

The Dawn

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Highlights of Dawn

World Without End

WE ARE seated in a planetarium. The scene before us is a bright warm summer day. Flowers sparkle in the sun, brilliant islands of color in a sea of lush green grass extending over and beyond the meadowy fringes of a friendly brook and fading from view into the deepening shadows of a distant woods. Above the shimmering treetops and reaching up into the blue cloudless sky, the spires and glassy towers of a city skyline glisten in the sunlight's reflected glory. The entire landscape bathed in light and vibrant with life and beauty gives mute testimony to our planet's utter dependency upon the life-sustaining warmth, light and energy with which our mother sun nourishes her children. And as we bask in the contentment of this gentle scene, the beautiful words of the poet Lowell come to mind:

“Whether we look or whether we listen,
We hear life murmur or see it glisten.
Every clod feels a stir of might
And instinct within it that reaches and towers
And groping blindly above it for light
Climbs to its soul in the grass and the flowers.”

In our contemplations we think of what Jesus said: “Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Wherefore if God so clothed the grass of the field . . . shall he not much more clothe you?” (Matt. 6:28-30) These words bring to us an awareness of the myriad intricate motions of life in our world—the beauty and fruitfulness they bring forth, and how they are all the loving handiwork of our generous Creator in providing this earth with such great bounty for mankind. Our thoughts go back to

Genesis and we consider the eons of time during which step by creative step the power of God drew back the curtains of darkness and using the life-sustaining rays of the sun, transformed this earth from a void and dark place into a fruitful beautiful garden. "And God said, Let there be light, and there was light."—Gen. 1:3

We remember also how Job declared that God, who had formed the earth with "the cloud the garment thereof, and thick darkness a swaddling band for it, . . . commanded the morning . . . and caused the dayspring to know its place."—Job 38:9,12

As we thus muse, a change comes over this tranquil scene. Almost imperceptibly at first, but with gathering intensity, one senses an enveloping dimness. Though the sun continues in its place, its rays become increasingly muted and the landscape takes on a somber tone. The flowers begin to wither, the verdure rapidly fades, the city no longer glows, but in the semi-obscurity of the gathering dusk it assumes a silhouetted silence before the gray pall of the sky, through which a paling impotent sun appears as a shadowy yellow disc.

One by one the lights from the city's windows blink on with tiny shafts of light reaching out into the gloom to reveal the cold and barren specter of skeletal trees standing stark against accumulating snow and encrusting ice. But soon, as their life's energy ebbs away, one by one the flickering lights go out, until at last the city is dark. The sun, now reduced to a mere shadow, hovers momentarily over a lifeless, wasted earth—its icy ruins a monument of futility, until, in a gesture of finality, the last remaining vestige of its dimming outline disappears and all is black, cold, and void.

Out of the darkness of the planetarium a voice speaks: "You have just witnessed a time-lapse portrayal of what many astronomers believe to be the destiny of our planet Earth. But do not be alarmed, this will not happen within

your lifetime nor that of your children. What we have depicted is the inevitable culmination of events some two million years in the future. Be assured that our sun is burning itself out very slowly."

The foregoing, of course, is a simulation of what is sometimes enacted and often expressed as a common belief in the science of astronomy. However, not all who hold to the **theory** of a dying sun would show the scene in just this way. Some, in their study of other celestial phenomena called 'novas,' believe an eventual destruction of our sun will occur through great and rapid expansion occurring within its core, emitting such intense heat and gravitational disruption that its planetary system, including our earth, will be destroyed. One astronomer writes, "Although a nova explosion does not seriously harm the star, our planet would very likely be wiped clean of all life if the sun went into a nova phase. The sun would eject a shell of gas that would be at least several thousand degrees hot. Our atmosphere could be boiled away; if the oceans were not vaporized in the first flash of heat, they would soon be evaporated without the air to protect them from the sun's direct rays. Flammable things like forests, cities, and people would probably be ignited."

We applaud the scientists of astronomy and their honest and dedicated efforts to observe and understand our material universe. But at the same time we should not take too seriously their projected conclusions. Very little of their studies is set forth as an exact science. Most astronomers admit that we have barely peeked at our own solar system, much less the rest of our galaxy, and much, **much** less the hundreds of millions of distant nebulae now observed in only a fraction of the visible universe. In recent times, when we have been able to get a closer look at Mars, Venus, Jupiter, and Saturn, via telepicture fly-bys, everyone was amazed at how inaccurate and limited had been our previous knowledge of even these, our nearest stellar neighbors. The two hundred years or less in which we have been able to any

degree extend our vision into space is rather like a blind man, who, after an operation to restore his sight, has had the bandages off for perhaps less than a second or two. We must remember that when astronomers observe the not too common phenomena of supernovas and collapsing suns, they are in fact witnessing celestial events that, depending on their location within our universe, have for the most part transpired hundreds of thousands, millions, and hundreds of millions of light years back in time—the light emitted just now reaching the earth. Many of these events happened, perhaps, at a time in the more formative period of our universe. We have no accurate way of knowing whether these cosmic activities are still going on today, and if so, with what frequency. And it is completely beyond the limits of conceivable scientific rationale to conclude because a few suns have undergone this change, for reasons about which we only speculate, that the countless billions upon billions of stable suns that exist, including our own, must in time also die.

