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Highlights of DAWN

All Human Plans Are Failing

“Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.”—Isaiah 33:7

THE almost numberless vexing problems which confront the world, many of which threaten to erupt into global war, are no nearer to being solved now than they were a year ago; and new ones have been added. However, the hope that springs eternal in the human breast is causing many to wish, even if they do not actually believe, that progress toward a secure and lasting peace will yet be made.

Those who have confidence in the inspired prophecies of the Bible cannot share this viewpoint, for the pattern of world events foretold in the Word of God is seen to become more and more chaotic. The prophecies reveal that all human plans and efforts to establish peace will continue to fail, that peace will come to the world only when it is God's due time to say to the nations, “Be still, and know that I am God.”—Ps. 46:10

But the world has not yet learned this lesson. Even the professed Christian world believes that peace and goodwill foretold in the Bible must be brought about by human efforts. Long ago President Eisenhower referred to the angelic message of “peace on earth” and “goodwill toward men” and said that these will continue to be but empty words unless “we” get busy and do something about it.

For nearly two thousand years men and women have been trying to fulfill the angel's peace message to the shepherds but have failed. Just why anyone should think the people will now be able to do any better, we do not know. However, this viewpoint has prevailed for so long that it is the natural one to accept. So, all the worldly-minded “ambassadors of peace”

in essence unanimously proclaim, "Let us really go to work for peace, and everything will be all right."

The cry of "peace and safety" has been particularly dominant in world affairs since shortly before the outbreak of the first World War. The claim was that so much progress had been made in science, education, and culture that the nations would be able to find a solution for their differences without going to war. But this viewpoint did not prove to be true. The ambassadors of peace were presented with tragic disappointment when the first World War in human experience brought devastation upon the nations involved.

For more than four years that "war to end wars" continued. At its close the League of Nations was formed to keep the peace. By many of the clergy this "peace" organization was hailed as the political expression of God's kingdom on earth. But again the ambassadors of peace had cause to "weep," for the League of Nations failed to prevent war, and the world found itself in the throes of a life-and-death struggle must more horrible than the one which was supposed to end all war.

After years of killing and destruction, the second World War was officially brought to a close. The "enemies" were beaten, humiliated, and just about completely destroyed. Now, it was believed, we will surely have peace. And certainly the ambassadors of peace have continued to work hard for peace.

Professedly, every strategic move that has been made by the great powers on both sides of the Iron Curtain has been to safeguard the world's peace. Doubtless the nations do want peace. Certainly the heads of governments in every part of the earth know what the result of another global war would be. So, while both sides feverishly equip themselves with weapons of war that conceivably could destroy the human race itself, it is all being done to the accompaniment of "peace and safety."

The danger of this paradoxical situation is that the "enemy" does not believe the ambassadors of peace. And deep down in their hearts the ambassadors themselves are

not too sure about it. It is realized by all the world that at almost any time a false move by one or the other of the two great superpowers could send ballistic missiles screaming across oceans and continents, each with its hydrogen warhead with which to destroy a city and kill countless thousands of innocent victims. And today, in almost every part of the globe and in nearly all areas of human endeavor, there are strained situations which could easily lead to war.

For many years Russia has been waging an economic war against the western world, causing much apprehension. It would be difficult to justify the dropping of hydrogen bombs on Russia simply because she is extending economic aid to small countries in Africa and the Middle East which the western world earnestly desires to keep on its side. But what can be done about it? How much more aid can Uncle Sam extend in order to keep his "friends" happy? In this aspect of world tensions alone there is sufficient to make the ambassadors of peace weep.

By now, of course, Russia's sputnik is an "old story." But what a story it was! The "beep beep" of the sputnik told a story to the western world that countless millions of words could not have told, regardless of how eloquently and glibly they may have flowed from the tongues of Russian propagandists. For it revealed that the communist world is as ready to wage a pushbutton war as is the western world. Here again is another cause of unhappiness on the part of the ambassadors of peace.

We might continue to mention situations which are contributing to the growing apprehensions of the world. The Arab nations continue to hate Israel. Germany remains divided. Whether we look in the Near East, the Middle East, in Europe, Africa, or South America, there are almost continuous "crisis" situations.

Other Ambassadors

We predict that the ambassadors of peace referred to in our text will continue to "weep." The word "weep," as thus used,

simply denotes feeling chagrin and disappointment due to the failure of human efforts to establish peace. But this does not mean that peace will never be established in the earth. It means merely that it will not and cannot be done by human efforts. Selfish and fallen man will continue to stand in his own way.

But God has a peace plan which will work, and his people are the appointed ambassadors to announce the divine plan to the world. Concerning these we read: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

The "good tidings" referred to in this prophecy describe the message announced by the angel on the night that Jesus was born. "Fear not," the angel said to the shepherds, "for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10) Then the angel explained, "For unto you is born this day in the city of David a Savior, which is Christ the Lord.—vs. 11

For thousands of years Jehovah had been promising to send the Messiah, "Christ the Lord." His faithful servants throughout the ages had clung to these promises and had espoused the cause which they represented. Many of them sacrificed life itself in their devotion to the messianic hope. It was a long wait for the coming of the Messiah; but finally he came, and to the shepherds the angel announced, "Unto you he is born." God's promises began to be fulfilled. Surely this was "good tidings"!

The prophecies had foretold, and the angel affirmed, that the Messiah would also be a Savior, One who would save his people from their sins, and also, of course, from the consequences of their sins. He was to do this not only for his people Israel, but also for all mankind. This is why the angel said that the good tidings of great joy were for **all** people.

Sin brought death to the human race, and to be saved from sin would therefore mean to be saved from death. This, in

God's due time, is to be literally true. That is to say, sickness, pain, and death will not forever plague the human race. These "enemies" of man are to be destroyed. Death is to be "swallowed up in victory," and tears are to be wiped away.—Isa. 25:8; I Cor. 15:25,26; Rev. 21:4

This glorious work of the Savior was made possible through his death as man's Redeemer, and it will be accomplished through the agencies of his kingdom—that "government" which, according to the Scriptures, is to rule over mankind for a thousand years. Concerning this we read in Isaiah 9:6,7, "Of the increase of his government and peace there shall be no end."

No wonder the angels sang, "On earth peace, goodwill toward men"! But millions who have echoed this peace song of the angels have not known, or believed, that this foretold peace was to be established by divine power and through the agencies of Messiah's kingdom. How reassuringly Isaiah stated this essential truth of the Scriptures when he wrote, "The zeal of the Lord of hosts will perform this."—Isa. 9:7

What would we think of a professed believer of the Bible who, when reading its promises that blind eyes would be opened, deaf ears unstopped, the sick healed, and the dead restored to life, would say to his hearers, "All these promises are but empty words unless we start doing something about them"? Surely no one expects the world to be saved from sin and death through human efforts. Why then, should we expect that peace will come to the earth only as it is imposed by military air bases and stockpiles of hydrogen bombs and long-range ballistic missiles?

Thank God for the privilege of declaring a better message than this to a distraught and fear-filled world! Yes, we can be ambassadors of peace, who, instead of weeping, will rejoice as we proclaim "good tidings of good" to the people and as, by every means possible, we publish the glorious fact that peace will be established by the Lord, even as he has promised.

It is also our privilege to proclaim, or to publish, the hope of salvation; to tell the people, that is, that the end of the reign of sin and death is near, that the time has come for divine intervention in the affairs of men. We can declare with assurance that the very situations in the world which are filling the hearts of the people with fear simply mean that human rulership is proving its inadequacy in anticipation of the manifestation of Messiah's kingdom. Yes, God has the situation well in hand, so we can say unto Zion, "Thy God reigneth!"

Isaiah refers to the Lord's ambassadors of peace as "watchmen." These watchmen, he says, would "together" lift up the "voice." This means that they would unitedly declare the good tidings of good, and together would be publishers of peace. Isaiah prophesied that these watchmen would see "eye to eye," meaning that through the prophecies and through signs of the times they would recognize the presence of Christ and the approaching establishment of his kingdom.—Isa. 52:8

What a wonderful privilege it is to be one of these publishers of peace and salvation! Isaiah speaks of them as being "beautiful"—"How beautiful upon the mountains are the feet of him." This is a reference to the "feet members" of the body of the Messiah, the last members of the true church on earth. They prove their worthiness of living and reigning with Christ by their faithfulness in publishing the good tidings of peace and salvation.

And they are "beautiful," just as Isaiah foretold. This does not refer to their physical appearance, but to the beauty of holiness with which they are adorned. They wear the robe of Christ's righteousness, and their lives reflect the beauty and the glory of the message which they proclaim. Their confidence is in the God of their salvation. They know that while all human plans are failing, he has a plan; and they are happy to devote all that they have and are to help make known the truths concerning this plan to all who will hear.

Bible Study

LESSON FOR MARCH 5

Living Expectantly

MEMORY SELECTION: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

SELECTED SCRIPTURE: Acts 1:1-4

THE context of this week's memory selection provides the setting for Jesus' last and parting instructions to his apostles. Although they were to carry on the great work which our Lord had begun in them, they would, nevertheless, be quite unprepared for that task without first having received special power to understand the deep things in relation to the plan of God. That special power was the Holy Spirit.

Many students of the Bible are aware that the expression "Holy Ghost" (as it appears in this passage as well as other passages in their common version Bibles) is an incorrect one, which has misled students concerning the real meaning of the "Holy Spirit." The thought is not that of a personality, as suggested by the improper use of the word "ghost," but of

special ability and understanding as it relates to the revelation of God's purposes for his people. Those interested in pursuing the matter are encouraged to consult one of the several modern translations (for example, The New English Bible), and note the proper rendering, "Holy Spirit."

Jesus had given instruction to his disciples in connection with the promised gift of the Holy Spirit. On one occasion (John 14:26) he said, "But the Comforter [**parakletos**—intercessor], which is the Holy Ghost [Holy Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jesus later said, "But when the Comforter [**parakletos**—intercessor] is come, whom I

will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” (John 15:26) Then, to show why the Holy Spirit was necessary and that it would not be given as long as our Lord abode with them, Jesus again said (John 16:7): “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter [**parakletos** —intercessor] will not come unto you; but if I depart, I will send him unto you.”

