are the two great giants of the world and their close allies locked in a potentially disastrous arms race, but we find instability, unrest, suspicion and ferment throughout much of the rest of the world—Africa, Central America, South America, Southeast Asia, and even among some of the Soviet satellite nations.

But it seems the greatest threat to the peace of the world exists in that most ancient area of civilization known as the Middle East. Here we find a veritable mishmash of ongoing, difficult problems: Russia occupying her defenseless neighbor, Afghanistan, with military forces; the sporadic war between Iraq and Iran smoldering dangerously along; Syrian armies in little Lebanon to "keep the peace"; Libya preparing, if she dares, to invade any or all of her nearby neighbors—Chad, the Sudan, or even Egypt. And in the very center of all this turbulence, surrounded by some eighty million Moslem Arabs who bitterly oppose her presence in the land of Palestine with a fervor that only religious hatred seems able to beget, lies the tiny nation of Israel with a mere four millions of people.

Observing with unrelenting vigilance the day-to-day developments in that crucial part of the world—and one another—are the two great nations, the United States and the Soviet Union, whose powerful navies and air forces

continually and dangerously cross one another's paths. Commenting on the explosive situation in the Middle East, one observer recently stated:

"The chronic edginess of the Middle East, sharpened by the assassination of Anwar el-Sadat, has prompted a response that is by now familiar in the region—a rush to weaponry. Asserting that it was trying to 'defuse the tensions through deterring possible hostilities,' the United States dispatched Awacs radar surveillance planes to Egypt, speeded up shipments of tanks, howitzers and F-5 trainers to the Sudan and took precautionary steps in case of an outbreak of fighting. Transfers of weapons costing billions of dollars to the Middle East have touched off an all-out arms race, increasing the danger of an explosion, military analysts warn. . . . The Soviet Union, meanwhile, was pouring weapons into Libya and Syria, which signed a new defense treaty with Moscow last year."—N.Y. Times, 10/18/81

Truly, the word of the Lord through the prophet, describing the time and place of the unfolding of these remarkable events for the special enlightenment and encouragement of his watchers down here at the end of the age, is being fulfilled in our very lifetime! Notice what Joel wrote, under the leading of the Holy Spirit:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause the mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe:

come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.'—Joel 3:9-14

The special problems that exist in the Middle East are varied, complex, deep-rooted, and possess worldwide ramifications. The bloody conflict between the Palestinians and the Israelis involves both religion and the land. It could be said, in a sense, to go back some nineteen hundred years. Both the Jews and the Arabs are descendants of Abraham, but the Jews are of the line of Isaac, while the Arabs are the offspring of Ishmael. Jews believe, and the Bible clearly states, that God gave the land of Palestine to the children of Abraham through his son Isaac. (Gen. 15:18; 21:12) But because they were disobedient, the Lord God permitted them to be driven from the land in A.D. 70, and they were scattered, even as forewarned by God, to all the nations of the earth. (Lev. 26:33; Deut. 4:27; 28:64) Soon thereafter, Ishmael's Arab descendants, among others, moved into the land of Palestine, and they consider it to be their own homeland to this very day.

But Jehovah God had also promised he would regather the Jews from the lands whereto he had scattered them, and restore them to the land of Palestine. We who are alive today are witnesses to the remarkable fulfillment by God of that promise. The scattered Jews have been regathered to the land and in May, 1948, they there established what is now known as the nation of Israel, to the great dismay and frustration of the Palestinians who had for so long dwelt in the land. The fulfillment by Jehovah God, against all odds, of his promise to regather the Jews to Palestine should give abundant assurance that all his glorious promises on behalf of mankind will, indeed, be brought to pass in their proper time and manner.

Another problem emerging in the Middle East is the Soviet Union's apparent determination to gain world political and territorial dominion. Russia's latest effort to extend her influence is in Afghanistan, control of which nation would bring her directly into the area of the Middle East, and within striking distance of much of the world's vital oil supply. And oil, of course, is another of the problems threatening to shatter the fragile peace that exists in the area at this time.

There is considerable sympathy and political support in the United States for the beleaguered nation of Israel. But, as noted, Israel is occupying land that long had been the home of Palestinians, who are Muslim Arabs, and who are determined to fight to the bitter end to prevent being dispossessed. To further complicate the issue, the Palestinians have now received official recognition and encouragement in their conflict with Israel from the powerful Soviet Union. Also, these Palestinian Arabs are religious brethren to all those other Muslim Arabs who control so much of the world's oil supply, and on which the industrial West so heavily depends.

Thus, continued support of Israel by the United States could so provoke the Arabs as to jeopardize the flow of oil to this country from Saudi Arabia, Libya, and other Arab nations. Other Western nations are in much the same difficulty. Japan, for instance, is considered a strong ally of the United States, but since some ninety percent of her oil comes from the Arab nations of the Middle East she dares not offend them, and neither do any of the other Western nations for the same reason.

At the same time, all these Western industrial nations who are striving not to ruffle the Arabs also see the need for supporting Israel, for it is that small but strongly armed nation that is strategically situated to help in blocking further territorial expansion of Russia in the area, and thus prevent that nation from disrupting the flow of oil to the West.

One can hardly imagine a more sinister witches' brew of conflicting forces! When the Lord asked Jeremiah what he saw as he looked down the stream of time, it is little wonder the prophet described the scene as he did. Prophetically, he answered: "I see a **seeting pot**; and the face thereof is toward the north." The account continues, "Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness."—Jer. 1:13-16

Bible students have long called attention to the Bible prophecies that indicate the Middle East, and particularly the land of Palestine, as the locale of that great and final conflict spoken of in the Scriptures as Armageddon. (Rev. 16:16) Details of that awful time are set forth in the prophecy of Ezekiel, chapters thirty-eight and thirty-nine. Briefly, these prophecies reveal that Israel will be dwelling in Palestine when out of the "north" will come aggressor nations to "take a spoil." Students of prophecy agree that the nations here described are Russia and her allies, and that in this final thrust of aggression the attempt will be made to destroy Israel and to occupy the militarily strategic Holy Land.

It is at this point that Jehovah God directly intervenes. The prophet states that then the Lord will plead against [punish, **Moffatt**] Israel's enemies "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." We may not know how literally this will all be fulfilled, but it is clear that this prophecy is an account of the great battle of Armageddon of the Bible.

When will this final great conflict in which divine power will forever banish the forces of evil occur? We may not precisely know, and we would not venture to guess; but many of the required elements of this great drama seem to be falling slowly but surely into place. Israel, after some nineteen hundred years, has been regathered to the land of Palestine. She is situated in the very heart of the struggle between the opposing giants for earthly substance, for power, for ideology, yea, even for national survival. The awesome military might is already poised, with Russia and her allies on the one side, and the United States and her allies on the other.

But the Prophet Jeremiah indicates that before the final, terrible attack on Israel will take place and she experiences her "time of Jacob's trouble," she must be standing alone, with none to help—with no "lovers," (allies, **Moffatt**). Thus, the final victory over the forces of evil will be Jehovah God's, and his alone. (Jer. 30:3,7,12-14,16,17) And thus will come the great climax of Armageddon, that great struggle with which this present evil world will be brought to an end.

But we would not leave our discussion at this point; for our purpose is not to alarm, but to reassure and to comfort. Many sincere people fear the approach of Armageddon as signaling the end of the world. It is true that Armageddon will, indeed, mark the end of this present evil world; but we would hasten to add that this does not mean the end of this planet Earth, nor the end of the hope of life for mankind.

The Apostle Peter tells us that in God's loving plans for man's ultimate, everlasting happiness, he has provided for three different "worlds," or social arrangements, each consisting of a heavens and earth. Peter calls the first of these worlds, or social arrangements, "the world that then was." That world, Peter says, ended with the Flood; but after all the human beings comprising that world were destroyed in the Flood except Noah and his sons and their wives, let it be noted that the planet Earth remained! The

second world is called in the Bible “this present evil world” because it is under the domination of Satan, and evil flourishes, while righteousness is persecuted. It is this world, which began after the Flood, that will be destroyed in the final climax of the battle of Armageddon, precisely because it is evil.

But, happily, Peter continues his inspired discussion of these worlds by assuring us that Jehovah God has planned for a wonderful new world, or arrangement, to follow immediately upon the destruction in the battle of Armageddon of this present evil world. He calls it a “new heavens and a new earth, wherein dwelleth righteousness.” This is Peter’s inspired way of describing that long-promised, long-hoped-for and glorious thousand-year kingdom of Christ, which will bring happy, everlasting life to all the resurrected world of mankind who obey the righteous laws of that wonderful kingdom. And like the first world or arrangement that ended with the Flood, and the second world which will be destroyed in the battle of Armageddon, this glorious new world wherein dwelleth righteousness will be established on this wonderful, restored planet Earth.—II Pet. 3:3-13

Thus we see that, rightly understood, Armageddon and the destruction of this present evil world do not signify the end of all hope for mankind. Quite to the contrary, because of God’s infinite wisdom, power, and his love for every one of his human creatures who ever lived, and through the redemptive merit of Jesus’ ransom sacrifice, it will be only the beginning of the first real opportunity man has ever had to gain everlasting, healthy, happy life on this wonderful planet Earth! For resurrected mankind will then have had a most useful and enduring experience with the evil consequences of sin, and will joyfully strive to do God’s righteous laws and truly learn to love his neighbor as himself. Having seen the irresistible power and majesty and justice of Jehovah God as manifested in his defeat of the mighty forces of evil, the Lord

says through the prophet that then “they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen [the nations] shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.”—Ezek. 39:6-8

And when Christ’s righteous kingdom is established in the earth there will be no more wars, no more Armageddons; we know this because Jehovah God himself has promised it through his prophet Isaiah:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:2-4

And what will be the lot of the Lord’s people during the terrible strife of Armageddon? “In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.” (Ps. 27:5) How “blessed is he that watcheth!”—Rev. 16:15

(For a more detailed discussion of the above subject, we invite you to write for our twenty-eight-page booklet, “Armageddon, Then World Peace,” which will be sent to you free and postpaid.) ☐

How Can We Keep from Singing?