The most eminent and perhaps wisest cosmologist of our time, Professor Einstein, made no such tenuous assumption, but rather postulated that there is an ever-present balance of matter and energy in our universe—matter constantly being dispersed into energy, and energy transformed into matter. This process, he believed, was taking place within our own sun, and could continue never-endingly. It was his understanding that as our sun expends matter through the process of fusion, and emits it into our solar system, at an equal ratio it is absorbing stellar energy and gravity-fed loose matter through a process which maintains its own balance of bulk.

A growing school of astronomy called the Steady-state theorists, have, in the more recent study of quasars, made observations which support Einstein's point of view. We quote concerning them: "Steady-state theorists have wrestled with two intriguing possibilities. Some have considered that the quasars represent matter expelled from a galaxy; others are examining the possibility that the quasars

are the 'little bangs' of new matter coming into existence in intergalactic space. The first idea is based on the assumption that matter is continuously created inside of existing galaxies. They reason that the quasars are chunks of matter hurled out of galaxies because galaxies have reached their maximum 'allowable size' and new matter is still being created inside them.

"Other Steady-state enthusiasts take the opposite tack. They stick to the idea that new matter enters the universe only in empty space. Thus the quasars may be the sudden 'popping in' of new matter, rather close by an existing galaxy."

Regardless of their assumptions, it becomes obvious that the more astronomers peer into space, the more they seem to observe a dynamic self-perpetuating creation. And the more men study the cosmic geometry and solar chemistry which maintains the delicate balance of our earth's life-support system, the more evidence we find of the stable and infinite nature of these processes. Thus, as in other branches of science, astronomy tends to confirm a very important line of Bible testimony.

The words 'ever,' 'forever,' 'everlasting,' and 'evermore,' are used more than 500 times in the Scriptures, and while in many instances relate to the eternity of God as a being, they also are often used in speaking of God's purpose for this earth and mankind. Basically, these are English translations of the Hebrew words **olam** and **ad**, and the Greek words **aion** and **aionious**, all of which have the meaning of 'perpetuity.'

By way of reviewing a few of these texts as they relate to mankind, let us first return to Genesis and consider an interesting statement that God made to Adam, the father of our race. While Adam was still perfect before God he was given a simple law of obedience. It was clearly stated, "In the day thou eatest thereof [of the tree of the knowledge of good and evil] thou shalt surely die." Consider now what this law

would have meant to Adam had he continued to obey. Clearly, the alternative was life everlasting, not only for himself, but for all who received life through him, as long as they (each one) obeyed.

The sustenance required for such perpetuation of life existed in the trees of life which God especially planted in that little spot of paradise eastward in Eden. When God ordered the expulsion of our first parents from this garden, he said, "Lest he put forth his hand, and take also of the tree of life, and eat, and live **forever**."—Genesis 3:22

Turning now to Isaiah, we find so sorrowfully worded the plea of all mankind, sharing through inheritance as children of Adam his sentence of death. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf, and our iniquities, like the wind, have taken us away. . . . Thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity **forever**."—Isa. 64:6-9

How well this expresses that which lies deep in the heart of man, planted there originally by God, but held by fallen man in ignorant despair—a desire for life, everlasting life, and to be relieved of the terrible stigma of sin. Jehovah's prophetic answer to this troubled cry is subsequently stated by Isaiah, where he gives assurance that this present condemned condition will not last forever. But after the full purpose for the permission of evil has been accomplished, God will effect a change—a complete reversal of circumstances—and man will come to a knowledge of God's truth; and be blessed instead of cursed. He states: "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For behold I create new heavens [spiritual administration for man] and a new earth [social

order on earth]: and the former shall not be remembered nor come into mind [come upon the heart—Rotherham]. But be ye glad and rejoice **forever** in that which I create.”—Isa. 65:16-18

This new heavens and earth which brings about everlasting rejoicing in the earth is further identified in the ninth chapter of Isaiah as the millennial kingdom of Christ. Here again we find it very plainly stated that what Christ's rule will successfully accomplish in establishing peace and justice, will endure without end. This prophecy reads: “Of the increase of his government and peace there shall be **no end**, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even **forever**.”—Isa. 9:7