The Holy Spirit was to be the means by which the apostles would be guided into an understanding of the truth as it pertained to the plan of God and its spiritual application in connection with the followers of Christ. A new age was dawning, in which our Lord Jesus began the institution of his church. It would be a time when there would be trials and testings, but it would also be a time of great blessing. The apostles of Christ were to be the special and spiritually enlightened pillars in that church.

Having received the abundant power of the Holy Spirit, which enabled the apostles to grasp the deeper significance in the prophecies and the teachings of the Master, they were instructed to use that special

blessing as representatives of Christ’s kingdom “in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8)

Throughout the long centuries of the Gospel Age, reaching even unto our own day, the inspired teachings of the apostles have been a guide for the footstep follower of Jesus. Their enlightenment has given us greater understanding and enabled us to grasp the deeper meaning of the redemptive work of our Lord and Savior. We see Jesus as the true Redeemer of the world, not of just the few followers who consecrate their lives during the present age, but also as the Redeemer of all the families of the earth, which will be manifested in due time. And in this connection we see more clearly the overwhelming privilege of joint-heirship with our Lord in that millennial kingdom of truth and righteousness.

The apostles, living away back in that distant time, were in expectation of that promised millennial kingdom; but we who have now come to the very end of the Gospel Age see evidences afresh that encourage our faithfulness and endurance to press along, ever mindful that the new age of restitution is near at hand. □

Experiencing the Promise

MEMORY SELECTION: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39

SELECTED SCRIPTURE: Acts 2:1-4, 36-42

THE above text of scripture is taken from Peter's sermon on the day of Pentecost. He was especially blessed of God on this occasion as the leader of the apostles and the mouthpiece of the Lord in the opening work of the new Christian dispensation. It was a most significant event in the dawning of the new era, for it witnessed the Holy Spirit of God coming upon the apostles as a transforming power.

Because the Jews failed to recognize the true meaning of Pentecost, they found significance in the fact that the Law was given fifty days after their deliverance from Egypt. It therefore became a tradition among them to celebrate their deliverance on this day. It was a time of rejoicing and the giving of gifts.

Peter used the occasion of Pentecost and the baptism of the apostles by the Holy Spirit to

testify to the Jews of the special favor they as a people had received from God. He recognized this as a fulfillment of the prophecy of Joel. "But this is that which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that

whosoever shall call on the name of the Lord shall be saved.”—Acts 2:16-21

This outpouring of the Holy Spirit on the members of the Early Church enabled them to grasp the deep and hidden meaning in the plan of God and its relation to their spiritual calling. And this has continued throughout the Gospel Age. There have been those who have responded to that call and have willingly set aside the transitory pleasures of this life to gain a place in the heavenly kingdom. In the future, when the present call to joint-heirship with our Lord Jesus will have been fully accomplished, God will pour out his spirit upon all flesh. At that time the whole groaning creation will have ample opportunity to receive the blessings available from Messiah’s kingdom.

Peter was glad also to testify to the mighty works and deeds of the Messiah who had come to them and yet had been so cruelly rejected. He told them (2:22, 23): “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have

taken, and by wicked hands have crucified and slain.”

The Pentecostal sermon drew attention to David’s prophecy in connection with the great events that were transpiring. David, himself a type of Christ, had foretold the resurrection of our Lord Jesus. Peter, quoting from that prophecy, said (vs. 27), “Thou wilt not leave my soul in hell [**sheol**, **hades**—the grave], neither wilt thou suffer thine Holy One to see corruption.” There was little difficulty in convincing the Jews that the passage was prophetic of Jesus, inasmuch as David had already died.

Peter then said, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [Holy Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”—vss. 38-42 □

Witnessing with Power

MEMORY SELECTION: "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:26

SELECTED SCRIPTURE: Acts 3:1-10; 4:1-4

OUR selected scriptural readings for this week's lesson concern the healing of the lame man by the apostles Peter and John.

This unfortunate man had suffered physical deformities from birth, as we read (Acts 3:2), "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple."

Today, civilized nations have assumed a larger responsibility in providing for those who, for reasons of misfortune, are unable to care for themselves. There are few places in the world where begging and almsgiving are accepted by society as they once were in Bible times.

The two apostles had entered the temple gate often and were accustomed to seeing the blind and lame seeking assistance from those who passed by them. Yet on this occasion they paid

special attention to this man, "who seeing Peter and John about to go into the temple asked an alms." (vs. 3) One might wonder why the apostles singled out this particular individual, inasmuch as there must have been many others about. However, observing him sitting there, "Peter, fastening his eyes upon him with John, said, Look on us."—vs. 4

Perhaps the lame man expected the two apostles to give him a sum of money with which to buy food and other necessities, as was the custom at that time. But Peter and John knew that they had something much better to give than just temporal provisions. As representatives of Christ's kingdom they had received the Holy Spirit, which was a special power from God. And they also had the glorious message of truth in connection with that future time of blessing and restitution for the whole groaning creation. They were

therefore prepared to render help in a manner that the disabled man evidently knew not.

The lame man must have given his undivided attention to the apostles who walked up to him, and especially when he heard Peter say to him (vs. 6): "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." That was a marvelous display of power which came from God working through his special messenger, and it was an outstanding experience for the wretched man who had been crippled from birth. Peter then "took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength."—vs. 7

The cripple was evidently a man of faith, for he was quick to give praise to God. "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." (vs. 8) What a witness indeed of the great power of God that was manifested on that occasion! And what a spectacle the event was in the eyes of those who observed the miracle. "And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the

temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—vss. 9-11

This episode is representative of the events which will be demonstrated when Christ's millennial kingdom is established. At that time all the blind eyes will be opened, all the deaf ears will be unstopped, all the lame shall leap with joy, and even all those who are resting in the condition of death will be brought forth to enjoy the healing benefits of that kingdom. Those who are obedient and have God's law written in their hearts will attain everlasting life here on earth, and there will be no need to die, so long as obedience is rendered to God.

Although we look forward to that grand time of the future, there are those who, during the years of the Gospel Age which remain, continue to have the eyes and ears of their spiritual understanding "unstopped." This is necessary because they are followers of Jesus and will, if faithful, share in dispensing kingdom blessings to the world under the provisions of Messiah's kingdom—to be made manifest to all in due time. □

Power of the Resurrected Christ

MEMORY SELECTION: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

SELECTED SCRIPTURE: Acts 4:5-20

IN LAST week's lesson we considered the scriptural account of the healing of the lame man by the apostles Peter and John. That miracle was a demonstration of the great power of our resurrected Lord and Savior, Jesus Christ.

The passages of scripture which relate to that event are indisputable evidence that God's power was, in turn, operating through the apostles, who acted as representatives of the kingdom of Christ. Peter acknowledged the power as being from above, for he said (Acts 3:6) that he was acting "in the name of Jesus Christ of Nazareth." Peter was a humble man and said to the people (vs. 12), "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

Many had seen the lame man walk and leap and had heard his praises of the most high God. As

the crowd gathered in the temple, attention was focused on the man who was lame from birth but could now walk. Unfortunately, the religious leaders of Israel, who were responsible for the crucifixion of our Lord, were also attracted to the gathering by Peter's ministry. They had no sympathy for those who preached Christ, "and as they [Peter and John] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide."—Acts 4:1-3

It was not until the next day (the two apostles having spent the night in prison), that they were brought before the Sanhedrin. The doctors of the Law were evidently attempting to

prove that the miracle performed by Peter and John was not of God, but of Satan. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?" (vs. 7) Peter, being filled with the Holy Spirit of God, was glad to have opportunity to testify to the source of the blessing which had been placed in his hands and which had made possible the healing of the lame man. He stood and raised his voice and proclaimed (vss. 10-12): "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Peter spoke with astounding brilliance before his accusers. He spoke boldly in the name of Jesus, for, as he explained, there is no other name known among men wherein rests such power and salvation. Indeed, the responsibility of Messiah's cruel trial and death was laid

before the religious leaders who had rejected him even as foretold by David, who said (Ps. 118:22), "The stone which the builders refused is become the head stone of the corner." Peter had quoted from that prophecy in his testimony.

The doctors of the Law concluded that no fault could be found with the apostles or with the miracle which had been performed. Nevertheless they threatened the two apostles that they should preach no more in the name of Christ. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—vss. 19,20

There is a lesson here for all of the Lord's people who are fully consecrated to God and attempting to lay down their lives in sacrifice during the present age. Although we have a responsibility to govern our lives in accordance with the laws and regulations of the land, we also have a responsibility to speak the truth when opportunity prevails. To do otherwise would show a lack of appreciation for the good things that will be ours when we become part of the resurrected Christ by the mighty hand of God. □

Christian Life and Doctrine



THE PEOPLE OF THE BIBLE
PART XVIII—I KINGS 17
THROUGH II KINGS 2:11

Elijah the Tishbite

ELIJAH is one of the most colorful personalities of the Old Testament. He was a faithful servant of God and an outstanding prophet. The New Testament identifies him and some of his important works as being of a typical nature. And yet, the only information the Scriptures give us as to his background is that he was a Tishbite, "of the inhabitants of Gilead." He is referred to in the Bible five times as Elijah the Tishbite. It is thus that he is introduced to us in I Kings 17:1.

The name Elijah signifies, "My God is Jehovah," and it is difficult to think of a name more appropriate for this courageous servant of Jehovah. We first find him standing before the wicked King Ahab of Israel, saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—I Kings 17:1

Physically, Elijah stood before Ahab when he uttered these words; but he looked beyond this wicked king, in faith believing that in a more important sense he was standing before Jehovah. Thus he acknowledged the authority of Jehovah and displayed his defiance of the Baal-worshiping kings who had departed from their worship of the true God of Israel.

Ahab was angry over Elijah's announcement that there would be no rain except by his "word," and at once this wicked king determined that he would kill the prophet. But the Lord protected his servant, saying to him: "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook: and I have commanded the ravens to feed thee there."—vss. 3, 4

The Lord fulfilled his promise. Safe in his retreat by the side of the brook Cherith, Elijah was fed by ravens night and morning, and he drank from the brook. This continued for a considerable time. The record does not say just how long. According to the marginal translation of verse seven, at "the end of days" the brook dried up. The expression "end of days" suggests a definite time period.

In James 5:17 we learn that the total period during which by Elijah's "word" it did not rain in Israel was three and one-half years. His fleeing from Ahab and Jezebel and finding shelter by the brook Cherith was apparently at the beginning of this period, and the drought continued until the prophet's victorious challenging of the priests of Baal on Mount Carmel.