THE experience of the Christian should not be an evanescent one. Outwardly he may have the same sorrows as others, but inwardly he has "the peace of God, which passeth all understanding," ruling in his heart. It is as if he were living in a new world, wherein the clamor of the present time is indeed heard but not so much heeded, because he hears the ringing of the music of the new dispensation.

The Christian's heart is with his Lord; his expectations are not for earthly wealth or fame but for kingdom glories, honors, privileges, and services. Even now he rejoices in his wonderful opportunities for serving. He is an ambassador for Christ, a representative of the coming kingdom, a fingerpost, a director for those who are "feeling after God" and wishing to be in harmony with him.—Acts 17:26, 27

As the years go by, the Christian's experiences, if they are proper ones, grow richer and richer. Earthly joys and comforts may be taken away to prove his faithfulness and loyalty to God; but the fact that he is still in relationship with the Father and the Son is a source of continuous pleasure. It offsets all his losses. His faith grows stronger under trial. His inmost calm is the more serene. He looks forward trustingly, realizing his Master to be the King of kings and Lord of lords. He feels like singing, yea, often like shouting, so filled is he with the Spirit and with a sense of the divine presence.

The apostle admonishes, "Set your affection on things above, not on things on the earth." As we lift our eyes more and more to the heavenly things, the intervening clouds become fewer and fewer, and the realities of the future life deepen their impression upon us. The pathway, so narrow and rugged, gradually smooths, as the child of God gets a firmer hold upon his old nature and brings it into subjection to the new mind. He learns to love the "narrow way," not merely because of the glorious outcome at its farther end,

(Continued on page 60)

Bible Study

LESSON FOR DECEMBER 6

The Son of God

KEY VERSE: "Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God."—Matthew 14:33

SELECTED SCRIPTURE: Mark 1:1,4-11; Mark 9:2-8

JESUS was called God's only begotten Son. (John 1:14; 3:16, 18; I John 4:9) This does not mean that other spirit beings brought into existence were not God's sons, for they were called sons as well. (Gen. 6:2,4; Job 1:6; 2:1; 38:4-7) However, by virtue of being the sole direct creation of his Father, the firstborn Son was unique, different from all others of God's sons, all of whom were created or begotten by God through the firstborn Son.

In John 1:1 we have a scripture describing the true relationship that exists between God the Father and the Son. The text reads, "In the beginning was the Logos, and the Logos was with the God, and the Logos was a god." (Diaglott, inter-linear)

First, it is well to know the time period that "the beginning" refers to. We believe that the apostle is here making an evident allusion to the first

words in the Book of Genesis. But in this instance he is not limiting the meaning of the phrase to a point in time—the beginning of creation—but to the absolute pre-existence before any of the great works of creating the heavenlies was done. This thought is verified in verse three, which reads, "All things were made by him; and without him was not anything made that was made."

In Proverbs 8:22-31, RSV, there is a remarkable confirmation of the beginning of the Logos. This text reads: "**The Lord created me at the beginning of his work**, the first of his acts of old. Ages ago I was set up, **at the first, before the beginning of the earth**. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth; before he had made the earth with its fields, or the first of the dust of the world. When he

established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, **like a master workman**: and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of men."

The word 'possessed' found in the King James Version is the Hebrew word **ganah**, which is a prime root and means to erect or create, and should have been so translated. God had no beginning, nor does he have an ending. (Ps. 41:13; 90:2; 106:48) But God's **work** did have a beginning, and that was the creation of the great and powerful spirit being whom he called the Logos. The Apostle Paul stated, "He is the image of the invisible God, **the firstborn of every creature**; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Col. 1:15-17) In harmony with this text are our Lord's own words, "the faithful

and true witness, **the beginning of the creation of God.**"—Rev. 3:14

So, the beginning referred to in John 1:1 is the very beginning, before anything else existed except Jehovah, and it was then that the Word (the Logos) was created.

It should be obvious that the Scriptures do **not** support the thought that God and his Son are one person. When Jesus was in the Garden of Gethsemane, and knowing the terrible experience which was ahead, he said, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." (Mark 14:36) The Heavenly Father's will was ever foremost in our Lord's life, therefore, he could truly say, "I and my Father are one."

In John 14:9 Jesus told Philip, "He that hath seen me hath seen the Father." But Jesus in the context explains what he means. He felt that Philip should have become aware of the perfection of his life, his mercy, love, and goodness. In other words, Philip should have recognized the complete harmony of his life and character with that of his Heavenly Father. And in this sense he had seen in Jesus all that he would ever discern of the Heavenly Father. □

Son of Man

KEY VERSE: "He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed and after three days rise again."—Mark 8:31

SELECTED SCRIPTURE: Matthew 8:18-22; Mark 8:31-33; Mark 14:61-65

IN THE New Testament the title Son of man, when applied to Jesus, is always prefaced by the article 'the.' When used in connection with anyone else it never has the article.

The first man, Adam, was given dominion over all the works of the Creator. But because of disobedience his dominion was lost and is now held in abeyance waiting until it is finally restored to him and his race by the Son of man. The Apostle Paul takes note of man's sorry plight in Hebrews 2:6-8 and concludes verse eight saying, "But now we see not yet all things put under him." And then continuing in the next verse, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Adam was **the man** preeminently, in that he was the head of the race of men, the lifegiver,

and in him resided the title to the earth and its dominion. This earthly right was lost through the fall, but this was precisely what was redeemed by the great offering for sin provided by **the Son of the man**.

Our Lord's right to this title is indisputable. In the beginning Adam alone was perfect but he lost his perfection when he sinned and subsequently all others of his race became degenerate, except this one Son who attached himself to Adam's race, to be the redeemer of all lost possessions. Because he has redeemed them from the curse or the sentence of death, the title of **the Son of the man** came legally and indisputably into his possession.

Jesus used the title "the Son of man" on many occasions. One of the interesting times is recorded in John 3:13-17: "No man hath ascended up to heaven, but he that came down from heaven, even **the Son of man**. And as Moses lifted up the

serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

In this text Jesus identifies himself as one who came down from heaven. We find that this is in harmony with the statement in John 1:1, that in his pre-human existence he was the Logos. He then indicates that his purpose for coming to earth was to die, in order that the world might be cured from sin. To illustrate this he used the incident involving the children of Israel in the desert, when, because of disobedience, the Lord sent a plague of serpents upon them. Many Israelites were bitten and died and because of this the people cried unto Moses to intercede with God for them. The Lord instructed Moses to fashion a serpent of brass and lift it up on a pole, "and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." (Num. 21:8) Jesus said that he, the Son of man, was pictured in this incident. He too was to be

lifted up, crucified, and because of this, whosoever believed in him would have eternal life.

The title of the Son of man serves to identify Jesus as the great kinsman of mankind, the one who had the power to redeem them from the bondage of sin and death, and as the mediator of the New Covenant, restore dominion to Adam and his race.

This great work of restoring dominion and life to the world by the Son of man is foretold by Jesus himself. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," and again, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 19:28; Matt. 25:31-34 □

A Savior Is Born

KEY VERSE: "We have seen and do testify that the Father sent the Son to be the Savior of the world."—I John 4:14

SELECTED SCRIPTURE: Luke 2:1-14

AT THE time of the birth of John the Baptist, John's father Zacharias the priest, prophesied concerning the coming Messiah and the special work John would have in the outworking of God's arrangements. The prophecy reads: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." And then speaking of John he said, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."—Luke 1:68-76

This wonderful prophecy was made about six months before the birth of Jesus and was, in effect, an announcement of his approaching birth. For centuries the Jews had been looking for the long-promised Messiah who would deliver them from their enemies and, in the promised kingdom, reestablish them as a people under God. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

The prophecy states that Jesus belonged to the house of God's servant, David. This refers back to an incident in the life of David recorded in II Samuel 7:11-16. David had desired to build the Lord a

house but the Lord, speaking to David through the Prophet Nathan, said: "He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. . . . My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."

Zacharias identified Jesus as the heir of David who would establish an everlasting kingdom (Luke 1:69) which would stand forever because God had promised David he would not take it away from him as he had taken it away from Saul. This promise became known by the Jews as the "sure mercies of David." (Isa. 55:3; Acts 13:34) Then the Prophet Zacharias indicated in Luke 1:72,73 the work that this great Messiah, the Deliverer, was to do, and he associated this work with the oath that God swore to Abraham. "By myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in

multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations be blessed."—Gen. 22:16-18

In Old Testament times security was provided by building a wall around the cities. The most vulnerable part of the defense was the gate to the city. The seed of Abraham was promised possession of the gates of his enemies. This means that the seed of Abraham will be the instrument God will use to "put down all rule and all authority and power. For he [Jesus] must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26

In Galatians 3:16, the Apostle Paul states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7 □

We Have Found the Messiah

KEY VERSE: "We have found the Messiah."—John 1:41

SELECTED SCRIPTURE: Mark 8:27-29; John 7:25-31

THE name Messiah is a Hebrew word meaning 'anointed.' It is the name which the Prophets gave to the promised Deliverer of Israel. Under the Law, priests and kings were designated as being appointed by God when they were anointed with the very special anointing oil that was prepared according to an exact formula given by God to Moses. (Exod. 30:22-33) In the type, the oil represented the Holy Spirit and pointed to the anointing of Jesus by the Heavenly Father at the river Jordan. The word Christ is the Greek translation of the Hebrew word Messiah, and of course means 'anointed.'