Another very pointed prophecy which states that God's purpose for this earth is eternal is found in Daniel 2:44, where the past and present kingdoms of this evil world, represented in the form of an image, are shown to be only transitory to the time when God shall cause them to end and shall establish in their place his everlasting kingdom. “In the days of these kings shall the God of heaven set up a kingdom which shall **never be destroyed**. . . . It shall break in pieces and consume all these kingdoms, and it shall stand **forever**.” This everlasting kingdom of God was represented in this symbolic prophecy by a stone which grew into a great mountain and filled the whole earth. It should be noted that the ‘earth’ here mentioned is the same ‘earth’ that contained the image which was smitten and removed. When the Apostle Peter (II Pet. 3:5-13) tells about the present heavens and earth being destroyed, he is careful to let us know that he is not referring to the literal heavens and literal earth. He reminds us that once before a world (**cosmos**—order of things among men) was destroyed in the Flood and a new order (heavens and earth) supplanted it through saving alive Noah and his family. He uses this as an example of how the present world, its spiritual and civil authority referred to as “the

heavens and earth which are now," will also pass away and be supplanted on this planet Earth by Christ's kingdom, a "new heavens and earth wherein dwelleth righteousness." Peter says this will happen "according to his promise," the promise of a new hope for life contained in these prophecies.

The few prophecies we have briefly considered here, and the many other scriptures expressing God's promises, state very clearly that God's original purpose for man was everlasting life on this earth. And although the fall of man was allowed to intervene, necessitating other features of God's plan such as the call of those to share with Jesus in the spiritual aspects of his kingdom reign, God's purpose has not changed.

Perhaps no other biblical statement on this point is as direct as that expressed by Solomon, the wise man: "The earth abideth **forever**." (Eccles. 1:4) Indeed, this must be true if God, whose word does not return unto him void, is to have his purposes for men accomplished.

How wonderful that with these assurances we can look up into the heavens and have full trust in the great power and wisdom of God who is over all—who "meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance. . . . Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; **not one faileth**."—Isa. 40:12, 26

We do not have to share even that measure of doubt with the astronomer who writes: "Stars like the sun appear to be in no danger of going out in the near future. Although the sun is squandering energy at the rate of five hundred thousand billion billion of horsepower, its supply of hydrogen is ample for about one hundred billion years. . . . If we assume that the stars have always been radiating at their present rate then possibly stars replenish their stocks of

hydrogen by sweeping up diffused matter in space. This alternative has been receiving considerable attention. The space between the stars is filled with a tenuous cloud of gas, a majority of it probably hydrogen. In traversing the interstellar cloud, a star will probably exert sufficient gravitational attraction to capture large quantities of the gas. The question is whether a star will do that at a sufficiently rapid rate to prolong its life."

While the astronomer can now see the probability of perpetuity, but still doubts, we can, on the other hand, rejoice to find in the physical evidence which his expertise more accurately reveals as time goes on, a grand confirmation of the Word of God. David the psalmist wrote: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. His name shall endure **forever**: his name shall be **continued as long as the sun**: and men shall be blessed in him."—Ps. 72:1, 2, 8, 17

"O give thanks unto the Lord, for he is good. . . .
To him that by wisdom made the heavens. . . .
To him that stretched out the earth above the waters. . . .
To him that made great lights. . . .
The sun to rule the day . . .
The moon and stars to rule by night:
For his mercy endureth **forever**."—Ps. 136:1-9



The Fount of Every Blessing

THE Bible presents the great Jehovah God as the fountain of all blessings, both to angels and to men—"the Father of mercies," from whom cometh down "every good and perfect gift." (II Cor. 1:3; James 1:17) We properly appreciate our Lord Jesus Christ as the honored channel through whom the divine blessings come to us; but we must look to the

Heavenly Father chiefly, as the apostle has directed, saying that all things are of the Father; all things are by the Son.
—I Cor 8:6

Similarly, God's people may feel grateful to their fellows of the church, to friends, and to the world for blessings and privileges, honors and opportunities. But it should never be forgotten that God is the Fountain of blessings and that others communicate these blessings only through divine grace. We should feel an appreciation of the sunshine and the rain, of the flowers and the birds, remembering always the great Source. Out of full hearts God's instructed people sing:

“Come, thou Fount of every blessing!
Tune my heart a song to raise;
Streams of favor, never ceasing,
Call for notes of heartfelt praise!”

But the word “song” is used in another sense in the Bible. The whole Gospel message is styled a song because of its beautiful harmony, richness, sweetness, and cadence. Thus the sons of God may be said now to “sing a new song,” which none others can learn. While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus sound forth the praises of him who hath called them out of darkness into his marvelous light.
—I Pet. 2:9

Oh, that the life of every Christian might bear a harmonious symphony to all his companions! How much this would do toward banishing tears and sorrows, and, instead, shedding rays of light on the pathway of those who walk in the valley of the shadow of death! Great blessings go with such heart-singing Christians. Their presence, their influence, their tone of voice, all show forth the praises of the Fountain of blessing, directing the attention of the world to this great Fount.