During all this time Elijah was in a "wilderness," in the sense of being isolated, and was protected from the wrath of Ahab and Jezebel. When the brook Cherith failed, the Lord instructed the prophet to go elsewhere and indicated that he would continue to protect him. The Lord said, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."—vs. 9

Elijah obeyed but discovered that the widow to whom the Lord sent him was virtually without food, having no bread, and only a "handful of meal in a barrel, and a little oil in a cruse." (vs. 12) When Elijah found her she was about to make up the last cake possible with her bit of meal and few

drops of oil, with the idea that she and her son would eat it and thereafter die of starvation.

So now it was time for another miracle. Through the power of Jehovah, who had caused the ravens to feed Elijah by the brook, the meal and oil continued to increase sufficiently for the needs of the widow and her son and the prophet as well. Elijah said to the widow: "Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." (vs. 14) In fulfillment of this promise the family had food.

After the "full year" mentioned in the marginal translation of verse 15, the widow's son became ill, and it proved to be a sickness unto death. "His sickness was so sore, that there was no breath left in him." (vs. 17) Then the widow said to Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"—vs. 18

Life Restored

Elijah offered no explanation but took the dead child to his own bedchamber and put him on his own bed. In prayer he asked the Lord: "Hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."—vss. 19-22

A wonderful miracle! The power which creates life had restored life. But a word of explanation is in order here. An inappropriate translation gives the impression to many that the boy's "soul" was a personality, separate from his body, which escaped when the child died but was forced to return by the miracle which restored life. But this is not the case. The word soul here is translated from the Hebrew word

nephesh, which literally means “living creature.” However, this word also, according to Prof. Strong, means, abstractly, “vitality.”

What the record states, properly translated, is that when, through Elijah, the lifegiving breath was forced into the lungs of the child, he began to breathe, and the vitality which had left him returned. Thus he again became a living creature. It is only because of traditional misunderstanding concerning the meaning of the word soul that its use in this passage conveys the wrong thought to many readers.

The Test on Mount Carmel

With the awakening of the widow’s son from the sleep of death, Elijah’s sojourn in Zarephath seems to have been nearing its end. The next chapter opens with the statement: “It came to pass after many days, that the word of the Lord came to Elijah in the third year [of the drought], saying, Go, show thyself unto Ahab; and I will send rain upon the earth.”—ch. 18:1

Elijah proceeded to obey. On the way he met Obadiah, governor of Ahab’s house, one of the few in Israel who continued to reverence Jehovah. Prior to this, when Jezebel had ordered the destruction of all the Lord’s servants, Obadiah had concealed, and thus saved, a hundred of them from death. Now he was searching throughout the land for possible springs of water.

“And as Obadiah was in the way, behold Elijah met him.” (vs. 7) Elijah requested Obadiah to notify Ahab that he was ready to meet him. Ahab had been searching in many places for Elijah in order to have him slain; and now it seemed incredible to Obadiah that this much sought after prophet of the Lord would voluntarily present himself before the king. But Elijah assured him that this was exactly what he intended to do; so Obadiah complied with his wishes.

But Elijah was not surrendering to the king. It was at this meeting that he proposed a test to demonstrate to the people

that Jehovah was the true God. He called upon Ahab to summon all the prophets of Baal (of which there were 450) and 400 prophets of the groves to Mount Carmel and have them prepare a sacrifice to their god. Elijah proposed that two bullocks be provided by the people and that the prophets of Baal should choose one and he would take the other. Baal's prophets were to offer their bullock first, and then Elijah would offer his.

Elijah said to the prophets of Baal: "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken." (vs. 24) Just previous to this Elijah had said to the people: "How long halt ye between two opinions? If the Lord by God, follow him: but if Baal, then follow him. And the people answered him not a word."—vs. 21

Long under the domination of the Baal-worshiping kings of Israel and deceived by an outward show of strength by the four hundred and fifty prophets of Baal, the people were hesitant to express themselves. They doubtless reasoned that to keep silent was the better part of wisdom. But the test proposed by Elijah appealed to their good judgment. They could see that it was fair, and they realized that a God who could show his acceptance of a sacrifice offered to him by miraculously consuming it with fire would of necessity be the true and living God, and One also who would protect and bless those who served him. So they answered Elijah, "It is well spoken."

The test began. The prophets of Baal prepared and presented their bullock to their god and called upon him to show his acceptance by fire. There was no response. They cried to Baal from morning until noon. No answer. The marginal translation of verse 26 states that they "leaped up and down at the altar." But still Baal did not respond.

Now Elijah's anticipated triumph over the worshipers of Baal expresses itself in a bit of justifiable sarcasm. He

mocked the frenzied prophets, saying: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The prophets of Baal seemed to think that this was good advice so "they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."—vss. 27,28

But their crying aloud and cutting themselves was of no avail. Baal did not answer, although they continued their efforts until the time of the "evening sacrifice." Then came Elijah's opportunity. "He repaired the altar of the Lord that was broken down," using twelve stones, one stone for each of the tribes of Israel. The bullock was cut in pieces and placed upon the altar.

After this Elijah instructed that four barrels of water be poured upon the sacrifice and upon the altar. This was repeated twice, making a total of twelve barrels of water which were used. The altar and the sacrifice were soaked, the water filling the trench surrounding the altar. Elijah made sure that no one could justly charge that a fraud had been perpetrated.

Then "Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."—vss. 36-38

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." (vs. 39) It was a great victory for Jehovah. Elijah directed that all the prophets of Baal should be slain. The same day the drought was broken. In fact, Ahab had to

hasten down from the mountain before the approaching torrents of rain, Elijah running ahead of him.—vss. 41-46

Jezebel's Wrath

King Ahab reported to Jezebel what had happened and that the prophets of Baal had been slain. But she was not willing to accept the situation, as Ahab apparently was, and vowed vengeance upon Elijah. She sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them [the prophets of Baal] by tomorrow about this time."—vs. 2

So Elijah was again forced to flee for his life. In the New Testament James informs us that Elijah was a man of "like passions" as we. (James 5:17) He was bold in facing Ahab and in challenging the prophets of Baal because he was confident that the Lord was with him. Apparently, however, beyond this the Lord had not indicated just what course he was to take; so when Jezebel threatened his life he had no alternative but to flee from her wrath.

His servant fled with him as far as Beersheba. Leaving him there, Elijah proceeded for another day's journey into the wilderness "and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." (vss. 3, 4) At this point Elijah must have been very discouraged. He had fled for his life from the wrath of Jezebel, but now he asked God to let him die. Perhaps he was perplexed. For such a sudden change in circumstances to occur after this signal and glorious victory on Mount Carmel would tend to make the prophet wonder just what the Lord's will might now be.

Utterly exhausted from his flight from Jezebel, Elijah fell asleep under the juniper tree, and while he was sleeping an angel of the Lord awakened him, saying, "Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."—vss. 5, 6

“And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.” (vss. 7, 8) At Horeb Elijah found shelter in a cave. The Lord asked, “What doest thou here, Elijah?” and he replied: “I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”—vss. 9, 10

The Lord then instructed Elijah to stand “upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire: but the Lord was not in the fire: and after the fire a still small voice.”—vss. 11, 12

Elijah was impressed. “He wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” Then he heard a voice asking, “What doest thou here, Elijah?” Elijah repeated what he had said when asked the same question prior to the mighty demonstration which he had just witnessed. He still felt that he alone was left in all Israel as a true and loyal servant of Jehovah.—vs. 14

“Yet Seven Thousand”

Elijah was mistaken in supposing that he was the only one who was loyal to Jehovah, as many others since have been similarly mistaken. The Lord informed him that there were “seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” (vs. 18) The Apostle Paul refers to this in Romans 11:2-5 when emphasizing the fact that while Israel had in his day rejected the One who was the greatest of all the

prophets, and the Messiah as well, there was a remnant which remained true to God.

Elijah had asked God to let him die. Instead of granting this request, God now gave him a further assignment of service. "The Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria." (vs. 15) He was also instructed to anoint Jehu to be king over Israel, and Elisha to take his place as a special prophet.—vs. 16

"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him." (vs. 19) Traditionally, Elijah's mantle was a cape of sheepskin. The Bible's reference to it as a symbol of authority to serve in the name of the Lord has supplied the world with one of its most familiar figures of speech. How many realize when reading or hearing of a noted person's mantle falling upon another that this language stems from God's dealings with Elijah?

It must now have been obvious to Elijah that his service as a prophet was nearing an end. But there was still an important assignment for him to fulfill. He was instructed to "go down to meet Ahab King of Israel, which is in Samaria: behold he is in the vineyard of Naboth, whither he is gone down to possess it." (ch. 21:18) Naboth was the peace-loving Israelite who, through a conspiracy conceived by the wicked queen, Jezebel, was killed in order that she, together with Ahab, might take possession of his vineyard.—I Kings 21:1-14

It was fitting that Elijah, who had been used by God on previous occasions to defy and rebuke Ahab and Jezebel, should now be the one to prophesy the judgments of the Lord that would come upon them. They had threatened his life and had done all they could to destroy him, but now Elijah was commissioned to say to Ahab, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even

thine.” (vs. 19) “And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezereel.”—vs. 23

II Kings chapter 1 records a final service rendered by Elijah, as prophet, in rebuking King Ahaziah for seeking information concerning his health from Baal-zebub instead of Jehovah.

His work over, Elijah was directed by the Lord to Bethel, thence to Jericho, and finally to Jordan. He knew now that his passing was to be as dramatic as his courageous life of service—that he would be taken away in a whirlwind. (II Kings 2:1) Reaching Jordan, Elijah “took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two [Elisha, his successor, was now with him] went over on dry ground.”—vs. 8

Not long after this, “it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (vs. 11) Thus the eventful and courageous service of one of the greatest men who ever lived suddenly reached a consummation, ending, we might say, almost literally in a blaze of glory.