In the prophecies concerning the advent of Messiah, there were no dates given, but they were rich with statements concerning the works that he would do, and the Jews were admonished to watch so that they would be able to identify him when he came. (Isa. 29:18-24; Isaiah 35; Isa. 42:1-8; Isaiah 53) Jesus said to the Jews of his day, "Search the Scriptures, for in them ye think ye have eternal

life; and they are they which testify of me, and ye will not come to me that ye might have life."—John 5:39, 40; Matt. 16:2-4

One of the stumbling blocks to the Jews, causing them not to accept Jesus as the Messiah, was their belief that he would be a strong leader and, with the help of divine power, would defeat the enemies of Israel and establish the kingdom of God on earth. Instead of being such a leader he was meek and lowly of heart, a man of sorrows acquainted with grief. Because of this, he was despised and rejected by the Jews. (Isa. 53) They had overlooked the fact that the Scriptures also foretold that Messiah must first suffer and then enter into his glory.—Luke 24:25-27

The prophecy concerning the anointing of Jesus stated that part of the commission given him as the Anointed of the Lord was to preach the Gospel. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-

hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61:1-3) In carrying out this commission, Jesus walked hundreds of miles from town to town preaching the message of the kingdom, and he also sent his disciples out among the people to preach the same message. At one point when meeting with his disciples, he asked, "Whom do men say that I the Son of man am?" (Matt. 16:13) They answered that some said he was John the Baptist, some Elijah, and others Jeremiah or one of the prophets. But Jesus "saith unto them, But whom say ye that I am?" (vs. 15) Then "Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I

say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—vss. 16-18

God, through the power of the Holy Spirit, had revealed to Peter that Jesus was the Messiah. Jesus acknowledged this and then announced that it was on the foundation of this fact that he would build his church. The beautiful metaphors which Jesus used hinges on the meaning of Peter's name, which is 'a stone' (John 1:42), and is a translation of the Greek word **petros**. Jesus said that the revelation by Peter would be the rock, **petra**, upon which he would build his church. **Petra** means 'a huge immovable rock or cliff,' or in other words, a solid and indestructible foundation.

It was at this time and forward that Jesus began to prepare his disciples for the trial that was just before them. He began to show how he must go to Jerusalem and suffer many things and be crucified and be raised again the third day. (Matt. 16:31) It was only after he had been resurrected and ascended into glory that he could truly function as the Messiah. The disciples did not discern this until after Pentecost. □

Christian Life and Doctrine

BEHOLD YOUR KING

PART 9

“New Heavens and a New Earth”

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

—II Peter 3:13

THERE is a depth of meaning in Peter's word ‘nevertheless,’ as used in the above text, and in his blessed assurance that there are to be ‘new heavens and a new earth, wherein dwelleth righteousness.’ Throughout the chapter preceding this text, the apostle has been both positive and graphic in his explanation that among the signs of the presence of Christ would be the dissolution of man's selfish social order described as ‘the heavens and the earth, which are now.’ (II Pet. 3:7) These, he declares, ‘shall pass away with a great noise, and the elements shall melt with fervent heat,’ all of which occurs in ‘the day of the Lord [Jehovah].’—II Pet. 3:10

It is a dark picture of trouble and distress through which the nations were to pass, and little wonder that some might be inclined to doubt that such events could in any manner be evidences of the presence of a righteous king. Peter anticipates this objection and tells us that in the last days some would say, ‘Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.’—II Pet. 3:4

The true thought of Peter's words in this text is lost through mistranslation. According to the Greek text, what he really said was, ‘Where is the evidence of his presence? For since the fathers fell asleep all things continue as they

were.” To the fathers of Israel, through the holy prophets, God had made wonderful promises concerning the blessings which would come to the world through the king and Messiah whom he would send. It was Peter himself who, in summing up the glorious meaning of the prophetic testimony to the fathers, explained that following the return of Christ, during his second presence, there would be “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

Yes, since the world began, or “the beginning of the creation,” (II Pet. 3:4) the fathers had been given to understand that the coming of the Messiah to establish a kingdom would mean joy and health and everlasting life. “Of the increase of his government and peace there shall be no end,” the Prophet Isaiah had written. (Isa. 9:6,7) Again, “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.” (Isa. 25:8) The Prophet Isaiah and the Prophet Micah both foretold that the nations would “beat their swords into plowshares, and their spears into pruninghooks,” and that “nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:4; Micah 4:1-4

From one standpoint or another, each of the prophets of old had described the life-giving blessings which would be showered upon the people when Christ, the righteous king of earth, returned to “have dominion also from sea to sea, and from the river unto the ends of the earth.” (Ps. 72:8) But Peter, who had the privilege of sitting at Jesus’ feet and learning from him, and who in addition was inspired by the Holy Spirit as a prophet and thus able to set these great truths forth in their proper sequence, recognized that before the blessings of Christ’s kingdom could flow out to the people, the kingdoms of this world must be destroyed.—Rev. 11:15

With this thought in mind, and in answering the question, “Where is the evidence of his presence?” Peter first reminds

us of an illustration which he heard Jesus use when he answered the disciples' question, "What shall be the sign of thy coming [presence], and of the end of the world?" In answering this question Jesus compared his presence at the end of the age with the days of Noah. (Matt. 24:37-39) In the days of Noah the people were not aware of the impending catastrophe of the Flood; but it came and wrought destruction upon the symbolic heavens and earth which existed at that time. Thus that world, or **kosmos**, was brought to an end.

Now, in a very similar manner, as explained by Peter, the present evil world comes to an end in a relatively brief period of time referred to in the Scriptures as the day of the Lord (Jehovah). Just as the days of Noah began prior to the Flood, and he was present preparing for the impending catastrophe, so the first years of Christ's presence precede the destruction of "the heavens and earth, which are now." (II Pet. 3:7) It is within the day of the Lord (Jehovah)—not prior thereto—that the foretold distress upon the nations, leading to their complete and final overthrow, comes upon them. They pass away with a great noise, the elements melt with fervent heat, and the works that are therein are burned up, in the day of the Lord. (II Pet. 3:10) With the selfish institutions of this present evil world out of the way, then will come the establishment of Christ's kingdom, evidenced by the blessings which flow out from it for the enlightenment and healing of the people.

And it is in keeping with the purpose of Christ's kingdom that God's power be used for the destruction of this present evil world; for while Christ's kingdom will be an instrument of blessing to mankind, his presence first results in the destruction of the enemies of God and of righteousness. The Apostle Paul wrote that the last enemy to be destroyed by Christ's reign is death, and evidently among the first enemies destroyed in preparation for his reign are the kingdoms of this world. (I Cor. 15:25,26; Ps. 2:8,9) Because

of this, his presence now causes all the tribes of the earth to mourn rather than to rejoice, as they will do later on. (Matt. 24:30) Thus Peter confirms the correct sequence of events associated with Christ's presence in his explanation that it causes the passing away of the heavens and the earth which are now.

Having explained this point, making it as definite as possible, Peter then seemingly reverts to the question, "Where is the evidence of his presence?" and gives assurance that he has not at all overlooked the ultimate purpose of the Lord's return, that is, the restoration of the human race to life. We quote, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Peter looked for this, and we look for it, because it is one of the things which God promised to the fathers through his holy prophets. While we look for the new heavens and new earth we realize, as explained by Peter, that before they can be established, a part of the work of the returned Lord is to set aside the wicked heavens and earth which compose this present evil world.—Gal. 1:4

The symbolic heavens and earth, over which Satan is the supreme ruler, are rapidly passing away; and to the thoughtful mind this focuses interest more than ever on the hope centered in God's promise to create new heavens and a new earth. When Peter referred to this promise of God he evidently had in mind the one which is recorded in Isaiah 65:17-25. Turning to this wonderful chapter we read:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred

years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord.'

No amount of explaining could make this wonderful promise of God concerning blessings which will come to the people under the rulership of the new heavens and new earth more complete or realistic. In keeping with the figurative language of the East, the hope of blessing to come is set forth in word pictures, but there is no escaping the glorious meaning of the symbols used. In plain phrase Isaiah is telling us that when Christ is king there will be health and everlasting life for all the obedient, that all will be given at least a hundred years of trial, and if then they die because they are incorrigible sinners, they will be but babes in comparison to the lasting life which they might have enjoyed. There is building and planting, and an economic security attached to the labor of the people that is dreamed of today, but seldom, if ever, experienced. There is peace and tranquillity among all.

These are the evidences which, just beyond the present time of distress, will convince the whole world that Christ is indeed reigning; and they will acclaim him as the mighty ruler of that time. It will be then that Christ will be revealed 'in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.' (Isa. 25:6-9; 52:10) What a prospect!

And what are the new heavens and new earth which the Lord has thus promised to create? They are the governmental arrangements of Christ's kingdom. In the prophecy concerning their creation another name is given, namely, Jerusalem—"Behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. 65:17, 18) The Apostle John, on the Isle of Patmos, was given various visions of the new kingdom arrangements, and said, "I saw a new heaven and a new earth," and he also "saw the holy city, new Jerusalem, coming down from God out of heaven."—Rev. 21:1, 2

In verses nine and ten of this chapter, John identifies the new Jerusalem and the bride, the Lamb's wife. This is the key to the understanding of the symbol. Jesus is to be the great king in that kingdom of blessing; and he is to reign with and through his church, who, in the first resurrection, becomes his bride. Jerusalem of old was the capital of Israel, where kings had their headquarters, their throne. So the Lord uses these circumstances as a picture of the kingdom of Christ and calls it the new Jerusalem. And this new Jerusalem is also, as we have seen, the new heaven and the new earth which God has promised, in other words, the kingdom of Christ and his associates, his bride.

The combined symbol of heaven and earth indicates what is otherwise plainly taught in the Scriptures; namely, that the kingdom of Christ will be of two parts, the spiritual and the human—the invisible and the visible. Jesus, the divine king, and his church together with him, will be the spiritual part of the kingdom of blessing, and the resurrected Old Testament Worthies will be their human representatives. The Scriptures also speak of a great multitude who will stand before the throne and serve him day and night in his temple. (Ps. 45:14; Rev. 7:9, 13-15) This, briefly, is the organizational arrangement of the symbolic new heavens and new earth. And it is because God has promised to complete the creation of this arrangement for the blessing of all nations that we can now rejoice to realize that Satan's empire is crumbling.