Bible Study

LESSON FOR JANUARY 3

Jesus As Lord

KEY VERSE: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36

SELECTED SCRIPTURE: John 20:26-29; I Corinthians 12:1-3; Colossians 1:15-20

ONE of the beautiful prophecies concerning Jesus and his prospective office as Lord and Christ is found in Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts [Jehovah] will perform this."

First Jesus is spoken of as a babe, the long promised seed of Abraham, who was to become the Son of man, the great kinsman of humankind. It was this

wonderful, obedient and faithful son who would receive the kingdom that would bring blessings to Israel and the world. But in other prophecies such as Isaiah 53:1-10 it was evident that this obedient son must first suffer and die and then come into his glory. (Luke 24:25, 26) This facet of the Lord's plan was generally overlooked by the Jews, and Jesus at his first advent was not recognized or accepted by them. Part of the prophecy in Isaiah 53 reads, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not."—vss. 2, 3

The Apostle Paul in Philippians 2:6-8 states the matter thus: "Who [Jesus as the Logos in his pre-human existence] being in the form of God, thought it not robbery to be equal with God [counted not equality with God a thing to be grasped at, margin]; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Paul explains that all of this had a special purpose in God's arrangements. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." (Heb. 5:8-10) And again the apostle speaks of Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) The apostle explains that the trials, sufferings, humiliation and death were for the purpose of teaching Jesus obedience—complete submissiveness—under difficult and trying circumstances. Being

tried and found perfect, mature of mind, he was set down at the right hand of the throne of God. Jesus said of himself, after his resurrection and just before his ascension, "All power is given unto me in heaven and in earth."—Matt. 28:18

Paul further states of Jesus, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9) The text points to the work to be accomplished by Jesus during the Gospel Age when as the Captain of the salvation of the church he is their Lord. For it is only the justified and spirit-begotten footstep followers of Jesus who can be said to have life, because the merit of the ransom price has been applied on their behalf and Adam's condemnation has been lifted from them. The world of mankind on the other hand is, from God's standpoint still dead. They are still under Adam's condemnation waiting for the establishment of the kingdom and the inauguration of the New Covenant. The Christ will truly be Lord over them as they are assisted up the highway of holiness to perfection. It is during the kingdom reign that Jesus will truly fulfill his titles as Lord and Christ, the Messiah. □

The Form of a Servant

KEY VERSE: "Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him."—John 13:16

SELECTED SCRIPTURE: Luke 22:24-27; John 13:1-7, 12-15

THE attitude of the Jews was warped by their misconception of the Law Covenant and its purpose. The Apostle Paul speaks of this condition in Romans 10:2,3: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This state of mind fostered self-righteousness, self-interest, and a general attitude of superiority, especially among the leaders. Before Pentecost the disciples and followers of Jesus were also subject to this attitude but to a lesser degree because of the teachings of Jesus.

The disciples James and John demonstrated something of this attitude when they approached

Jesus asking for a special place of authority and privilege in the kingdom. Jesus answered that such a favor was not his to give—only the Heavenly Father would fill those positions. Jesus also indicated that to be in the kingdom at all would require a complete surrender of self and the laying down of their lives in sacrifice in doing the Heavenly Father's will.—Mark 10:35-40

When the other disciples heard what James and John had asked, they were much displeased, but Jesus called them together and said: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son

of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:42-45

Jesus first indicated to his disciples that their conduct demonstrated the same spirit or attitude of mind that was so evident among the Gentiles. He then pointed out that the exercise of power and privilege and authority was not the objective of God's arrangement either now or in the kingdom. He emphasized that those who would be great in God's arrangement would be servants of all. Then Jesus cited his own life as an example. In his pre-human existence as the Logos, he enjoyed a high and honored office with the Heavenly Father. But he gave all of this up and humbled himself "and took upon him the form of a servant, and was made in the likeness of men . . . and became obedient unto death, even the death of the cross." (Phil. 2:7,8) By doing this he provided the ransom price which will eventually rid the human race from Adam's sin and which was the greatest possible act of service.

With this experience having taken place, the disciples, with Jesus, assembled in the upper room for the Passover. "He

[Jesus] riseth from supper, and laid aside his garments; and took a towel, and girded himself . . . and began to wash the disciples' feet, and to wipe them with the towel." (John 13:4,5) In Jesus' day it was the custom in homes where there were servants for them to wash the feet of guests as they came into the home. This was almost a necessity because of the hot dusty roads and the simple open sandals.