Referring to the home and throne of God, Jesus said, “No man hath ascended up to heaven.” (John 3:13) Apparently, therefore, the “heaven” to which Elijah was taken in a whirlwind was merely the earth’s atmosphere. He was dramatically removed, and as far as Elisha was concerned, he saw him snatched away by the force of the whirlwind and did not see him afterward. Actually, of course, Elijah died and will remain asleep in death until he is brought forth in the “better resurrection,” for which all the Ancient Worthies endeavored to prove worthy.—Heb. 11:13, 35, 39, 40

The Transfiguration Vision

Near the close of Jesus’ ministry he took Peter, James, and John with him into a mountain. There they saw Jesus

transfigured before them, and there also appeared Moses and Elijah. By some this is taken to mean that Elijah did not die but was alive in heaven and thus able to appear on the Mount of Transfiguration. However, as they came down from the mountain, Jesus said to his disciples who accompanied him, "Tell the **vision** to no man, until the Son of man be risen again from the dead."—Matt. 17:9

From this it is clear that it was merely a vision that the disciples saw on the mountain, that Moses and Elijah did not actually appear. Deuteronomy 34:5 states that "Moses the servant of the Lord died." His burial place has been kept a secret, perhaps because the Lord knew that the people would be tempted to convert it into a shrine to be worshiped. Elijah also died, and his burial place is likewise unknown, perhaps, by divine providence, for the same reason.

The Apostle Peter later explained that in the vision on the mountain they saw "the power and coming of our Lord Jesus Christ." (II Pet. 1:16-18) In other words, it was a vision pertaining to the time of Christ's second visit to earth, when the long-promised messianic kingdom would be established. Moses was the mighty lawgiver of Israel, and Elijah was an outstanding prophet and reformer. The work represented by these two stalwarts of righteousness will, under Christ, be carried forward to a glorious completion. The law of God will be written in the hearts of the people; and the true worship of God will be permanently established worldwide, as Elijah established it temporarily in Israel by the demonstration which he arranged on Mount Carmel.

The Antitypical Elijah

Through the Prophet Malachi the Lord said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5,6) This prophecy became well-known by the religious leaders of Israel, and when John the Baptist began

his ministry he was asked if he was the foretold Elijah. (Elias, the Greek form of the word, is used in the New Testament.) John disclaimed that he was the Elias of promise. Jesus said to his disciples that if they could receive it, John was the Elias. Evidently Jesus meant that if the ministry of John the Baptist had accomplished a work of reformation in their hearts, then to them he was the foretold Elijah.

An angel, in a prophecy given to Zacharias, the father of John the Baptist, said concerning John that he would turn many of the children of Israel to the Lord, and then added: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:16, 17) John did minister in the "spirit and power of Elijah," and in the hearts and lives of some he accomplished an "Elijah work" of reformation; but he was not in the fullest sense of the word the foretold Elijah which was to come.

For a detailed study of the prophecies pertaining to Elijah who was to come, we refer the reader to chapter 8 in Volume II of "Studies in the Scriptures." We observe here merely that there is scriptural reason to believe that the church in the flesh is a further fulfillment of Malachi's prophecy. The church has failed to reform the world, even as John the Baptist failed to reform Israel. Malachi foretold an alternative fulfillment of the prophecy in the event of such failure—"lest I smite the earth with a curse."

Because John the Baptist failed in his work of reformation and of preparing Israel to receive the Messiah, the foretold "curse" came upon that nation in A.D. 70-73. Because the church has failed to reform the world, the curse is now upon all nations in the form of "a time of trouble such as never was since there was a nation."—Dan. 12:1

But eventually the world will be reformed through the agencies of the kingdom, the kingdom which will be under the spiritual direction of the glorified Christ, Head and body.

Thus the work of restoring the worship of the true God, and even of raising the dead, as prefigured in and by Elijah, will have its complete fulfillment during the coming age of "restitution," the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

The detailed study of these prophecies reveals that even the length of time when Elijah was in the "wilderness" and no rain fell in Israel was typical, also the unusual manner in which his ministry was brought to a conclusion. Truly Elijah the Tishbite was wonderfully used by the Lord, both in his personal ministry and as one of the typical personalities of the Old Testament. When all the Ancient Worthies are restored to life in the "better resurrection," we are confident that Elijah will be prominent among them as one of the "princes in all the earth."—Ps. 45:16



What Can I Do?

One of the most direct ways to get involved in serving the Heavenly Father and the kingdom interests is distributing tracts. For the convenience of those who are now engaged in this phase of the harvest work and for those who would like to start, we are listing the titles of the tracts that are available free from The Dawn:

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Christian Life and Doctrine

The Eternal Purpose

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.”—Isaiah 57:15

OUR frail minds cannot grasp the full meaning of this scripture. Our God has always existed, and before him is eternity! We realize, but cannot comprehend, that God was once alone. Once there were no stars, or sun, or earth, or moon, or any other being. Yet, by the operation of his Holy Spirit, we know some of the thoughts he had before spiritual or material creation had begun. These thoughts are called his “Eternal Purpose.”

This special knowledge of the church is mentioned by the Apostle Paul in Ephesians 1:8,9: “Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the **mystery of his will**, according to his good pleasure which he hath purposed in himself.”

Paul later identifies the “mystery of his will” as the “eternal purpose.” (Eph. 3:11) To know this “eternal purpose” is a high privilege, but even more than that is the realization that we know it because of our unique relationship to the Father. This knowledge is now reserved for just a few, but one glad day all creation will understand it and exult in it.

In the distant past of eternity, when God was alone, he desired something. When one thinks of the power and wisdom of God, could he not, if he desired something, just command, and it would become a reality? Not in this instance. For the Heavenly Father to gain that which he

desired required a plan that embraced many ages, really eons of time. This is because his wisdom, love, and justice directed a specific course of action which would in no way violate his character.

The Heavenly Father desired a family on his own plane of existence—the divine nature. This is suggested in many scriptures. One that is especially delightful is the 132nd Psalm. This psalm, written by David, shows his great concern that there was not a permanent resting place for the ark of the covenant. He wrote, “Lo, we heard of it at Ephratah: we found it in the fields of the wood.” (Ps. 132:6) David was so desirous of building a habitation (temple) for God that he used a vivid illustration: “Lord, remember David, . . . how he swore unto the Lord, . . . I will not give sleep to mine eyes, or slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob.” (Ps. 132:1-5) Then he beseeches God not to “turn away [from] the face of [his] anointed.”

This seems to indicate David was reminding the Heavenly Father that to David's son was promised the honor of sitting on the throne of David as the specially anointed one. God repeats his promise for David's assurance: “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” Then there is an enlargement of the thought: “Their children shall also sit upon thy throne for evermore.” (Ps. 132:11, 12) The thought suggested is not just a “king” (singular) on David's throne, but “kings” (plural). And this, of course, agrees with the promise that there would be “joint-heirs” with Jesus Christ and that **the Christ** (the anointed) will be “kings and priests.” Then, by the Holy Spirit, the illustration is changed. This anointed class, in this psalm, is called Zion. This practice is followed in many other instances. Notable among them is that in Micah 4:2: “For the law shall go forth of Zion [the Christ], and the word of the Lord from Jerusalem [the Ancient Worthies].”

Then, in tender terms, the Heavenly Father speaks of his desire—this desire he had when he was alone. His eternal purpose to have this desire fulfilled brought forth the wonderful plan of the ages which, when completed, will show the “much diversified wisdom of God.” (Eph. 3:10, Diaglott) Hear his words to David: “For the Lord hath chosen Zion [the Messiah class]; he hath desired [Hebrew, **avah**, Strong, ‘greatly desired’] it for his habitation. This is my rest forever: here will I dwell; for I have desired it.”—Ps. 132:13,14

Thus the Heavenly Father shows that the fulfillment of this desire is to have a family on the divine plane—immortal beings with whom he can fellowship in the most complete sense. They would have within themselves eternal life and would be endowed with the mental resources which belong to such exalted beings. They could receive this immortal life because they also would have his disposition or character.

To receive this character-likeness each one will have to be willing, without any coercing, to pass through harsh and trying experiences allowed by the Father. And while passing through these, each must maintain an attitude of heart loyalty to God, exerting a supreme effort to demonstrate love in every way. God has decreed that all who will eventually have everlasting life must willingly be motivated by the law of love. This would apply to all intelligent beings, on whatever plane of existence they would live. Jesus spoke of this in John 4:23: “But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.”

One of the objects of the permission of evil on the earth has been to demonstrate the bitter fruit of following an evil course. Hence, when the kingdom begins to function and those who do righteously are rewarded, how well they will be able to distinguish between good and evil. It will also serve as a lasting lesson for angels and any beings yet to be created. All will be able to contrast the exceeding sinfulness of sin with the perfection, majesty, and grandeur of God's

(Continued on page 39)

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Granite City	WGNU	9:00 a.m.	Norman	KNOR	7:30 a.m.
La Salle	WLPO 1220	9:45 a.m.	OREGON		
Peoria	WPEO 1020	9:30 a.m.	Portland	KYXI 1290	9:30 a.m.
Rockford	WRRR 1330	6:15 a.m.	PENNSYLVANIA		
West Frankfort	WFRX 1300	9:15 a.m.	Allentown	WHOL 1600	10:45 a.m.
INDIANA			Pittsburgh	WYJZ	8:45 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Muncie	WLBC 1340	7:00 a.m.	PUERTO RICO		
KANSAS			Aguadilla (Fri.)	WABA	8:00 p.m.
Goodland	KLOE 730	9:15 a.m.	SOUTH CAROLINA		
KENTUCKY			Hemingway	WKYB	
Bowling Green	WLBJ 1410	8:00 a.m.	TEXAS		
Louisville	WHAS	10:30 a.m.	Borger	KQTY 1490	8:00 a.m.
Newport	WNOP	8:00 a.m.	Hamilton	KCLW	10:00 a.m.
Winchester	WWKY 1380	10:30 a.m.	Lubbock	KWGO	9:00 a.m.
MAINE			Pleasanton	KBOP 1380	7:30 a.m.
Caribou	WDHP 96.9 FM		Shamrock	KBYP 1580	10:15 a.m.
MICHIGAN			UTAH		
Detroit	CKLW 800	7:45 a.m.	Salt Lake City	KWHO	9:00 a.m.