All the promises of God which reflect his goodwill toward the dying race will be fulfilled as a result of his creation of the new heaven and new earth. His promises of a heavenly inheritance for the faithful followers of the Master will have their fruition in the exaltation of the church to glory, and honor, and immortality, to live and reign with Christ a thousand years. (Rev. 20:4,6) And how much better is this true conception of God's purpose in the church than the idea so long entertained by many that God is taking Christians to heaven when they die merely that they might be saved! Now we see that he calls all true Christians for a purpose, the blessed purpose of being associated with Jesus in his kingdom, through which the people of earth are to be given life, health, and enduring peace and happiness.

God's promises to the Ancients will also then be fulfilled. Abraham and his natural descendants will have their portion in the Land of Promise. The Worthies of those past ages will be associated with the kingdom as its human representatives. They did not expect more than this. They understood nothing concerning the divine plan for a spiritual phase of the messianic kingdom. Even the prophets did not foresee this. Jesus said of the last of the prophets, John the Baptist, that although among those born of women there had not risen a greater than John, yet the least in the kingdom of heaven (that is, in the spiritual phase of the kingdom) would be greater than he. John will be one of the princes in the human phase of the kingdom, but he will not have a heavenly reward, and he will not reign with Jesus as a king.

In the new heavens and new earth God's promises to Abraham will have their fulfillment—those promises that all the families of the earth were to be blessed. Jesus and his church constitute the faith seed of Abraham, which will be the channel of blessing to mankind in the kingdom, and how rich and far-reaching those blessings will be! They are beautifully illustrated in Revelation 22:1, 2, under the symbol of a "river of water of life" which emanates from "the throne of God

and of the Lamb." On either side of this symbolic river are the trees of life with their abundant supply of life-giving fruit, "and the leaves of the tree were for the healing of the nations." How glad we should be that the people of all nations—starving, oppressed, bleeding, and dying—are to be healed. Verily this will be the blessing of all the families of the earth!

The promise of God through Jacob that out of Judah would come one called Shiloh—peacemaker—and that unto him would the gathering of the people be, will find its glorious fulfillment in the messianic kingdom; for King Jesus will be that Shiloh, and unto him, and under his banner of love and peace, the people will be gathered and blessed. "Of the increase of his government and peace there shall be no end." "He shall come down like rain upon the mown grass: as showers that water the earth. In his day shall the righteous flourish." "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." "Yea, all kings shall fall down before him: all nations shall serve him." All of these heart-cheering promises will be fulfilled in the new heaven and new earth.—Ps. 72:6,7,9,11

Then, too, will be the time when every man will dwell under his vine and fig tree and when swords shall be made into plowshares and spears into pruninghooks. It will be then that the eyes of the blind shall be opened and the ears of the deaf unstopped. Then also will come the awakening of all the dead by the same infinite power of the Creator who gave life in the first place. No one, either of the living or of the dead, will be left out of the worldwide circle of people who will then have an opportunity of being blessed with everlasting life in keeping with the promises God gave through the prophets, made clear through Christ and the apostles, and ratified by the blood of the Redeemer.

But it will be necessary to obey divine law in order to live forever. The Apostle Peter emphasizes this. After telling us that with the return of Christ there will be "times of

restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he adds, "And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people."—Acts 3:19-23

But there are assurances that the majority of people of all nations will probably be glad to accept the provisions of divine love, as they will then be proffered, and obey the laws of earth's new king. Jesus indicated that the nation of Israel, although they rejected him at his first advent, will yet say, "Blessed is he that cometh in the name of the Lord." The Prophet Micah wrote that "many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Micah 4:2

What could be more appropriate for any of us, even now, than to hail our king, the king of the new age—King Jesus? If we are endeavoring to walk in his footsteps of sacrifice, inspired by the hope of reigning with him, let us give the greater diligence to make our calling and election sure. If we are being drawn by divine love and are impelled to give ourselves to the Lord in full devotion to do his will, we should not tarry. There is still time to run for the prize of the high calling of God in Christ Jesus!

In any event, if the beauties of the divine plan and the fact that the kingdom of Christ is near have inspired us to love the Lord more than we have in the past, let us show our love by an earnest endeavor to do his will, to walk humbly before him, and to sound forth his praises. Knowing, as we should, that we are living in the time of his presence, let us be among the first to welcome the new king and be ready to yield ourselves in full obedience to his kingdom laws of justice and righteousness. □

"In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs 3:6

As the Year Ends

WE HAVE just about reached the end of the trail which will be marked in history as the year 1981. Together we face another new year. New tasks will challenge us, and new opportunities of service will be given us.

For each, the old year has had its full measure of bitter and sweet, of failure and accomplishment. Nothing can be done to alter the record of our personal performance during the year that is closing. The new year, however, stands before us as a block of stone uncut, as a piece of paper untouched—a new leaf in a book. What each day of the untrod months ahead holds in the way of joys or trials none of us knows, and it is well that we do not. It is best that the Father holds in his hands the “keys of tomorrow.”

But let us bury with the year that is ending our regrets for our failures, and let us turn our faces with confidence to the first rays of the new year. We can be confident in his saving grace, confident in his overruling providence, confident that his strength is sufficient for our every time of need. Let us go forward, then, with determination to do his will better in 1982 than we have ever done before.

Weekly Prayer Meeting Texts

DECEMBER 3—Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.—Revelation 3:10 (Z. '01-118 Hymn 145)

DECEMBER 10—Them that honor Me, I will honor.—1 Samuel 2:30 (Z. '01-318 Hymn 235)

DECEMBER 17—Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of His good pleasure.—Philippians 2:12,13 (Z. '97-147 Hymn 95)

DECEMBER 24—Thou shalt call His name **Jesus**: for He shall save His people from their sins.—Matthew 1:21 (Z. '00-8 Hymn 278)

DECEMBER 31—What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all His people.—Psalm 116:12-14 (Z. '99-286 Hymn 259)

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SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

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Ketchikan KTKN 7:30 a.m.

ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.

Nogales KFBR 1340 9:15 a.m.

ARKANSAS

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Bakersfield KUZZ 970 8:00 a.m.

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San Diego KMJC 10:15 p.m.

San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

FLORIDA

Jacksonville WBIX 1010 1:15 p.m.

Orlando WGTO 540 7:30 a.m.

Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFXD 580 7:30 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

W. Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA

Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 7:00 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Caribou WDHP 96.9 FM

Portland WDCS 97.9 FM 10:30 a.m.

MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

Moorhead KVOX-AM 1280 9:00 a.m.

Moorhead KVOX-FM 100 9:00 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLA 1270 12:00 noon

OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

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

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

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 6:45 a.m.

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

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

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

Prince Albert, Sask.

CKBI 900 9:15 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 11:30 a.m.

NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBD

SATELLITE TRANSMISSION SCHEDULE

There has been a change in the stations and times of our satellite transmission broadcasts. They are now being broadcast over a new network. In some instances the channel where the program can be seen is given. Where the channel is not known the name of the cable company is given so that the program can be located.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed. Your written report will be helpful. **SUNDAYS UNLESS OTHERWISE NOTED**

ALABAMA 7:30 a.m.
Birmingham Mountain Brook CV
Huntsville-
Decatur-
Florence Channel 9
Montgomery Channels 6, 22

ARIZONA 6:30 a.m.
Centro-Yuma U. A. Columbia CV
Phoenix Channels 17, 30
Mesa Cable
Oak Creek Cablevision
Arizona State Prison
Channels 2, 21,
Fairfield Green Valley
Sajuro Cable

ARKANSAS 7:30 a.m.
Ft. Smith Channel 10
Fort Smith Cablevision
Smith Two-Way Radio
Joplin-
Pittsburg Southern Cablecom
Jonesboro Channel 12
Little Rock Channel 16

CALIFORNIA 5:30 a.m.
Fresno Channel 13
Los Angeles Channel 18
Theta Cable
San Diego Channel 22
San Francisco Channel 18
Sausalito Cablevision

COLORADO 6:30 a.m.
Denver Channels 20, 28
CONNECTICUT 8:30 a.m.
Hartford-
New Haven Channel 33
Rollins Cablevision
Storer Cablevision
Valley Cablevision

DELAWARE 8:30 a.m.
Philadelphia Channel 22

FLORIDA 8:30 a.m.
Ft. Lauderdale Channel 25
Broward Cablevision

Dade Cablevision
Hollywood Cablevision
Ft. Myers-
Naples Channel 9
Jacksonville Channels 20, 22
Orlando-
Daytona Beach Sanlando Cablevision
ATC
Miami Storer Cablevision
American Video
Ultra-Com
Channels 5, 25, 29
Clearview Cablevision
Channel 12
Panama City
Sarasota
Tampa-
St. Petersburg Channels 19, 24, 31, 33
West Palm
Beach Channel 11

GEORGIA 8:30 a.m.
Atlanta Channels 17, 21
IDAHO 6:30 a.m.
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 6