However, in the upper room there were no servants, and none of the disciples offered to perform this act of service, so Jesus, their Lord and Master, girded himself and performed this act of love. Then he said to them: "I have given you an example that ye should do as I have done to you. . . . The servant is not greater than his lord; neither he that is sent greater than he that sent him." (John 13:15,16) In doing this Jesus gave them an example of what it means to be truly great from the Lord's standpoint. In this day there is no need to continue the custom of footwashing, but there is a need to take the Lord's lesson to heart and search for opportunities to be of service to the brethren in any way possible, regardless of how menial the service might be. □

The Light of the World

KEY VERSE: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12

SELECTED SCRIPTURE: John 1:4-10; 12:44-50

LIGHT is the symbol of truth. The Scriptures tell us that "God is light, and in him is no darkness at all." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (I John 1:5; James 1:17) God himself is the source of all light or truth. In the past, before the first advent of Jesus, God revealed something of himself and his truth to his servants so that they, by faith, might be able to accomplish the special work he had for them to do. The Apostle Paul states that this information came in fragments: "God, who of old spoke to our forefathers in many fragments and by various methods through the prophets" (Heb. 1:1, Weymouth), but that now God has spoken to us through his Son who, as the Logos, created all things and is destined to be the King of earth.—Heb. 1:2

The real force of the illustration of light is not appreciated until we realize that the whole world is stated to be engulfed in gross darkness because of Satan. (Isa. 60:2) But Jesus, when he came into the world, came as the Heavenly Father's emissary, speaking his words, holding forth the light of truth to mankind who dwell in darkness. Jesus said: "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."—John 12:44-47

It was not the Lord's design that all should hear and believe at this time. Jesus, when speaking to the scribes and Pharisees, said, "He that is of God heareth God's words: ye

therefore hear them not, because ye are not of God." (John 8:47) But Jesus said to his disciples: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:16, 17

How then is this wonderful Light who was sent from God going to save the world? We believe the Apostle Paul, in speaking to Timothy, gives a concise answer to our question when he states, "Be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."—II Tim. 1:8-10

It was God's purpose that Jesus should come to earth and give himself a ransom for Adam. (Matt. 20:28) But the merit of his sacrifice was not

immediately applied for Adam and his progeny; in fact, it has not yet been applied and it is almost 2000 years later. The Bible teaches that it was God's purpose first to use the merit of that sacrifice in a very special way. It was to be applied on behalf of the footstep followers of Jesus down through the Gospel Age. This is what Paul meant when he said that God had "saved" us—that is, justified the footstep followers from Adamic condemnation and made them acceptable as a sacrifice. The apostle states that those who are faithful in laying their lives down in sacrifice with Jesus will be rewarded with glory, honor, and immortality, and will be privileged to reign with Christ in the kingdom.—Acts 15:14; Rom. 2:7; 8:13-17

After this great work of the Gospel Age is completed, then the merit of Christ's sacrifice can be released to be applied on behalf of Adam and his progeny. The work of restoring mankind, both the living and the dead, back to life will be accomplished through the operation of the New Covenant, which will be administered by Christ and his glorified church.

This is the message that Jesus as the light of the world carried forth through the Gospel. □

A New Beginning

KEY VERSE: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17

SELECTED SCRIPTURE: Luke 3:15-22; 7:19-23

JOHN the Baptist was the last of the prophets under the Law. Jesus said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) John said of himself: "A man can receive nothing, except it be given him from heaven. . . . He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."—John 3:27-30

The advent of Jesus marked the close of the Jewish Age and the beginning of the Gospel Age. During the Jewish Age the Lord dealt exclusively with the Israelites as a nation. He gave them the Law Covenant which called for strict obedience to its laws and precepts, and it held

forth as a reward to any who were able to obey perfectly the reward of life. Moses speaking for the Lord said: "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them; I am the Lord." (Lev. 18:4,5) But we know from the record that the Israelites were not able to keep them because they were the children of fallen Adam as are the rest of the human race. The Apostle James says, "For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all."—Jas. 2:10

The work of the Jewish Age being completed, the Lord's time clock in the development of his divine plan of the ages indicated the time had come for the beginning of the Gospel Age. The Apostle Paul states, "But when the fulness of the

time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons [sonship, **Diaglott**]." (Gal. 4:4,5) The Apostle Paul explains that the Law was given to make sin manifest and to show man's inability to keep God's perfect law and to fill up the time until the promised seed should come.—Gal. 3:19

It was the advent of this promised seed that marked the change in dispensations. The apostle states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16) We recognize that the reference is to God's promise to Abraham recorded in Genesis 22:17,18. "In blessing I will bless thee . . . and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." The promise of two dispensations is contained in this covenant. First, there is to be the work of producing the seed that will eventually eradicate sin. This is the work of the Gospel Age, when Christ and his footstep followers will be sacrificed as the offering for sin. The word **Christ** as used in Galatians 3:16

means 'anointed,' and the apostle indicates in verses 28 and 29 that the footstep followers of Jesus are a part of the anointed and are part of Abraham's seed and heirs according to the promise. These will be used by the Lord in the second dispensation which will bring about the blessing of all the families of the earth under the operation of the New Covenant.—Heb. 8:6-13