Radio Broadcast Schedule

VIRGINIA			ISLE OF MAN - GREAT BRITAIN		
Richmond	WIKI	7:45 a.m.	Manx Radio		1545
WASHINGTON			LUXEMBOURG		
Bellingham	KPUG 1170	9:15 a.m.	Radio Luxembourg (Wed.)	10:30	p.m.
Clarkston	KCLK	10:45 a.m.	MALDIVÉ ISLANDS		
Seattle	KMPS 1300	10:00 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
Spokane	KUDY 1280	9:30 a.m.	NEW ZEALAND		
Tacoma	KMO 1360	9:45 a.m.	Auckland	1XI	10:45 p.m.
Yakima	KUTI 980	7:15 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
WISCONSIN			NIGERIA		
Milwaukee	WZUU	8:00 a.m.	Ondo State (Wed.)	OSBC	2245
Neillsville	WCCN 1370	9:15 a.m.	PANAMA		
WYOMING			Panama City	HOQ 1250	10:30 a.m.
Sheridan	KWYO 1410	12:00 noon	PHILIPPINES		
CANADA			Manila (Sat.)	DWXX	9:15 p.m.
Edmonton, Alta.	CJOI	12:45 p.m.	SOUTH AFRICA		
Lethbridge, Alta.	CJOC	7:00 a.m.	Joubert Park	SWAZI Music Radio	
Vancouver, B.C.	CJJC	7:15 a.m.	(Wed.)		11:30 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.	VIRGIN ISLANDS		
Corner Brook, Nfld.			St. Croix	WSTX 970	9:00 a.m.
	CFCB 570	10:30 a.m.	SPANISH RADIO BROADCASTS		
Dear Lake, Nfld.	CFDL-FM		ARIZONA		
Port au Choix, Nfld.	CFNW	10:30 a.m.	Nogales	XEHF	9:00 a.m.
Port aux Basques, Nfld.			CALIFORNIA		
	CFGN 910	10:30 a.m.	Fresno	KXEX 1550	10:45 a.m.
St. Andrews, Nfld.	CFCV-FM		Los Angeles	XEGM	7:45 a.m.
St. Anthony, Nfld.	CFNN-FM		San Jose	KAZA 1290	8:45 a.m.
Stephenville, Nfld.	CFSX		FLORIDA		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	Coral Gables	WRHC	8:45 a.m.
St. Thomas, Ont.			ILLINOIS		
	CHLO 1570	10:45 a.m.	Chicago (Sat.)	WOJO	6:45 p.m.
Montreal, P.Q.	CFMB	5:15 p.m.	TEXAS		
Prince Albert, Sask.			Lubbock	KWGO	8:30 a.m.
	CKBI 900	9:15 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Regina, Sask.	CKRM	7:45 a.m.	MEXICO		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Mazatlan	XEACE	9:00 a.m.
AUSTRALIA			Nogales	XEHF	9:00 a.m.
Geelong	3GL	10:00 a.m.	PORTUGAL		
Wangaratta	3NE	8:15 p.m.	Oporto		Radio Miramar
BRITISH WEST INDIES			782 k.c.		10:15 p.m.
Grand Cayman		Radio Cayman	URUGUAY		
		11:15 a.m.	Montevideo		Radio El Espectador
CEYLON			810 k.c.		(Sat.) 1:30 p.m.
Radio Sri Lanka (Sat.)		9:45 p.m.			

RADIO TOPICS FOR MARCH

5—Born of the Spirit	19—The Resurrection
12—Our Lord's Return	26—The Bread and the Cup

The BIBLE ANSWERS

ALABAMA

Florence CATV 3
 Mobile KATV
 Selma WSLA
 Tuscaloosa WCFT

ALASKA

Anchorage KIMO KTVA
 Fairbanks KFAR

ARKANSAS

El Dorado KTVE
 Jonesboro KAIT
 Little Rock KARK CATV

CALIFORNIA

El Centro KECC
 Fresno KAIL KMJ-TV
 Lompoc CATV
 Los Angeles KHOF
 KTTV 5:45 a.m. Channel 11
 Modesto KLOC KTRB
 Sacramento KXTV
 San Jose (Sun.) KNTV 7:00 a.m.
 CATV 8:00 p.m.

COLORADO

Sterling KTVS-TV

FLORIDA

Ft. Myers WBBH
 CATV 7:00 p.m.
 Key West CATV Mon.-Fri.
 Miami WKID
 Naples CATV
 Orlando-Daytona Beach WDBO
 St. Petersburg WLCY

GEORGIA

Atlanta WATL
 Augusta WRDW CATV
 Savannah WJCL WTOG
 West Point CATV

HAWAII

Hilo KPUA

IDAHO

Lewiston KLEW

ILLINOIS

Moline WQAD
 Peoria WRAU

INDIANA

Anderson Cablevision Corp.
 Fort Wayne WFFT
 South Bend WSBT
 Terre Haute WTHI WTWO

IOWA

Fort Dodge WVFD
 Sioux City KCAU

KANSAS

Ensign KGLD
 Great Bend KCKT
 Oberlin KOMC
 Overland Park CATV

KENTUCKY

Madisonville CATV
 Somerset CATV
 West Liberty CATV

LOUISIANA

Alexandria CATV
 Baton Rouge WRBT
 Natchitoches CATV
 New Orleans WWL
 W. Monroe KLA

MAINE

Bangor WEMT
 Portland WMTW
 Presque Isle WAGM

MARYLAND

Hagerstown WHAG
 Salisbury WBOC

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MINNESOTA

Bemidji CATV
 Duluth KBJR

MISSISSIPPI

Columbus WCBI
 Greenwood WABG
 Hattiesburg CATV

MISSOURI

Independence CATV
 St. Joseph CATV
 Springfield KMTC

Television Schedule

MONTANA			Mt. Pleasant	WCIV-TV
Billings	KULR		N. Charleston	CATV
NEBRASKA			SOUTH DAKOTA	
Lincoln	CATV		Rapid City	KOTA
NEVADA			TENNESSEE	
Las Vegas	KLAS		Chattanooga	WTVC
NEW JERSEY			Kingsport	CATV
Pt. Pleasant (Mon.)	CATV	8:30 p.m.	TEXAS	
NEW YORK			Amarillo	CATV
Binghamton	WICZ		Austin	KLRN
Horsehead (Wed.)	CATV	6:00 p.m.	Beaumont	KFDM
Levittown	CATV		Dallas	WFAA
New York	Tele-Mine		Mission	CATV
N. Syracuse	CATV		Temple	KNCT KOEN
Rochester	WHEC		UTAH	
Watertown	CATV		Salt Lake City	KUTV KSL
NORTH CAROLINA			VIRGINIA	
Greenville-Washington	WCTI		Roanoke	WDBJ
Hickory	WHKY		WASHINGTON	
OHIO			Tacoma	KTVW CATV
Cincinnati	WCPO-TV	Channel 9	WASHINGTON DC WHFV	
Lancaster (Tues.)	CATV		WEST VIRGINIA	
Zanesville	WHIZ		Bridgeport	WBTW
OKLAHOMA			Charleston	WCHS
Ardmore	KXII		Logan	WVCC-TV
Duncan	KATV		Morgantown	CATV
Tulsa	KTUL	CATV	Oak Hill	WOAY-TV Channel 4
PENNSYLVANIA			Parkersburg	WTAP
Allentown	Service Electric Cable		WISCONSIN	
Altoona	WPOC		Beloit	CATV
Dunmore N.E.PA.	CATV		Eau Claire	WEAV Channel 13
Ephrata (Wed.)	KATV	6:00 p.m.	Janesville	CATV
Indiana	CATV		Rhinelanders	WAE0
Johnstown	CATV		CANADA	
Palmerton	Blue Ridge	CATV	Sault Ste. Marie, Ont.	CATV
Philadelphia	WPVI		Toronto, Ont.	CATV
Pittsburgh	WTAE		WEST INDIES	
SOUTH CAROLINA			St. Kitts	ZIZ-TV Channel 5
Anderson	WAIM-TV	Channel 40		
Ashville	WANC			
Columbia	WRLK			

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

Lake Elsinore, CA	Westfield, MA
Oxnard, CA	Mankato, MN
Salinas, CA	New Ulm, MN
Walnut Creek, CA	Joplin, MO
Melbourne, FL	Marietta, OH
Peoria, IL	Grove City, PA
Bloomington, IN	Shamokin, PA
South Bend, IN	Knoxville, TN
Des Moines, IA	Greenville, TX
Spencer, IA	Huntington, WV
Revere, MA	

“Thy Kingdom Come”

THE Scriptures speak of God as being “from everlasting to everlasting.” (Ps. 41:13; 90:2) He is under no necessity to complete any particular phase of his plan within our short lifetime, not even if it has to do with our individual requests. If we prayed to God today for some special blessings which would be in keeping with his will and the answer did not come until tomorrow or even the day after tomorrow, we would not lose faith in him but would rejoice when the answer did come. Well, God has his “tomorrows” also. His days are not measured by hours, for they are ages; and in his age of “tomorrow,” the thousand-year period of Christ’s kingdom, all those blessings which the world has legitimately craved and for which millions have voiced requests to God will be abundantly showered upon humanity. In recognition of this, the people will then respond, saying, “Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation.”—Isaiah 25:9

(Continued from page 31)

righteous law. Those who receive life will have willingly chosen a life of obedience—there will be no forcing of them in the decision.

However, for one to receive the divine nature, as promised to Jesus and his church, requires specially stringent measures. He must be tested to the uttermost. To be on the highest plane of existence means one has life within oneself—such could not die. What a frightening thought if Satan had possessed such life!

Hear the chilling account of his selfish, evil desires: "How art thou fallen from heaven, O Lucifer. . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, . . . I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12-15

God would violate his own law if he created one on such a high plane without having previously crystallized his character in righteousness by severe testing. The Scriptures indicate that the most glorious being ever created was our Lord Jesus in his prehuman existence. The Apostle Paul speaks of him as "the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth." (Col. 1:15,16) Yet, to be raised from the dead in "the express image of his [the Father's] person" (Heb. 1:3) required testing of a severe type in the presence of evil. The Apostle Paul states, "though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) We realize Jesus was obedient before he came to earth, and he was also obedient as a child and a man. Just what does it mean, "he learned obedience"?

This suggests that obedience to righteousness became a fixed or crystallized part of his character because it was willingly exercised in the presence of many testings, such as privation, suffering, and finally a cruel death. The account of Satan's temptings in the wilderness illustrates how Jesus

always sought to know the Father's will and to be obedient thereto. He was tempted along the same lines that we are, that is, the world, the flesh, and the Devil.