Television Schedule

ILLINOIS Chicago Davenport Evansville St. Louis	7:30 a.m. Channels 8, 14, 19, 21, 33 Cabletronics Channel 12 Channel 23 Southwestern Cable	NEBRASKA Lincoln Hastings- Kearney	7:30 a.m. TV Transmission Co.	Philadelphia	Channels 7, 20 Cablevision So. Eastern Cablevision Warner Cable
INDIANA Chicago Indianapolis	8:30 a.m. United Cable Channel 19	NEVADA Las Vegas Salt Lake City	5:30 a.m. Channel 20 Channel 12	Pittsburgh Wilkes-Barre- Scranton	Channel 10 Blue Ridge Cable TV
IOWA Cedar Rapids- Waterloo Des Moines Lincoln- Hastings- Kearney Omaha Sioux City	7:30 a.m. Waterloo Cablevision Channels 4, 5, 10 Channels 4, 10 Channels 4, 10 Channel 23	NEW HAMPSHIRE Boston Hanover	8:30 a.m. Warner Cable of Nashua Channel 10	SOUTH CAROLINA Charleston Columbia Wilmington	8:30 a.m. Channel 12 Storer Communications Channels 4, 19F Channel 12
KANSAS Joplin- Pittsburg Kansas City Wichita- Hutchinson	7:30 a.m. Channel 3 Channel 5A Channel 5	NEW JERSEY New York Philadelphia	8:30 a.m. Telco Cable Vision Cable Channel 20 Audubon Electronics Cable Systems, Inc. Comcast Storer Communications of Gloucester	SOUTH DAKOTA Sioux City Sioux Falls	6:30 a.m. Channel 80 Yankee Cable TV
KENTUCKY Bowling Green Charleston- Huntington Evansville Lexington Louisville Nashville	8:30 a.m. Storer Cablevision Channel 4 Akers Cablevision Channel 2 Channels 8, 31 Channels 21, 30 Greenville Cable	NEW MEXICO Albuquerque El Paso Roswell	6:30 a.m. Channel 12 Cablevision of Lincoln WGN Electronics Channel 8 Sun Cable White Sands Cable Co. Cablecom of Roswell Teleprompter of Lov- ington	TENNESSEE Chattanooga Knoxville	7:30 a.m. Channel 18 TCI
LOUISIANA Baton Rouge Monroe- El Dorado Shreveport- Texarkana	7:30 a.m. Channel 8 Channel 2 Channel 2	NEW YORK Albany Schenectady- Troy Buffalo New York Rochester Syracuse	8:30 a.m. Channels 8, 13, 17, 29 Channels 3, 11 Channels 10, 17, 29 Channel 32 Moravia TV Cable	TEXAS Abilene- Sweetwater Amarillo Austin Corpus Christi Dallas Dallas- Fort Worth El Paso Houston Lubbock Odessa- Midland San Angelo San Antonio Wichita Falls	7:30 a.m. Channels 6, 10, 14 Channel 15 Cable TV of San Marcus Channel 7 Channel 21A Arlington Telecable Channels 8, 35 Channel 13 Channels 8, 12, 17, 24, 26 Channel 10 Albino TV Cable Channel 10 Channels 8, 34 Cable TV of Bexar TEC of Throckmorton
MARYLAND Baltimore Washington	8:30 a.m. Channel 15 Caltex Cablevision Channel 34	NORTH CAROLINA Charlotte Greenville- New Bern- Washington Raleigh- Durham	8:30 a.m. Channel 22 Channel 26 Channels 9, 22, 24, 32	VIRGINIA Charlottesville- Harrisonburg Norfolk- Portsmouth- Newport News- Hampton Richmond Roanoke Washington	8:30 a.m. Channel 8 Channel 16 Channels 6, 11 Chesterfield Cable TV Danville Cablevision Alexandria Cablevision
MASSACHUSETTS Boston Boston- Worcester	8:30 a.m. Channels 32, 43 Bay Cable Channel 16	OHIO Akron Cincinnati Cleveland- Cleveland- Canton Columbus Dayton Lima Youngstown	8:30 a.m. Warner Cablevision Channel 23 Channel 18 Channel 8 Tele Media Channels 6, 12, 19 Warner Amex of Columbus Channel 4 Cable Communications Channels 9, 10	WASHINGTON Seattle Tacoma Spokane Yakima	5:30 a.m. Channels 10, 17, 19, 30 Channel 19 Quincey Cable Channels 13, 16 Central Washington CV
MICHIGAN Detroit Flint-Saginaw Grand Rapids- Kalamazoo- Battle Creek Traverse City- Cadillac	8:30 a.m. Channels 2, 31 Channel 18 Channels 6, 10 Great Lakes Cable Co.	OKLAHOMA Oklahoma City Tulsa Wichita Falls- Lawton	7:30 a.m. Channels 8, 22 Channels 10, 16, 18, 21 Channel 11	WEST VIRGINIA Charleston- Huntington	8:30 a.m. Channel 10 Duffee's TV Cable
MINNESOTA Minneapolis- St. Paul	7:30 a.m. Channel 7	OREGON Eugene Portland	5:30 a.m. Channel 2 Channels 13, 80, 83 Viscom Cablevision	WISCONSIN Green Bay La Crosse- Eau Claire Madison Milwaukee Wausau- Rhinelander	7:30 a.m. Channel 30 Channel 9 Channel 9 Fitchburg Cable TV Channels 21, 31 RVS Cablevision Channel 6, 12, 23
MISSISSIPPI Jackson Meridian	7:30 a.m. RUBE Cablevision Channel 9	PENNSYLVANIA Allentown Erie Johnston- Altoona	8:30 a.m. Service Electric Channel 8 Tele-Media Channels 6, 8		
MISSOURI Columbia- Jefferson City Kansas City Springfield St. Louis	7:30 a.m. Channel 11 Channel 8 Channels 4, 23 Channels 18, 23				
MONTANA Missoula- Butte	8:30 a.m. Channel 3				

Christian Life and Doctrine

God Sees, Hears, and Cares

NO ONE has seen God at any time. Indeed, no one can see him and live. But while we do not know his appearance, his character is revealed to us through his beloved Son, Christ Jesus, and we know that these same qualities are possessed by our loving Creator.

In addition to this, the Bible helps us to grasp more fully the idea of our Heavenly Father's love for his people by symbolic references to his eyes, his ears, and his arms. This does not mean that God possesses eyes, ears, and arms like ours, but by the use of these as symbols we are given a clearer concept of our Heavenly Father's powers, and of his intimate love for us.

Just as we see with our eyes, and are aware of what is taking place within the range of our sight, so the Creator knows what is happening to his people, for they are always within range of his vision. He is never weary, never faint, and is always ready and willing to give strength to his people in their every time of need. Isaiah 40:28-31 reads:

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Our Heavenly Father said of his ancient people Israel—who typified spiritual Israel of the Gospel Age—that

those who touched them to do them injury touched the apple of his eye. What an endearing symbol this is of how precious to our Father are his people!

The Bible tells us that the eyes of the Lord run to and fro throughout the earth. (II Chron. 16:9) This, also, is pictorial language, but how vividly it brings before us the idea of the Creator's ability to know what is happening everywhere! In this instance the assurance is given that the Lord's interest is to note the faithfulness of his own people, and to give them the necessary protection from their enemies, and the needed strength to serve him.

We are informed by the Scriptures that "the eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) How vividly this language conveys the idea of God's ability to see, or to know what is taking place everywhere; that nothing can be hid from his sight. Conscious of this discerning ability of his God, David prayed that his words and thoughts, even the meditations of his heart, might be acceptable in his sight.—Ps. 19:14

The human eye is limited in its vision. We can see only those things which are physical, or material, and then only within the range of our vision. But God's eyes are not thus limited, for he can search our minds, and discern the thoughts and intents of our hearts. (Heb. 4:13) How careful we should be to keep our thoughts and motives pure!

Jesus will be the great Judge of the people during the world's coming thousand-year judgment day, and we are told that he will not judge "after the sight of the eyes." (Isa. 11:1-5) Thus we are reminded of the limitations of human eyesight, and that Jesus, who is now the express image of the Heavenly Father, will have the ability to see into the minds of the people, and will therefore know how to judge them correctly. How wonderful are our Heavenly Father and his beloved Son!

God's loving interest in his people, and his care for them, are brought further to our attention by the Bible's many references to his ability to hear when we cry to him for help, and that he bears us up in his everlasting arms. David wrote, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Ps. 34:17

God has not promised to hear favorably the prayers of his people if their requests are not in harmony with his will. God is abundantly able to grant us all the blessings for which we pray, and will do so if our requests are in keeping with the principles of his plan and laws. The Scriptures tell us that God has a mighty arm, and a strong hand, and that these will be used in keeping with justice, mercy, and truth.

During the present Gospel Age the Lord is dealing only with those whom he is preparing to live and reign with Christ in his coming kingdom. When that kingdom is established, and the knowledge of the Lord is filling the earth, all flesh will be lifting up their hearts in prayer to God, and he will hear. David wrote, "O thou that hearest prayer, unto thee shall all flesh come."—Ps. 65:2

How the people will then rejoice that they have learned to know, to love, and to serve the true and living God, the loving Creator of the universe! Meanwhile, the Lord has not been indifferent to the sufferings of fallen mankind. The Scriptures represent him as looking down from heaven and seeing the evil conditions and hearing the groanings of the people, who are as prisoners of death. It is indicated that the Lord has pity on these prisoners, and will release them.

The psalmist wrote, "This shall be written for the generation to come: and the people which shall be created shall praise the Lord: for he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. 102:18-20) The releasing of the prisoners of death will be the great work of Christ during his

thousand-year reign, when his faithful followers, having been brought forth in the first resurrection will be reigning with him. It is a work that was planned by God's wisdom, having been motivated by his love.

This loving future work of God, through Christ, is spoken of in the Scriptures as the opening of his hand to satisfy the desires of every living thing. David wrote, "Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy."—Ps. 145:16-20

When, in the kingdom of Christ, this promise is being fulfilled, the people will find that the Lord is very near to them. Those who truly reverence him will be rescued from death and all its evil associations and given an opportunity to live forever. The Prophet Isaiah wrote, "It shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:24, 25

This blessed kingdom work of the future is prophesied as being accomplished by the arm of Jehovah, which is our Lord Jesus. This arm, the Prophet Isaiah states, is to be made bare so that all can see it. The text reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:10) No longer will the people wonder about God's love, for it will be revealed to them that the blessings of that day are the result of the gift of his own dear Son to be their Redeemer and Savior.

Up to now Jehovah's arm has been revealed only to a few, comparatively speaking. He was despised and rejected of men. Few indeed at Jesus' first advent recognized that he had come as the gift of God's love to save the people from their sin; so they persecuted him, and put him to death.

But we can rejoice that during Christ's kingdom the situation will be vastly different. Then the people from all the ends of the earth will recognize him, and will rejoice in the salvation which he has provided for them. Thus, not only has God's love and care been manifested toward his faithful people in the past, and at the present time, but eventually he will reveal himself to all mankind, awakening those who are asleep in death, that none may be left out. Those who then respond to his love in faithful devotion to him will also experience his love and care over them.

Who shall worship thee, O God, when thy righteous acts are made manifest? ☐

DAWN RECORDED LECTURE SERVICE

The General Convention tapes for 1981 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Recorded tapes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished on 7" reels and cassettes.