The activation of the Abrahamic Covenant after some 1800 years of dormancy, by the advent of Jesus, opened up a new and living way for the footstep followers of Jesus. The apostle states the matter as follows: "He hath chosen us in him . . . that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, . . . in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; . . . having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: **In whom also we have obtained an inheritance.**—Eph. 1:4-11 □

A New Life-style

KEY VERSE: "A new commandment I give unto you, that ye love one another; as I have loved you."—John 13:34

SELECTED SCRIPTURE: Luke 6:27-38

THE Sermon on the Mount was delivered early in our Lord's ministry, and while great multitudes were following him to hear his message and to be healed of their diseases, the message itself was directed principally to his disciples and close followers. Since this was before Pentecost, the disciples were not yet begotten of the Holy Spirit and, therefore, the precepts to be followed by the new creation were not understood or even known by them. They had the background of centuries of being under the Law Covenant, which required exact compliance to its laws. Jesus in this sermon, as recorded in the fifth, sixth, and seventh chapters of Matthew, demonstrated to the disciples the law of liberty that is in Christ and contrasted this with the precepts of the Law Covenant that were so familiar to them.

Some of these general rules of the law of liberty that is in Christ are recorded in Matthew, the fifth chapter. "Blessed are

the poor in spirit: for theirs is the kingdom of heaven." (vs. 3) The thought of Jesus, we believe, was expressed in Isaiah 57:15 which states in part, "I [God] dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is these who will be teachable and obedient and, therefore, they will eventually receive the kingdom.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (vs. 6) The Lord here used a very powerful simile. In all of our physical drives there are none stronger than thirst and hunger. We know if our hunger or thirst is real and pressing, it will cause us to do almost anything to satisfy the desire. The Lord is saying that this is the kind of drive he is pleased to see in his people in searching for righteousness and truth, because this reveals a hungering of the heart which he is pleased to fill.

"Blessed are the merciful: for they shall obtain mercy." (vs. 7) The Heavenly Father wants us to appreciate this wonderful quality of mercy, especially since we are the objects of God's great mercy and love. We realize that while we were yet sinners and condemned to death, God sent his Son to die for us. (Rom. 5:8) Being the recipients of such mercy ourselves we should be willing and anxious to extend mercy to others. The Lord indicates that our willingness to extend mercy to others would be the measure of how he will extend mercy to us.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (vs. 10) The walk of the Christian is one of faith and obedience under difficult and trying circumstances. The oppositions and trials come from the forces of darkness. Jesus said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20) It is by the trials perpetrated by the forces of darkness that the Heavenly Father can test our faith and loyalty to him. And it is also through the trials that the Christian is enabled to develop the fruits and graces of the

spirit. The Apostle Paul states, "Now no chastening [tutorage] for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11; also Matt. 10:24-28; Heb. 5:8, 9

These, of course, are but a few of the precepts Jesus taught in his Sermon on the Mount, but they are sufficient to illustrate the type of thinking that was foreign or new to the disciples, but yet the very foundation of the law of liberty in Christ. Jesus illustrated the application of some of these Christian precepts and shows the contrast of what they had been taught under the Law. "Ye have heard that it was said, Eye for eye and tooth for tooth; but I say to you, Oppose not the injurious person; but if any one strike thee on thy right cheek, turn to him also the left; and whosoever will sue thee for thy coat, let him have the mantle also. And if a man press you to go one mile with him, go two. You have heard that it was said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for those who persecute you; that you may resemble that Father of yours in the heavens." — Matt.

5:38-45 **Diaglott** □

Christian Life and Doctrine

ARCHEOLOGY PROVES THE BIBLE

PART 1

How Genesis Was Written

THE Bible is the textbook of Christianity. Christ accepted the Old Testament Scriptures as the Word of God; he was guided in his ministry by their instructions and comforted by their promises. Jesus' apostles shared his confidence in the truthfulness of the Old Testament Scriptures; and in addition to the teachings and example of Jesus, they, like him, based their teachings on the Old Testament. The New Testament is in reality an explanatory supplement to the Old Testament, so that for Christians the Old and New Testaments together are an infallible revelation of the plans and purposes of the Creator with respect to his human creatures.

This understanding and acceptance of the Bible as the Word of God was quite general by all professed Christians until the nineteenth century, when in the minds of many, inroads of doubt began to be made by the assertions of the higher critics, and the theory of human evolution. To the higher critics, most of the historical records of the Old Testament have no basis in fact, but are merely allegories, myths, and fables. According to the theory of human evolution, God did not create Adam and Eve and there never was a Garden of Eden; but instead, man is said to have evolved from lower forms of animals.