He was tempted to use his unique power of miracles to satisfy his fleshly needs. We read that he was very hungry because of fasting and then Satan suggested, "If thou be the Son of God, command that these stones be made bread." (Matt. 4:3) He knew the power of miracles was to glorify the Father and show forth the glories of the kingdom. How clear his answer: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) In other words, Jesus was saying: "My miracle power is not to be used to sustain myself but to glorify the Father; my food and natural needs will come by the Father's providences."

Next "the wicked one" suggested a dramatic demonstration by Jesus so that he would be recognized immediately as from God. Satan even used scripture to make it sound acceptable. Satan suggested that Jesus cast himself from a pinnacle of the temple and land unhurt in the street. He said to our Lord: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4:6) Jesus' answer was clear and scriptural, because his heart intention was right. He replied: "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7) God had not instructed Jesus to do such things as a means of revealing himself to the devout of Israel as their Messiah. Jesus had been instructed in the Word to preach the truth, heal the sick, open the blind eyes, unstop deaf ears, raise some of the dead. This was how he was to be recognized as the Messiah—not by asking the Father to rescue him unharmed in a dramatic action, such as jumping from the pinnacle of the temple.

Satan persisted in his tempting. He suggested to the mind of Jesus the glory of the then existing kingdoms and said,

“All these things will I give thee, if thou wilt fall down and worship me.” Our Lord was firm in his decision, saying: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”—Matt. 4:10

Thus Jesus was tempted to use worldly tactics, which are Satan’s, to further his ministry. With our Lord’s perfection of mind and body, he could have charmed the rulers of his day. In our time men speak of some politicians as having “charisma.” What is meant is that such leaders have special personal charm and appeal. Jesus, however, knew so well the Father’s will for him. That will was not for him to captivate and maneuver people to accomplish ultimate ends, nor should this be our motivation.

He was to preach the clear truth of the coming kingdom. The Father would determine and draw those who would be the followers of our Lord. Jesus said, “No man can come to me, except the Father which hath sent me draw him.” (John 6:44) He was to “preach the Gospel to the poor, . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” (Luke 4:18,19) This very ministry alienated him from the leaders of his day and eventually led to his death.

In Ephesians 3:9 the Apostle Paul speaks of the “mystery” of God. This word is translated from the Greek word **musterion**, which is defined in Young’s Concordance as “that which is known to the initiated.” The thought is borrowed from the secret societies of that faraway day, which were similar to those in our day, such as the Masons. One is initiated into a secret society, then he is told the secrets, such as passwords, etc. Rotherham translates **musterion** as “sacred secret,” and this translation especially appeals to us.

During the Gospel Age, only the true disciples, beginning with Jesus, know God’s “sacred secrets.” Special emphasis

is given in the Word to the sacred secret that the Messiah is composed of Jesus and all his faithful disciples—the body members. The Messiah class in glory will become God's special, intimate family—his eternal purpose.

In Ephesians 3:10, 11 the Apostle Paul makes clear that the knowledge of this great truth (which knowledge is needed to bring this truth to fruition) will reveal the much diversified wisdom of God.

The full outworking of the plan will indeed reveal the “manifold wisdom” of God. It will demonstrate to all eternity the beauty and wisdom of the law of love. It will exhibit the almighty power of the Creator in causing all things to follow his plan of the ages. It will reveal the tender, gentle character of the Eternal Father. All beings throughout all eternity will understand the full meaning of his name as he spoke it to Moses, as recorded in Exodus 34:6: “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.”

But why must this knowledge of a planned divine family be kept a sacred secret until it is completed? The Apostle Paul, by the inspiration of the Holy Spirit, makes clear the reason for the development of this divine family in a secret manner. He writes: “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery [sacred secret], even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”— I Cor. 2:6-8

For one to be raised to the divine nature there must be complete crystallization of character in righteousness. As before noted, this can come only by willingly passing through harsh and trying experiences with an attitude of heart loyalty to God, plus exerting a supreme effort to demonstrate love in every way.

How differently would the princes of the world have acted toward our Lord if they had known the truth! If they had known only of his prehuman existence, they would have stood in awe of him and adored him. If, when seeing him, they had known that in time he would become a divine immortal being seated at the right hand of God, they would, as the hymn reads, have "fallen prostrate at his feet."

When he walked among the children of men after consecration, he alone knew the awesome truth that he had been with the Father in ages past. He knew the prophecy of Micah which told not only of his human birthplace but also of his relation to the project of creation. Micah wrote, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting [margin—"the days of eternity"]." (Micah 5:2) The "days of eternity" suggest that point in eternity when our Lord was "the beginning of the creation of God" (Rev. 3:14), and to him was committed the project of creation. As the Apostle Paul states of him in Colossians 1:15,16, "[He] is . . . the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth."

As he traveled through Israel in his ministry, this knowledge of his prehuman existence must have, by faith, had a profound effect on him. At night he would sometimes absent himself from the disciples for prayer. What thoughts must have coursed through his mind as he saw the stars shining in the black velvet of night—he had been there!

How necessary to keep secret this special work of developing the family of God! But much, much more was needed than just secrecy. The almighty power and wisdom of God was needed to select meticulously each experience for this prospective divine family. Our dear Lord was so aware of this feature of the Father's plan! One of the many illustrations of such overruling providences in our Lord's life

was during his last night on earth as a man. He and his disciples were in the Garden of Gethsemane. Jesus knew his imprisonment was near. Peter had a sword and used it in an attempt to prevent our Master's being harmed.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11) Just think of this final cup of sorrow! The high priest had him scourged, the Roman soldiers "platted [him] a crown of thorns," mocked him, spit upon him, and nailed him to the cross to hang until he died. It was prophesied of him: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and . . . he openeth not his mouth." (Isa. 53:7) "The cup which my Father hath given me, shall I not drink it?"

The Apostle Paul so clearly stated that we with whom the Father is dealing, we who possess the "sacred secrets," shall all have meticulously God-selected experiences. Our Father will also provide us cups of sorrow, and shall we not drink them uncomplainingly? Note how confidently the apostle states this truth: "And **we know** that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) The apostle's complete faith in this caused him to demonstrate loyalty to God in a most sublime way.

In II Corinthians 11:25-28 he notes briefly some of the persecutions he had experienced. Among them he lists beatings with rods by the Jews and also the Gentiles. He recalls being stoned nearly to death, and he lists perils by shipwreck, by heathen, by robbers, among false brethren, and much weariness and painfulness. He experienced hunger and thirst, often lack of food. But he knew that all the "cup-of-sorrow" experiences were selected for his good, for his development. Hence he could remember them, and because of the framework in which they were viewed, he could and did minimize their severity: "For I reckon that the

sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18) And again: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; [we can do this, Paul continues, because] we look not at the things which are seen, but at the things which are not seen.”—II Cor. 4:17, 18

Note again how the apostle emphasizes **why** “all things work together for good . . . to them who are the called according to his purpose.” He states in the next verse (Rom. 8:29), “For [or, because] whom he did foreknow [the church class], he did predestinate [predetermine] to be [ultimately, by faithful obedience] conformed to the image of his Son.” None could be finally chosen to live and reign with Christ unless their characters had been crystallized in righteousness. Those who receive the divine nature, or life, are so eternally dedicated to the law of love that defection would be impossible.

How wonderful and meaningful to us is that phrase in Romans 8:28, “to them who are the called according to his purpose.” The testimony of God’s Word is that this class, which is to be his family, is drawn by the Heavenly Father. Jesus said, “No man can come to me, except the Father which hath sent me draw him.” (John 6:44) Also, in Psalm 65:4 we read, “Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.”

We who have been drawn to the Lord and respond in consecration become increasingly aware of the sacred secrets. The great truth opens to us that the called and spirit-begotten of this age shall, if faithful, become a part of God’s own intimate divine family. But to receive all the necessary development to be “heirs of God, and joint-heirs with Christ . . . we [must] suffer with him.” (Rom. 8:17) Our glorious Heavenly Father will carefully select each experience we are to encounter. It will be chosen with divine

wisdom to suit our particular individual needs. Hence we shall accept it as "a cup from the Father" and as "our light affliction, which is but for a moment."—II Cor. 4:17

The full acceptance of this truth concerning God's overruling providence means we shall not become bitter, nor have self-pity, nor tend to complain about our lot in life. Rather, let us each say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Ps. 17:15 □

Our Precious Faith

THE more we study the subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith; we cannot abide in his love without faith; we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord, except as we are willing to walk by faith and not by sight; for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, the flesh, and the Devil, which seem so baneful to us, are blessings in disguise, except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges, except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

Christian Life and Doctrine

Right Habits of Thought

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—Philippians 4:8

AS THE mouthpiece of the Lord, the Apostle Paul is giving instruction to the church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down certain rules for thinking; for as a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be. The things we think about, the apostle says, should be honorable, just, praiseworthy, beautiful. If a thing has none of these qualities, the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction—those things which come from no one else but God.

The Spirit's Guidance

The Apostle Paul was the one privileged to see the Lord after his ascension. We perceive that he, as well as all the other apostles, had fulfilled in him the Master's words, “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” (Matt. 18:18) That is to say, the apostles would be so guided by divine wisdom that whatever they should declare necessary in life would be upheld in heaven, and

whatever they should declare unnecessary would be so considered in heaven. Hence the whole duty and responsibility of the church is outlined by this apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the apostles has marked out.

Much that our Lord said was spoken in dark sayings. The exposition of some of these sayings and some of these particular instructions he left to the apostles, under the direction of the Holy Spirit. The reason Jesus did not give the explanation of the deeper and more spiritual things was that the disciples were not then spirit-begotten and could not understand these things; whereas, after their begetting of the Holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will show you things to come." (John 16:13) This the Holy Spirit has done through the writings of the apostles and by believers all through the Gospel Age. Thus the Lord is making us ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) These are inspired words of the wise King Solomon, and it was evidently with the same thought in mind that the apostle penned the words of our text. How beautiful is this, the apostle's final admonition to the Philippian church, whom he addressed with affection as his "joy and crown"; and how much in keeping with the thought that out of the heart are the issues of life!

The heart represents the will, the intentions. The will must be kept true and centered in God, for it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the

will becomes more and more impaired. Hence the wisdom of the admonition of the apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the apostle directs.

The Truth of a Thing Is But One of the Tests

“Is this true, or is it false?” is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire character. With our poor and imperfect brains there is great danger of our being misled, and hence the Word of God exhorts us earnestly that we should not touch that which we realize is untrue.