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Complete Convention \$50.00	Complete Convention \$50.00

MATTHEW 27:52 REVIEWED

THE text of Matthew 27:52 has often been raised in question. It reads: "And the graves were opened, and many bodies of the saints which slept, arose."

It is known that the first five words of this quotation are spurious (not found in the oldest manuscripts). Some Bible scholars question the remainder of the text also, as a possible addition to some of the still earlier manuscripts.

Other students have suggested that if the account is authentic, perhaps the wording of it is inaccurate. They propose that the expression 'bodies of the saints [pure or holy people]' is a reference to little groups of the Lord's disciples who followed him fearfully at a distance as Jesus was led up Golgotha's hill to be crucified. This site being near the tombs area, they hid themselves in the many caves which housed the sepulchers, to wait and see what would eventuate. They had been many hours awake and the day being very dark (verse 45) many became weary and succumbed to sleep.

When the earthquake occurred at the time of Jesus' death they were awakened and came out of the tombs. Seeing what had happened they went back into Jerusalem and told others what had taken place. The fifty-third verse, which relates this, could just as correctly have been translated thus: "And came out of the tombs area after **their awakening**, and went into the Holy City and **disclosed** [told what they saw] to many."

The word 'resurrection' in the King James Version of this text is the Greek word **egersis**, a derivative of the word **egairo**. This word is found 137 times in the New Testament and is translated as follows: 'arise,' 'raise,' 'awake,' 'lift,' 'rear up,' etc. In some of these scriptures it is used in speaking of the resurrection of the dead, while in many others it is not—referring rather to people 'standing up,'

'being awakened' from physical sleep, nations 'rising up,' things being 'lifted up' by the hand, etc. Only once, in the text in question—Matthew 27:52—is it translated 'resurrection.' Immediately preceding this word is the pronoun 'his,' which makes it appear as if it was speaking of Jesus' resurrection. But the choice of the word 'his' was completely a translator's option. It would have been just as correct to translate it 'their,' thus making the text read: "and came out of the graves [caves where the dead were buried] after **their awakening.**" And finally, the Greek word for 'appeared,' found in this text, is defined by Strong's Concordance of the Bible as meaning: 'to exhibit, to disclose (by words), declare, inform, show, manifest.'

From what has been stated it becomes apparent that the translators of the Bible had several options, each of which when used changes the meaning and character of what actually occurred. In cases like this where indefinite definitions exist, it is always wisest to go with the interpretation which seems to be the most rational according to what we know of God's methods, and consistent with his revealed plans and purposes.

Should it be the case, which we doubt, that some of the dead were raised on that occasion, it surely would not have been any of the ancient prophets or the incident would have elicited much more notice in the Gospel accounts (only Matthew speaks of it) and in concurrent Jewish history, which is silent on the matter. If it happened at all, it would only be a temporary awakening from death of people who had no doubt recently died, and were still known and recognizable to others living in Jerusalem. The raising of anyone from death free of Adamic condemnation prior to the value of the ransom being presented to the Father would be inconsistent with other scriptures such as I Corinthians 15:20. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Be it noted also, that aside

from this questionable account in Matthew 27, all other recorded instances where the dead were raised involved prayer to God and the presence of a prophet or our Lord himself. And again we say, if such did happen, and we doubt it, it could only have served the purpose to demonstrate what Jesus' death as a ransom for mankind would eventually accomplish on a worldwide scale in his kingdom, when all that are in the grave (including any who had received a temporary resuscitation of life in the past) will hear the voice of the Son of man and come forth to an opportunity to gain everlasting life. □

The Closing of Another Year

LET us each review the year, especially from the spiritual standpoint, to note what progress we have made in spiritual growth, in grace, in knowledge, in love and the fruits and graces of the Holy Spirit. In proportion as these are large, let us rejoice; in proportion as they are small, let us lament the fact, yet not to a degree of discouragement or surrender to the enemy. Let us hear the Master's voice saying, "Be of good cheer; I have overcome the world." (John 16:33) And let us recall the Heavenly Father's words to the Apostle Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness."—II Cor. 12:9

We are glad at the close of the year to remember how good our Heavenly Father is, how generous, how sympathetic, how compassionate, how loving and kind—especially to the household of faith.

We rejoice, then, not only in our favor and blessing, but also in the coming blessings, all of which we recognize to be of, by, and through, divine goodness. Let us remember the text, "Thou crownest the year with Thy goodness."—Psalm 65:11

Your Questions

God's Wrath

The Apostle Paul wrote, "The wrath of God is revealed from heaven against all . . . unrighteousness." (Rom. 1:18) How do you harmonize this with the Bible's teaching that God is loving and kind?

THE "wrath" of God referred to in this text is the just condemnation to death which came upon Adam and has since continued upon the human race. This "wrath" is revealed in us and around us by everything and all circumstances which give evidence that the human race is dying, such as graveyards, hospitals, doctors' signs, and by the sickness and pain experienced by all.

God's love has made a provision whereby this death condemnation can and will be set aside in his own due time. It is this great truth that is set forth in John 3:16, which reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Some have the opportunity of believing during the present time. These receive life upon the basis of faith, and will be brought forth from death to a

"resurrection of life."—John 5:24, 28, 29

The vast majority, however, will receive their first real opportunity to believe during the thousand years of Christ's kingdom. Those who do then believe and obey the laws of the kingdom will be restored to perfection of human life, and live forever. With all mankind thus restored to perfection and life, the "wrath" of God will no longer be manifested.

The Truth About Hell

From a child I have been taught to believe that when unbelievers die they go to a place of burning brimstone in which they are kept alive and tormented forever. Your recent radio discussion presented quite a different concept of hell, which I like very much. However, in speaking to some of my friends about it, they warned me against listening to such thoughts as you expressed. Naturally I am confused. Can you, in a few words, assure me that your viewpoint on this subject is the correct one?

TRADITIONS die hard, especially when they have been instilled into a person's mind from childhood by those in whom we have confidence, and who them-

selves are sincere. This is particularly true with respect to the tradition of eternal torture, because through mistranslations, and misinterpretations of parables and dark sayings of the Bible, it can be made to appear that the Word of God supports this blasphemy against the character of God.

The word "hell" appears in the Old Testament alone thirty-one times, and the Hebrew word **sheol** appears another thirty-four times, translated thirty-one times grave, and three times pit. The word hell also appears many times in the New Testament, being translated from one or another of the Greek words **hades**, **Gehenna**, or **tartaroo**. In the parable of the rich man and Lazarus, the rich man, after death, is said to be tormented in **hades**.

It will be seen that to explain all these uses of the word hell in the Bible would be quite impossible in a "few words." We suggest, instead, a careful and prayerful study of our 64-page booklet, "**The Truth About Hell**," which examines and explains every text in the Bible in which the word hell appears, and all the parables and symbolisms which have been misused to teach the doctrine of eternal torment. We are confident that anyone who is not prejudiced,

and to whom the truth of the Bible is more important than the traditions of the Dark Ages, will, by following this suggestion, be thoroughly convinced that the true God of the Bible is indeed a God of love and mercy, not a demon who has designed the eternal torture of the vast majority of his human creatures.

Basically, this question has to do with what the Bible teaches to be the punishment for sin. The first mention of this by God was in the Garden of Eden, when he said to Adam that if he partook of the forbidden fruit he would "surely die." (Gen. 2:17) Paul confirmed that death is the divine penalty for sin when he wrote, "The wages of sin is death." (Rom. 6:23) Death is the absence of life, not torture, and when properly understood the entire Bible bears eloquent and positive testimony to the fact that death is the penalty for sin.

In Ezekiel 18:4 we read, "The soul that sinneth it shall die." Speaking of the final punishment of the incorrigibly wicked, the Apostle Peter said, "It shall come to pass, that every soul which will not hear that prophet, shall be **destroyed** from among the people." (Acts 3:23) If we accept these plain statements of the Word of God, then we cannot believe the doctrine of eternal torture.

A Traditional Observance

What is the origin of Lent? Is there any authority in the Bible for the observance of Lent, or is it one of the traditions of men?

THE observance of Lent is based on tradition. There is no authority for it in the Bible. The original meaning of the word itself was "spring," but in the early centuries after Christ it became confused with certain fasts which were then observed prior to the anniversary of Jesus' death and resurrection, so it gradually lost its original meaning and was used primarily to designate the fast which was observed in this particular period of the year.

When the Lenten fast was first enjoined upon the church by its leaders, it was short but very severe. Some ate nothing at all for forty hours between the afternoon of "Good Friday" and the morning of "Easter." By the middle of the third century it was customary to fast during "Holy Week." Many variations of the custom were practiced. During the Reformation many of the Protestant groups, realizing that Lent was not taught in the Bible, discontinued it altogether, although it was retained by the Anglican and Lutheran churches.

It is supposed by many that fasting in general, and particularly during Lent is encouraged by Jesus' statement, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24; Mark 8:34) However, the denial of self indicated by Jesus is much more far-reaching than to forego the pleasure of certain delicacies during the forty days prior to Easter. It is, as Jesus said, the denial of self, not the restraining of certain pleasurable desires.

To deny self means to renounce one's own will and way in life, and accept instead the will and way of the Lord. Those who have denied self, and have dedicated themselves fully to the doing of God's will, as exemplified by Jesus and outlined throughout the Bible, are represented in Revelation 20:4 as being "beheaded," meaning that they have given up, figuratively speaking, their own heads and have accepted the headship of Christ over their thoughts, words, and deeds.

And this is not merely for a day, or forty days, but for life; for those who thus deny themselves also take up their "cross" and follow Jesus. This means that they suffer and die with Jesus, inspired by the many promises of the Word that if

they are faithful unto death they will receive a "crown of life," and will live and reign with Christ a thousand years.—Rev. 2:10; II Tim 2:12, 13; Rev. 20:4

The Mark of the Beast

Revelation 20:4 reads: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." What is the "mark" of the "beast" referred to in this text?