Thus seen, higher criticism and the theory of human evolution have been as frontal attacks on the validity of the Holy Scriptures. However, in the minds of honest and thinking people this trend toward unbelief in the infallibility of the Bible is gradually being reversed. This is being brought about

by the spade and the pick of the archeologist. Archeologists began their work of exploring the lands of the Bible about the middle of the nineteenth century, some even before this. J. E. Taylor; Paul Botta; A. H. Layard; Henry Rawlinson, were among the pioneers in excavating the ruins of cities mentioned in the Bible.

This work continued with varying degrees of enthusiasm until it was halted almost entirely by the outbreak of the First World War. Following the war it was resumed and while slowed down considerably by the Second World War, the archeologists continue to find outstanding proofs of the validity of one after another of the historical accounts of the Old Testament. For example, the Bible speaks of Abraham's living in a city by the name of Ur. It was claimed by doubters that no such city ever existed, but the archeologists have proved that this conclusion was wrong, for they have discovered the ancient city of Ur, and in the locality where the Bible places it. The city of Nineveh, where the people repented as a result of the message the Prophet Jonah presented to them from the Lord, has also been discovered.

The Art of Writing

One of the claims made by the higher critics was that Moses could not have written the first five books of the Old Testament, for the art of writing was not known at the time the Bible indicates that Moses lived. Now we know that writing was in vogue in the days of Moses. We quote from **New Discoveries in Babylonia**: "Nearly a thousand years before Abraham was born and a millennium-and-a-half before the birth of Moses, Lugalzaggisi, king of Erech, began his inscriptions with words which do not differ greatly from those used by the last king of Babylon, 2,200 years later."—p. 38

It is believed that probably the earliest form of writing was by means of ordinary pictures, which the ancients used to convey their thoughts on stone or clay. Pictures are used today on roadway signs throughout the world. The Hebrew verb 'to

write' means to 'cut' or 'dig.' The ancients cut their messages mostly on clay tablets which they later baked in the sun to make them durable.

Ordinary cuneiform writing became quite general in the early ages. Thousands of clay tablets have been found which, according to the archeologists, were written before the Patriarchal Age. More than a quarter of a million cuneiform clay tablets have been distributed among the various museums of the world. This writing technique was used, not only for keeping family and business records, but also to communicate information on very ordinary matters to distant friends and relatives.

For example, a letter by a woman to her husband was discovered, informing him that the children were well, and asking advice on a trivial matter. Also discovered was a letter by a son to his father informing him that someone had greatly offended him, and that he wanted to thrash this person, but first was seeking the father's advice. All this indicates that at that early time the people not only were able to write, but also that an efficient postal system of communication had been developed. "Writing material was cheap, which may account in part for the fact that the Sumerians, Babylonians, and the Assyrians seemed unwilling to transact even the smallest items of business without recourse to a written document."—**Luckenbill's Ancient Records of Assyria and Babylonia.** pf.

Seals

In the Book of Job—which was written, as most scholars now believe, in the Patriarchal Age—we find a reference to the use of a 'seal': "It is changed as clay under a seal." (Job 38:14, R.V.) Judah carried a seal about with him, and Joseph was given Pharaoh's seal ring. (Gen. 41:42) "At Ur of the Chaldees Sir Leonard Wooley found seals owned by men who lived before the Flood. The use of this seal impression was the equivalent of the modern signature. When the owner's seal had been impressed upon the clay, the tablet, if written by a

scribe, had sometimes written on it the name of the owner of the tablet. I have in my possession tablets sealed over 4,000 years ago.”—**New Discoveries in Babylonia**, p. 42

It would seem from all the archeological evidence that man has been acquainted with the art of writing from essentially the time of his creation. In the development of the art of writing the ancients first used tablets of soft clay on which they impressed their messages. Stone tablets were later used, and then papyrus on which the message could be written with ink. There is good evidence, we think, that the Book of Genesis was first written on clay tablets. The Ten Commandments were written on tablets of stone, and in a sense similar to the ancient Babylonian tablets, in that they were written on both sides.—Exod. 32:15

Internal Evidence

While many clay tablets have been discovered which were written before the Flood, as yet the archeologists have not unearthed tablets on which are recorded any part or parts of the Book of Genesis. However, there are scholars who call our attention to strong internal evidence in the composition of Genesis to indicate that it was written in sections on clay tablets, and that these sections were kept together and finally came into the possession of Moses who used them in composing nearly all of that part of Genesis with which he was not personally acquainted.

This internal evidence is found principally in the expression, “These are the generations of.” Many suppose that this expression is an introduction to a new section of the book. However, based on the style and customs of records of other things written on clay tablets in that early period, many scholars have concluded that the expression, “These are the generations of” indicates the completion of a section.