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts? The true but dishonorable and unworthy things presenting themselves for our consideration are, perhaps, oftenest in connection with the weaknesses, the errors, the follies, etc., of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and energy, if we will, to spend upon things that are honorable as well as true, worthy of our attention as new creatures in Christ Jesus.

“Things that are just.” Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely, as, for instance, the Golden Rule: “Do unto others as you would have others do unto you.” This is not the rule of love, but of justice. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden

Rule, therefore, we are not keeping the great law of love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

Justice Should Rule

In thinking of those things suggested by the apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere, on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come, and thus have our minds running along the lines of justice at all times.

No one can cultivate justice until he has some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. Some are born with a larger sense of justice than are others, and some are born who seem to have no appreciation of right or wrong. But whether we have naturally a keen sense of justice or not, the Bible is the standard. As we know, the Scriptures say that we should do unto others as we would that they should do unto us, that we should forgive others as we would they should forgive us. When we have considered well these first lessons, then we are ready to cultivate justice and to put it into practice in our daily lives. This we do by asking in respect to our words and acts, "Did I tell the truth? And was it just to tell it? Was it right to tell it?"

Was it in harmony with what I should wish others to tell in respect to my affairs? Did I do the right thing?"

Self-Scrutiny

Whoever is in the school of Christ is there to study and practice along the lines of justice and of love. It is the work of a lifetime. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we should scrutinize our thoughts. We should walk circumspectly. We should think about what we are doing, about what we are thinking. We should not allow our thoughts to ramble. People who do so do not keep themselves under proper control. The will dominates the life. First of all we should make a full surrender to the Lord by giving him our wills, the control over our thoughts, our words, our actions. Those who have accepted the control of Christ over their affairs are not at liberty to act as they will. They are to be controlled by his Word and to walk according to his rules. Our Master said, "A new commandment I give unto you, that ye love one another as I have loved you." (John 13:34) This is more than justice. The Lord so loved the world that he laid down his life for them. So should we be ready and willing to lay down our lives for the brethren.

We are not to allow our minds to run along lines that would be unjust. We are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

Thoughts Pure and Lovely

In scrutinizing our thoughts from the viewpoint of purity, we should consider first the nature of the thoughts, and

second, their influence upon others. Not only should our thoughts be true and honorable and just and right, but they should be pure, and such as will not incite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. The apostle's thought seems to be that we should guard our thoughts at all times.

“Whatsoever things are lovely” calls to our attention the fact that we should not allow our minds to dwell upon things that are not lovely, that are not praiseworthy. We might permit our business to so fill our thoughts that we would think continually about that particular thing. For instance, one interested in the iron business might always think about structural iron; another, about the coal business; another, about potatoes or codfish, etc. These things might be just enough, true enough, honorable enough, but constant thought along these lines is not profitable to the new creature. When we are employed in digging, we should give attention to that business; when we are in the ironwork business we should not allow our minds to dwell on the things which the apostle stipulates to be injurious. We must endeavor to bring our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character-likeness.

Our thoughts must not only be true, honorable, and just, but they must be pure, they must be beautiful. By the word beautiful, we understand not only the thoughts relating to the beauties of nature, the flowers, the animal creation, the fruits, etc., but also chiefly the things of character—the fruits and graces of the Holy Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love. With these things our minds can become filled and enamored. If on the contrary we allow ourselves to neglect these things that are pure, just, lovely, we shall not grow in the fruits of the Spirit; but by thinking on these things and cultivating them in our hearts we become more and more godlike. If we do not cultivate these desirable qualities, then we will be developing

envy, hatred, strife, works of the flesh and of the Devil—the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the truth, have become very noble characters indeed. We can scarcely overestimate the power of the mind over the body. If we take pleasure in the cultivation of the fruits of the Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventually become overcomers and associates with him in the kingdom.

Purity of Thought an Essential

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ, and proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in his footsteps.

“If there be any virtue, and if there be any praise, think on these things.” While we should not think to praise ourselves nor to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty.

We should not think of the trifling failures of others or even of their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more godlike.

If we meditate on things of virtue or excellence, or things in any degree praiseworthy—the noble words, or noble deeds, or noble sentiments of anyone—we will, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

Thus shall we become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness.

Weekly Prayer Meeting Texts

MARCH 2—Whatsoever things are true, whatsoever things are honest, . . . think on these things.—Philippians 4:8 (Z. '03-9 Hymn 130)

MARCH 9—God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.—Hebrews 6:10 (Z. '03-59 Hymn 233)

MARCH 16—We know that we have passed from death unto life, because we love the brethren, . . . and we ought to lay down our lives for the brethren.—I John 3:14, 16 (Z. '99-88 Hymn 206)

MARCH 23—Ye endured a great fight of afflictions; partly whilst ye were made a gazingstock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.—Hebrews 10:32, 33 (Z. '03-40 Hymn 261)

MARCH 30—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?—II Peter 3:11 (Z. '96-33 Hymn 256)

Encouraging Letters

We Will Meet Again

Dear Sirs: Please send me the free copy of "God and Reason." Have received so much peace of mind and hope for tomorrow through your little booklet "Hope." I am looking forward to meeting my husband once more, and I know he will choose God's side, and we can enter the promised land hand in hand. We will probably look back on the silly things I have done—weeping instead of trusting, etc. Thank you so much!—KS

Enlightened by Books

Dear Sirs: I have received all the books ordered from you, and the Studies in the Scriptures. I am particularly glad to inform you that all your books are interesting and enlightening. "The Book of Books," "God's Promises Come True," and "God and Reason" are among the most inspiring books. Please send me the nine booklets I am now ordering. Thank you, and God bless you in his work!—NJ

Distributes Tracts

Dear Sirs: I am writing to thank you very much for the book you have sent me entitled "Daily Heavenly Manna." I can assure you I will make good use of this

valuable devotional guide, as I will use it for family worship with my four children. I am a retired school principal. My wife died several years ago. It was a shock, which caused a nervous breakdown. I now try to work for the Lord. I hand out tracts to people, and also visit the sick. I try to comfort people, although I need it myself. Now, may the Lord bless you!—West Indies

A Happy Friend

Dear Dawn: I want to thank you for so many things! First of all, for the Dawn books. They have left me with a better conscience than ever before. And also for informing me early that my Dawn subscription was so close to expiring. I would absolutely love to renew my subscription! God bless you.—NY

Help in Christian Growth

To the Dawn Publishers: I really enjoy The Dawn magazine I receive monthly. Its entire contents are a very strong inspiration in my Christian growth. I want to tell you that I have several of your publications and enjoy each one. Sincerely.—OH

For Group Study

Gentlemen: I note that on the back of your booklet entitled

“What Can a Man Believe?” there is a free offer of “God and Reason.” Please send me six to twelve copies for a Bible study group. We will order more later, as we have some thirty people interested in Bible truths.—MS

“Hope” for Friends

Dear Sirs: I have read and re-read your little booklet entitled “Hope,” which an anonymous person was kind enough to send me after the passing of my beloved husband this spring. I would like to request that you send me about ten copies of this booklet so that I may give them to others I know who have had to face this experience and seem so lost. May God bless you in your work and all you are doing for his glory.—CA

Eager for Booklet

Dear Friends: Surely you ARE friends, to have such a good program as you do! I have not had my FM radio very long, so I have not been hearing you very long. I like your programs so very much. Please send me “The Future of Israel and the World.” I am so eager for it! Sincerely.—IN

Just Wonderful!

Dear Friends: Enclosed is my money order. I want some extra

copies of the last Dawn. It is just wonderful! I want these extra copies to give to my friends. Hope to receive them in the very near future. Yours for the kingdom.—PA

A New Friend

Dear Sirs: I have just recently discovered your Dawn Magazine. It is so interesting. I have also begun to watch your Sunday program, “The Bible Answers.” I would like to subscribe to The Dawn. Also please send me the twelve booklets I am herewith ordering. My check is enclosed. I anxiously await these books. thank you so much! Sincerely.—VA

Likes Our Format

Dear Sirs: Would you kindly send me your booklet on “The Judgment Day.” I found your talk on TV last Sunday so enlightening and your explanations so close to my belief of God’s way of “reckoning.” I am sure your booklet will be most enlightening. I could use two copies. My daughter is becoming a disbeliever, and I think reading your explanations might just put her back on the right path. I do not want to part with my copy when I get it. I am 70, and my memory needs constant jogging, and I want to be able to go back to my copy

often. Your explanations are so clear, and you don't dillydally with a lot of chitchat. Thanking you, I am, Yours faithfully.—MA

A Comforting Message

Dear Friends: We hear your radio program over WFLA, Tampa, on Sunday mornings. Please find enclosed our small check to help carry on this wonderful work. We appreciate the comforting message. We also receive The Dawn magazine. May God bless you. Sincerely.—FL

Invalid Enjoys The Dawn

Gentlemen: Greetings in Jesus' name! I thank you for sending me the renewal notice of my Dawn. I enjoy it very much. I keep up with the Sunday School lessons, and I enjoy reading it all the way through. I am an invalid, so I don't get out. But I can study the lessons and can talk with those who visit me. I am 70 years old, and I love my friends, and I have a good daughter and two sons who look after me. May God bless you and all who are associated with The Dawn. Thank you!—IN

Appreciation from Panama

"Frank and Ernest": Allow me to congratulate you on presenting in Panama over the

Radio Newspaper Network your interesting and educational program, which sure is a great change from the rock and roll "junk" so many stations now broadcast, which tires the ears and is a disgrace for our children to hear. More of such programs as yours would be a great help to the population of Panama. You can be sure my family will tune in your program as long as it is carried on the airwaves of Panama. My personal congratulations from me and my family, and I will write again on hearing from you. —Panama

More Encouraging than Anything

Dear Sirs: Please mail the enclosed list of 7 booklets to the address enclosed, and also mail to my address above the book "Behold Your King." Your explanation of the Bible is more encouraging than anything I've ever read on the subject. May God bless you all. Yours very truly.—SC

Inspirational

Gentlemen: My family and I just finished seeing your program on TV. It was extremely interesting and inspirational. Thank you for it! Please send us a copy of "Why God Permits Evil." Sincerely.—TX □

Your Questions

Divine Healing

Does not Jesus have the same power to heal today as when he was on earth at his first advent?