IT IS generally agreed among students of the Bible other than Catholics, that the "beast" referred to in this text, whose "mark" is imposed upon its devotees, is symbolic of the anti-Christian, church-state system of Rome. To be "marked" by that system seems to suggest the thought of being in abject slavery to its dogmas and practices.

We get this thought through comparison with what the Apostle Paul wrote concerning the "marks" of the Lord Jesus. (II Cor. 1:5; 11:23-25) In Galatians

6:17 Paul wrote, "From henceforth let no man trouble me: for I bear in my body the **marks** of the Lord Jesus." This language is based upon the custom of slave owners in the apostle's day of branding their slaves with a particular mark to designate their ownership.

Paul had become a bond slave of Jesus Christ, and in this text he is reminding the disciples at Galatia of this, explaining that since he was now "marked" as belonging to Christ, no one should endeavor to induce him to serve other masters, especially since he had voluntarily given himself completely to Christ.

Using this as a guide to the symbolic meaning of being "marked," it is apparent that the "mark" of the "beast" would, as we have stated, denote a state of bondage to that great anti-Christ system of iniquity. It does not suggest the belief and practice of error along merely one particular line, but complete allegiance to that which is counterfeit to Christ in every way. Only those who succeed in attaining the "mark" of the Lord Jesus will, when raised from the dead, be rewarded with the high honor of living and reigning with him for a thousand years, for the uplift and blessing of the whole world of mankind.

Encouraging Letters

New Students

Dear Sirs: Please let me know where the nearest Bible study takes place in our area. We listen to your "Frank and Ernest" program on Sundays. Please send us the booklet, "The Church." Thank you! Sincerely.—NY

"It Influenced Me"

Dear Sirs: I heard your program over a radio station in St. Croix, and it influenced me a lot, especially the discussion which was heard. At the end of the program a booklet called "Born of the Spirit" was offered. I will be grateful if you will send me a copy. Thank you.—BWI

"Very Interested"

Gentlemen: I heard your broadcast here in Panama City, and I hope to continue listening to your services. Please send me the "Creation" booklet. I'm very interested! Looking forward to hearing from you very soon, I am sincerely.—Central America

Will Help Others

Gentlemen: Thank you kindly for the beautiful booklet, "Hope." I shall read it over

many times. I'm convinced that the prayers of many friends, as well as my own, were answered during my husband's illness. They helped him through his sufferings at times, and helped me also. I miss him very much, and I plan to do whatever I can, whenever I can, to help anyone who needs me.—FL

Liked What He Heard

Dear Sirs: Last Sunday I saw your program, and liked what I heard. Will you please send me the booklet, "Science and Creation," as well as a list of your other publications. Thank you. Yours truly, in faith to serve the Lord.—FL

Wants to "Read and Reap"

Dear Ones: And I address that sincerely. Thank you for your kind consideration in sending me your booklet "Hope." I've been reading bits and pieces of it, and if my mind ever settles down I shall read and reap. My son died in Vietnam at the age of 19, and I am grateful for the happy years I had with him. And now I have lost my dear brother, who suffered so much. Thank you again. I do appreciate your concern and sympathy. Sincerely.—NY

Anxious for Booklet

Dear "Frank and Ernest": Greetings in the name of our Lord! I mailed a letter to "Frank and Ernest," but I must not have had the correct address, as it was returned to me. Will you please get this letter to them, as I still would love to have that booklet, "Paradise." Thank you kindly, and God bless you.—NY

Seeking Knowledge

Dear "Frank and Ernest": Three years ago I had a death in my family, and lost a sister who was one of the best friends I ever had. I haven't gotten over it yet. At that time I received a booklet from you which I have cherished ever since, saying that God shall wipe away all tears. I also noticed in this booklet many questions to which I would like to find the answers, which are contained in a booklet entitled "God and Reason." I always thought I knew God's Word, but now I want to know more, and to live the rest of my life for the Lord. I shall always keep the little booklet "Hope" you sent to me, and would now like to have "God and Reason" as well. Very sincerely.—MO

Helped in Grief

Gentlemen: My mother passed away not long ago, and I miss

her so much, and I grieve. A friend loaned me her copy of "Hope," which was given to her on the death of her husband. I've read it a number of times, but I would like a copy of my own, as well as the booklet, "God and Reason." Thank you! Sincerely.—FL

Caught His Interest

Dear "Frank and Ernest": I am interested in obtaining one of your "Plan" booklets. I heard you talk about it over WWDJ, and it caught my interest. This is a subject which concerns every one of us, and I would like more information on it. I am earnestly waiting for an answer.—NJ

A "Wonderful" Program

Gentlemen: Please may I have the booklet "Life After Death" mailed to me. This program was telecast on a Sunday morning. It is realistic, and is fulfilling a very great need to people at this time, and always. Sincerely.—CA

Appreciates Bible Knowledge

Dear Sirs: I would like your free booklet, "Life After Death." Thank you for spreading Bible knowledge. It was great to watch your program last Sunday morning. God bless you!—CA

Derived Much Comfort

In reading your booklet "Hope" I received total comfort, and a complete understanding of the reason we all die. Because of this I now request a copy of your booklet, "God and Reason." Thank you so much.—MI

Needs Answers

Dear Sirs Please send me a copy of the booklet, "Why God Permits Evil." I am sure it will have the answers to many questions I have. Thank you!—OH

At School in Africa

Dear Sirs: I am happy and anxious to write this letter to you. I thank God and hope that your work is going well. The reason I am writing you is that I want you to send some Bible literature to me. I am a student at school here. Goodbye for now!—Africa

Has Comfort and Hope

Dear Students: Thanks so very much for the lovely booklet, "Hope." It is very comforting to be a Christian, and to have hope!—FL

Understands Us

Gentlemen: Please send me your booklet, "Archeology

Proves the Bible." I enjoy your program very much. I'm always glad to hear someone reveal the Bible in a way that I can understand. May your program be a blessing to everyone who watches it.—TX

Saved His Life

Dear Sirs: Please note that I have a new address. The Dawn has been all the world to me, because when losing my wife in 1971 I don't know what I would have done had it not been for the little booklet, "Hope." It really saved my life. Enclosed is payment for another year's subscription to The Dawn. May God forever bless you all in the wonderful work you are doing.—OH

"Great Inspiration"

Dear "Frank and Ernest": It is with great pleasure that I am writing to you to inform you how much I enjoy your program on Radio Cayman on Sunday mornings. It has been a great inspiration to me in getting to understand the Bible truths which I did not understand before. May God richly bless you to carry on this part of his work. I would be very happy if you will send me your booklet entitled "Born of the Spirit." May God richly bless you all. Yours faithfully.—BWI

Comments Re The Dawn Film Service

As always, we thoroughly enjoyed the film. Very educational. Thanks!—KY

This film was very impressive, and so good that they all enjoyed it very much.—KY

English classes and Bible club members used this film. They found it to be very thought-provoking, and a good discussion starter.—SC

This was such a good movie and everyone commented on how good it was. Thank you for sending it.—KY

The film aroused interesting reactions in Physical Science classes.—WI

This film was very informative, and the paintings of Christ's experiences helped the boys and girls to relate to his trial and sufferings a little better.—FL

That was an excellent picture! It was truly good!—MD

This was a very good film—but all of The Dawn films are tops!—KY

Thank you for supplying our school with films for the past two years.—AZ

The men in the Correctional School enjoyed watching the film. So did I.—FL

We enjoyed the message, which was well given.—CO

I help the coordinators of three nursing homes in planning programs. This was a very good experience for all the patients especially during this Easter season. Thank you very much.—IA

Few sources furnish free material on the Christian religious holidays. Thank you for doing so.—IN

Thank you for making this film available for our Bible study group.—WI

We really enjoyed this movie on Bible prophecy!—NM

This film was very inspiring. Thank you again.—FL

The dramatization in this film was very good, and it held the students' interest.—RHR Film Service

Thank you so much! We appreciate being able to view this film free of charge. Without your service our school could not afford Christian films.—FL

Glad Tidings of Great Joy

AT THIS time of year our minds go back to the words of the angel who announced the birth of Jesus to the shepherds on the plains of Bethlehem saying, "Behold, I bring you tidings of great joy, which shall be to all people." (Luke 2:10) The birth of Jesus, while not the beginning of divine interest in man, was the first manifestation to him of God's love and sympathy. Mankind needed first to learn the lessons of divine justice and divine power, and that these would be exercised in the punishment of sin. Of divine love we read, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4:9

Not all have learned the relationship between the birth of Jesus, his earthly life, his crucifixion, and the future glorious outworking of God's love for the human race. What our Lord did at his first advent was a preliminary work—important, necessary—because only by the cancellation of the death penalty could the sinner be recovered. It was a perfect man who sinned and came under the death penalty, so the Redeemer had to be a perfect man, to die, the Just for the unjust.—Rom. 5:12, 15-19; I Pet. 3:18

The death of Jesus is the basis upon which the millennial kingdom will be established. His death constitutes the purchase price for the whole world of mankind, and because of this, the world is to be turned over to him, that he may reign a thousand years in heavenly glory and power, for the restitution to perfection of Adam and his race, for whom he died more than eighteen centuries ago.—I John 2:2; Acts 3:19-21

Do we inquire why the long delay between the giving of the ransom price and the taking over of the purchased possession? The Bible answers. Another part of God's plan was meanwhile to be developed—the selection of the church.

(Continued on page 62)

Talking Things Over

Our Rejoicing in the Lord

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.”—Psalm 46:1-3

ANOTHER year is drawing to a close. For those not acquainted with the plans and purposes of God it has been a year of increasing tension and fear, but to us to whom it has been given to know the mysteries of the kingdom of heaven the “fear not” announcement of the angel on the night Jesus was born has never meant more. Every circumstance in the world which causes fear to strike deeper into the hearts of those who do not put their trust in God causes us to look up and lift up our heads, knowing with increasing certainty that our deliverance draws near.—Luke 21:28

Our sympathy goes out to the suffering world, and we long for the time to come when, if we are found worthy, we will enjoy the blessed privilege of shining forth with Jesus as the sun in that glorious kingdom in which none will molest nor make afraid, and peace and health and life will be vouchsafed to all. This sympathy is an active one. By it we are impelled to do all we can to tell the suffering world about the kingdom which is so near. And what a joy the proclaiming of the kingdom message has brought to the hearts of the brethren during the year!

Because God "is our refuge and strength" in this "time of trouble," we will not fear, says the psalmist, "though the earth be removed, and though the mountains be carried into the midst of the sea." Throughout the year, those who have been taking heed to the sure Word of prophecy have seen the signs which foretell the removal of the symbolic earth, that is, the social order which Paul described as this present evil world. (Gal. 1:4) The people of the world have also seen the beginnings of this removal taking place, but not knowing the ultimate purpose of God in connection therewith, their hearts have been filled with fear.

"There is a river," David continues, "the streams whereof make glad the city of God." (vs. 4) These streams seem clearly to symbolize the many promises of God which outline the divine plan, and they rejoice the hearts of those who have been translated out of the kingdom of darkness into the kingdom of God's dear Son—that city which is represented in the people of God who are alive and remain during these early years of the Master's second presence. While fear fills the hearts of others, these are made glad.

Above all things, we rejoice in the Lord. Through the truth we have learned to know him, and to put our trust in him. Next to the Lord, we rejoice in the truth which has revealed his wisdom, justice, love and power to us. We rejoice also in one another, in the privileges of fellowship we enjoy with the Lord's people of "like precious faith." In this respect especially, the year 1981 has been a blessed one, for there are many evidences that the brethren have been drawn together more closely than ever, that the blest tie which binds our hearts in Christian love has been strengthened.

This is as we should expect, for each year brings us a little closer to the kingdom, and if our preparation for the kingdom keeps pace with passing time, each year should find us more emptied of self, and more filled with, and controlled by the

Holy Spirit. It is by this one Spirit, Paul wrote, that we have all been baptized into one body. (I Cor. 12:13) The more, therefore, that self-will is conquered and the will of the Lord allowed to control our minds and hearts, the stronger will be our affinity for other members of the body, and the greater our joy in fellowshiping with them.

The time of trouble which is upon the world is leading to increasing chaos everywhere, and along all lines of human endeavor. The earth is truly being "removed," just as the psalmist foretold. Paul prophesied the same ending of Satan's world, saying that the Lord at this time would "shake not the [symbolic] earth only but also [the symbolic] heaven." The apostle then speaks of "those things which cannot be shaken," and explains that he refers to "a kingdom which cannot be moved."—Heb. 12:26-28

How beautifully this harmonizes with David's assurance that "God is in the midst of her; she shall not be moved: God shall help her, and that right early [in the dawn, Strong's Concordance]." (Ps. 46:5) The earth is being removed, the mountains are being carried into the midst of the sea, but she (the church) shall not be moved. Since the first advent of Christ, the Lord has been preparing his kingdom. Now that work is nearly complete, and he is especially in the midst of the last members of the kingdom class. This kingdom cannot be removed, but, as individuals we could lose our place in it by unfaithfulness to our vows of consecration. From this standpoint we should take to heart Paul's admonition, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) We do not fear because the earth is being removed, but we should have this "fear" mentioned by Paul; that is, an alertness, or watchfulness, to make sure that we are not neglecting any of the means of divine grace by which we are kept from falling, or from being removed from the kingdom class. Peter expresses a similar thought, saying,

“Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”—II Pet. 1:10

To this blessed assurance Peter adds, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” (II Pet. 1:11) This is the kingdom which shortly will manifest itself in power and great glory, the kingdom we are receiving, as Paul puts it, during this time when all earthly kingdoms are being removed. We are the children of the kingdom now (Matt. 13:38), but if we are faithful even unto death we will be with our Lord in glory, and will actually reign with him a thousand years.

“God shall help her,” the psalmist declares. Every consecrated follower of the Master can testify that throughout the year the Lord has indeed been a refuge and strength, that he has provided help in every time of need. But the help here mentioned seems to be a special reference to the use of divine power in the final deliverance of the last members of the church in the closing days of this present evil world.

The day star which precedes the morning of the coming new day has already risen. One by one the last members of the body are passing over, receiving their abundant entrance into the kingdom beyond the veil. For all the faithful remaining ones the time is short. Shall we not, then, as Peter admonishes, “Gird up the loins” of our minds, and “be sober, and hope to the end for the grace that is to be brought” unto us “at the revelation of Jesus Christ”?—I Pet. 1:13

As we look ahead to the new year, it is with confidence that regardless of what our experiences may be, whether bitter or sweet, the Lord will be with us to give wisdom and strength in every time of need. The shortness of the time in which to make our calling and election sure should increase our zeal to

know and to do the Father's will, not only with respect to the personal application of the truth in our own lives, but also in making known the glad tidings to others. Bearing witness to the truth was never a more vital part of the Christian life than it is today. "The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow in the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer."—p. 342, *The Divine Plan of the Ages*

Those who sacrifice time, strength and means to proclaim the kingdom message can all testify to the rich blessings their efforts have brought into their own lives. The truth becomes more precious to us, and is a more powerful influence in preparing us for the kingdom, if we use it for the blessing of others. This will continue to be true throughout the coming year, and all the years to come.

Let us, then, rejoice in all the wonderful opportunities the Lord is giving us to proclaim "glad tidings to the meek," and to "bind up the brokenhearted." (Isa. 61:1-3) Not only should we rejoice that through the truth the Lord has removed fear from our hearts, but we can also be joyful in the fact that he has commissioned us to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:4 □

"Happy Zion, what a favored lot is thine!"



1982 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Tuesday, April 6.

(Continued from page 13)

when he will be received into his Father's house on high, but also because of present privileges of service in this way.

The storms of life, its sorrows, its tears, do not penetrate so deeply as they once did. They are counted as "light afflictions." "All things are mine since I am His," the Christian joyfully sings. The development of the church of Christ is the great work of God for the present age. All the powers of heaven are enlisted. Soon, however, the great work of blessing the world will begin, for the Millennial Age is not far away. ☐

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

DECEMBER SPECIAL: On Sunday, December 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Speakers' Appointments

G. M. JEUCK

Sayville, NY December 6
New Haven, CT 20

L. POST

Berwick, PA December 6

K. M. NAIL

Pottstown, PA December 20
Philadelphia, PA 20

J. TATE

Middletown, NY December 6
Allentown, PA 20

Obituaries

Sister Esther Getz, Allentown, PA—August 29. Age, 85.
Sister Jessie O'Reilly, St. Louis, MO—September 20. Age, 85.
Sister Edith L. Herbert, Minneapolis, MN—October 1. Age, 92.
Brother Earl Malcolm, Milwaukee, WI—October 6. Age, 79.
Sister Ona F. Atkins, Paris, IL—October 10. Age, 87.
Brother Chappell Greene, Louisville, AL—October 14. Age, 71.
Sister Julia Wojcik, Los Angeles, CA—October 15. Age, 87.
Brother William Urbaniak, Berkley, IL—October 18. Age, 64.
Brother Charles Alfano, St. Louis, MO—October 24. Age, 78.
Sister Velma Beard, Covina, CA—October 26. Age, 74.
Sister Goldie Wood, Los Angeles, CA—October 28. Age, 94.
Brother Paul Nalivka, Havre, MT—October 30. Age, 63.
Brother William Crawford, Riverside, CA—November 8. Age, 91.

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

—Psalm 65:11

THE close of the year is an excellent time for the making of new resolutions for the year to come. Let us, beloved brethren, make plenty of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord, that we may by his grace make of it the best year thus far of our lives—the year of largest hopes, of largest endeavors, and by the Lord's grace of largest successes in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing his people.

Conventions

MINNEAPOLIS, MN, December
6—Northwest YMCA, 23rd Ave.
and Jackson St. N.E. Mr. C. Ber-
dahl, 4808 Decatur Ave. 55428
Phone: (612) 535-5881

MIAMI, FL, December 12, 13—
Simpson Memorial Garden Club, 55
S.W. 17th Rd. Mrs. Josephine M.
Wesol, 3590 S.W. 91 Ave. 33165
Phone: (305) 226-7218

CHICAGO, IL, December 27—Elm-
hurst Masonic Temple, York Rd. &
Arthur St., Elmhurst. Mr. Leonard
Szczeny, 125 N. Charles Ave., Villa
Park 60181

PHOENIX, AZ, January 1-3—Valley
Garden Center, 1809 N. 15 Ave.

Mrs. Mildred Enteman, 542 W.
Southern Ave. 85041

DETROIT, MI, January 31—Red-
ford YWCA, 25940 Grand River,
Detroit. Mr. Walter Blicharz, 19146
Bedford Rd., Birmingham 48009

**BEAR MOUNTAIN STATE PARK,
NY, February 7—**Cliff House, Inter-
section of Palisades Interstate Park-
way, Route 6, and Route 9W, Bear
Mountain. Mrs. Gail Butler, 343 So
Pleasant Ave., Ridgewood, NJ
07450

SACRAMENTO, CA, Feb. 13, 14—
Woodlake Inn. Mrs. E. F. Lankford,
6000 19 Ave. 95820
Phone: (916) 457-0569

Glad Tidings of Great Joy

(Continued from page 54)

Throughout the past nineteen centuries God, through Christ, has been exclusively calling out from the world a "little flock" to be footstep followers of Jesus. He has not been attempting the conversion of the world during this age—hence it still lies in the Wicked One. The church, the "called ones," by a share in the first resurrection, eventually become Christ's bride in glory, honor and immortality. This faithful company have the Master's promise that if they suffer with him, they shall also reign with him in his kingdom.

"Joy to the world" it surely will be, and will show the "wonders of God's love"—but not until the joys of the church have first been consummated.—Rev. 14:1-7; Acts 15:13-18

“I Wish I Knew What To Do”

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think, one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

DAWN BIBLE STUDENTS ASSOCIATION

East Rutherford, New Jersey 07073

Dear Friends: I appreciate the privilege of proclaiming the truth through the pages of The Dawn magazine. Please enter the following subscriptions to begin with the January issue.

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