YES, and he also has power to resurrect the dead, just as at his first advent. In "due time," and very soon, we believe, that power will again be exercised, and then all the sick and afflicted who seek his help upon the basis of belief and obedience will be healed. Besides, all who are in their graves will hear the voice of the Son of man and shall come forth.—John 5:28, 29

The present, however, is not the time, or age, for the divine program of healing and resurrection to operate. Jesus' miracles at the first advent were in illustration of the coming age of universal healing of all the willing and obedient, and of the fact that then all the dead will respond to his voice of authority and thus be awakened from the sleep of death. John wrote, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John 2:11

The so-called divine healing practiced today is often questionable. A great deal of emotionalism is associated with it, and many who are "healed"

soon lapse into their former unhappy condition. "Holy men" of Hindu religious cults also claim to be able to heal the sick, and they have just as many apparent successes as those who use the name of Jesus. But regardless of this, let those who claim to heal the sick in Jesus' name and because he set the example, start raising the dead. If their work is genuine, this should be a part of it.

We do not say that the Lord does not at times restore one of his ill disciples to health. He will do this if it is to the best spiritual interests of the one in question. But no follower of the Master should expect this, for every true disciple has entered into a covenant with the Lord by sacrifice—a covenant, that is, which leads to sacrificial death. Every true Christian should be fully resigned to the Lord's will as to how and when this sacrifice will be consummated in actual death.

Jesus' Baptism

Was Jesus sprinkled or immersed?

MATTHEW 3:16 reads, "Jesus, when he was baptized, went up straightway out of the water." This seems to answer the

question, indicating clearly that Jesus was actually in Jordan and buried in the water. Besides, the Greek word for baptize means to bury, or submerge.

Jesus' immersion in Jordan, however, was merely pictorial of the burial of his will into the will of his Heavenly Father, and it was his Father's will that he should die as the world's Redeemer. Thus Jesus' real baptism was into death, and this was beautifully symbolized by his burial in the waters of Jordan.

Security in Christ

Please explain John 10:27, 28: "My sheep . . . follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Does this text support the philosophy, "Once in grace, always in grace"?

THE expression, "Once in grace, always in grace," is not scriptural. It is true, however, just as Jesus said, that no man is able to "pluck" a follower of the Master out of his care. These are protected from all spiritual harm emanating from sources outside of themselves. If they keep their hearts pure before the Lord, all the resources of divine power will be enlisted on their behalf to

protect them against any and all enemies seeking to destroy them as "new creatures" in Christ Jesus. One of the promises is that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—II Chron. 16:9

This does not mean, however, that a Christian cannot take himself away from divine care by permitting bitterness to enter and rule his heart or otherwise becoming lax in his spiritual responsibilities. Paul wrote: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) Paul realized that through unfaithfulness he could become a "castaway"; yet he was also assured that all his enemies combined, of whatever sort they might be, could not separate him from the love of God.—Rom. 8:31-39

Dead Beyond Our Help

How do we pray for the dead?

WE ARE not given any authority in the Word of God to pray for the dead! Nor would it benefit them if we did. Praying for the dead, as practiced by some, is in the belief that the dead for whom prayers are offered are in

“purgatory.” But there is no such place as purgatory. It is not mentioned in the Bible. The dead are unconscious—in the sleep of death—and will so remain until awakened from death by divine power in the resurrection. Nothing at all is accomplished for them now through prayer, since they are nonexistent until the time for their resurrection.

The New Jerusalem

Since the exact measurements of the New Jerusalem are given, how can you say it is not a literal city?

THE prophecy of the New Jerusalem referred to in the question is found in Revelation, chapter 21. In verses 9 and 10 we are informed that the angel who showed John the vision of the New Jerusalem said to him: “Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.” The New Jerusalem, then, is the “bride, the Lamb’s wife.”

This proves beyond doubt that the New Jerusalem is not a literal city. The question mentions the measurements of the city. These are very interesting. They are given in verse 16, which reads: “The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.”

We understand that in our unit of measure, “twelve thousand furlongs” would equal fifteen hundred miles. We perhaps could imagine a literal city fifteen hundred miles square spread out over one of the continents of earth. But the height of the New Jerusalem is the same, meaning, if it were literal, that it would reach up fifteen hundred miles into the air—or is the earth’s atmosphere that deep? We think that these revealing measurements of the city prove beyond doubt that it is a symbolic city—symbolic, that is, of the association of the glorified church with Christ in the spiritual phase of the messianic kingdom.

1978 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Thursday, April 20.

General Convention Bulletin

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”—Psalm 63:1

WATER in the Bible is a symbol of truth, and how fitting a symbol it is. An abundance of water, together with fertile soil and sunshine, will produce the growth of rich, luscious vegetation. So truth which finds a responsive heart will flourish under the sunlight of God's favor and bring forth fruit pleasing to him.

The Apostle Paul in Hebrews 6:7 expresses the same thought: “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.”

But the psalmist describes the earth, as far as truth is concerned, as a dry and thirsty land. This was true in David's day, and it is even more so in our time. But we who have been blessed with a knowledge of the truth now, look forward to the day of the kingdom, when the thirst of the dry earth will be quenched, for we have the very wonderful promise of the Prophet Habakkuk, “For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”—Hab. 2:14

The Prophet Jeremiah also prophesied of those days: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”—Jer. 31:33

What a wonderful prospect is ours to know that, if we are faithful, we will have the privilege of cultivating the

“ground” of the good and honest hearts of the people so that with the blessing of the water of truth the earth will be returned to the condition of an Edenic paradise. Let us redouble our efforts if perchance we might hasten the day.

Make your plans now to join us at the General Convention to be held at Albion College, Albion, Michigan, July 29-August 3, 1978. □

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.—
Zephaniah 3:8,9

**“THE
RESURRECTION”**

To be discussed by

‘FRANK and ERNEST’

**WHLD—1270—12:00 noon
SUNDAY, MARCH 19**

Tune in this discussion, and send for a free copy of “Hope Beyond the Grave.” Send to:

**“FRANK and ERNEST”
Box 60, Dept. N. General Post Office
New York, N.Y. 10001**

FOR YOUR NEWSPAPER

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

MARCH SPECIAL: On Sunday, March 19, “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, New Jersey 07073.

Speakers' Appointments

G. JEUCK		Louisville, AL	10
Baltimore, MD	March 5	Columbus, OH	15
K. NAIL		Gary, IN	25, 26
Philadelphia, PA	March 19	La Salle, IL	27
G. PASSIOS		Rockford, IL	28
New Haven, CT	March 26	Milwaukee, WI	29
		St. Louis, MO	31
E. K. PENROSE		L. POST	
Miami, FL	March 4-6	Pottstown, PA	March 19
St. Petersburg, FL	8		

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		RECORDED LECTURE SERVICE,
Dewsbury	March 4	Tapes and Cassettes on Loan—
Latchford	April 8	for use in the British Isles only. 15,
Newport	15	Southwood Gardens, Gants Hill,
Hull	May 6	Ilford, Essex. IG2 6YF.
R. E. ROBINSON		SUBSCRIPTIONS and LITERATURE
Dewsbury	April 15	—70, Station Road, Gidea Park,
Latchford	May 6	Romford, Essex. RM2 6DA.

Obituaries

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

- Brother Julius Magda, Windsor, Ont.—December 20. Age, 76
 Brother Clayton A. Campbell, London, Ont., Ecclesia—December 30.
 Age, 77
 Brother Andrew Corchidas, Gary, IN, Ecclesia—January 5. Age, 86
 Brother Julius Kalinowski, Detroit, MI—January 8. Age, 90
 Sister Eva Freed Siesky, Connellsville, PA—January 12. Age, 89
 Brother Walter V. Mozee, Miami, FL, Ecclesia—February 1. Age, 89
 Sister Alta Hayes, Sidney, OH (Piqua Ecclesia)—February 4. Age, 86
 Brother George O. Jeuck, Orlando, FL—February 8. Age, 88

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

Conventions

MIAMI, FL, March 4-6, Florida Bible Students Convention—Holiday Inn, N.W. 103 St. & Palmetto Exp. Hialeah. Mr. Leonard Wesol, 3590 S.W. 91 Ave., Miami, FL 33165 Phone: (305) 226-7218. Make reservations two weeks in advance if possible.

COVINA, CA, March 5—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

MINNEAPOLIS, MN, March 5—2601 Fillmore St., N.E. Mrs. Charles R. Newham, 1722 Fifth St., N.E., Minneapolis, MN 55413 Phone: (612) 789-3944.

NEW ORLEANS, LA - PASS CHRISTIAN, MS, March 11,12—Ramada Inn, Interstate 10 & Gause Rd., Slidell, LA. Mrs. Samuel Herron, 4513 St. Anthony Ave., New Orleans, LA 70122 Phone: (504) 288-1553

NEW YORK, NY, March 12—United Nations Church Center, First Ave. at 44th St. Mr. George Passios, 47 Wheaton Pl., Rutherford, NJ 07070

CINCINNATI, OH, March 19—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

GARY AREA, IN, March 25,26—Hobart YMCA, 601 W. 40 Pl., Hobart. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

CHICAGO, IL, March 26—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

FRESNO, CA, April 1,2—Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. Winifred Becker, 1030 E. Hedges Ave., Fresno, CA 93728

PATERSON, NJ, April 2—VFW Hall, 340 Outwater Lane, Garfield. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407

BOISE, ID, April 14-16—Owyhee Hotel. Mrs. Elton N. Pigg, 1400 Sunrise Rim Rd., Boise, ID 83705 Phone: (208) 336-0163.

ALBUQUERQUE, NM, April 14-16—Univ. of Albuquerque, St. Josephs Pl., N.W. Mrs. Tim Thomassen, 402 Bryn Mawr, S.E., Albuquerque, NM 87106

DETROIT, MI, April 15,16—Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield. Mr. Ray Rawson, 19050 Addison Ave., Southfield, MI 48075

CHICAGO, IL, April 23—Elmhurst Masonic Temple, York Rd. & Arthur St. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

CINCINNATI, OH, April 23—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

PITTSBURGH, PA, April 23—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, 144 Creekside Ln., Pittsburgh, PA 15237

HARTFORD, CT, May 7

VANCOUVER, B.C., May 20,21

ROCHESTER, NY, May 21