The Hebrew word translated ‘generations’ in this expression is **toledoth**. Gesenius, a critical Hebrew scholar, explains this word to mean, “History, especially family history, since

the earliest history among oriental nations is drawn from genealogical registers of families." Prof. Strong gives 'history' as a figurative meaning of **toledah**.

This key expression appears first in Genesis 2:4. The text reads, "These are the generations of the heavens and the earth when they were created, in the day in which the Lord God made the earth and the heavens." Certainly this is a reference to the preceding record of creation, not to anything which follows. In chapter I the expression, "And God said," frequently appears. The writer of this chapter acknowledges that he had no personal knowledge of what he was describing, and that he received his information directly from the Creator.

Genesis 5:1 reads, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." Here again the reference is clearly to the contents of chapters two through four, because the chapters following have nothing to say concerning Adam except that he lived 930 years and begat sons and daughters. Adam was personally acquainted with the facts set forth in these chapters, so the expression, "And God said," no longer appears. Clearly, then, in these chapters we have the 'book,' or written record which was either written by Adam, or written by someone else and possessed by Adam.

Genesis 6:9 reads, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." This covers the record from Genesis 5:1 to 6:9. In this period Seth and Methuselah lived contemporaneously for 355 years. Obviously, then, this section of Genesis ascribed to Noah contains information which was readily available to him, either through personal contacts with those involved, or from those who possessed the necessary firsthand information.

The other names attached to the succeeding portions of Genesis are the sons of Noah, Shem, Terah, Ishmael, Isaac, Esau, and Jacob. The record following that section of Genesis

to which Jacob's name is attached deals more particularly with the story of Joseph, the circumstances that took him into Egypt, and his rise to favor and power under Pharaoh. Those associated with the royalty of Egypt were well educated, and without doubt a record of Joseph's rise to power as food administrator in a time of dire national stress was chronicled, probably on papyrus by this time.

There is a long lapse in the records of the Hebrews following the death of Jacob. After all, they became slaves in Egypt, and who would be interested in writing about them? Finally Moses appeared on the scene, and became learned in all the wisdom of the Egyptians. It is not difficult to believe that Jacob took the whole series of tablets, beginning with the creation, into Egypt with him, and that devout Hebrews treasured and cared for them, and that later they came into the hands of Moses, and were used by him in compiling the first thirty-six chapters of Genesis.

Another Proof

Another internal proof that the first thirty-six chapters of Genesis were originally inscribed on clay tablets and were used by Moses in compiling the book, is seen in certain brief editorial explanations he makes. Note these in Genesis, chapter fourteen: "Bela, which is Zoar," verses two and eight; "Vale of Siddim, which is the salt sea," verse three; "Enmishpat, which is Kadesh," verse seven; "Hobah, which is on the left hand of Damascus," verse fifteen; and "Valley of Shaveh, which is the king's dale," verse seventeen.

In Genesis 23:2 we read, "Sarah died in Kirjath-arba, the same is Hebron in the land of Canaan." This is very revealing as affirming that this chapter was originally written at a very early date; certainly before the Israelites had entered the land after the Exodus. The Israelites must have known it quite well after its capture in Joshua's day. It was given to Caleb for an inheritance, and under the Law was made one of the cities of refuge.

The fact that Moses thought it essential to give the current names of certain locations, and, as in the case of Hebron, to explain also where it was located, is strong evidence that he was copying the records from writings available to him. And it would also indicate that in compiling these records into a whole, he was loyal to the original text, giving only the additional up-to-date information which he considered essential for clarity.

Before leaving this aspect of our subject, we wish merely to observe that it has been only by the diligent study of styles and methods of writing on tablets that the expression, "These are the generations of" which appears in the first thirty-six chapters of Genesis, provides such clear proof that the art of writing was known and used, at least for the purpose of keeping records, from before the Flood.

It will be noted that the records pertaining to pre-Flood days are much more brief than those of the post-Flood period. This would seem to indicate—and this is not surprising—that the early art of writing was not so well-developed as it became in later times. In any case, we rejoice that archeologists have furnished us with this additional evidence of the validity of the first thirty-six chapters of Genesis. □

Weekly Prayer Meeting Texts

JANUARY 7—Speak evil of no man.—Titus 3:2 (Z. '03-425 Hymn 23)

JANUARY 14—I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.—I Corinthians 9:26 (Z. '03-421 Hymn 340)

JANUARY 21—If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—Matthew 16:24 (Z'00-118 Hymn 134)

JANUARY 28—He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels.—Revelation 3:5 (Z. '97-161 Hymn 267)

Christian Life and Doctrine

Great is Thy Faithfulness

“It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.”—Lamentations 3:22-26

JEREMIAH wrote the Book of Lamentations after the nation of Israel had been taken captive to Babylon. The opening verse of the book indicates the reason for its name—“How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!” The destruction of Jerusalem and the dispersion of the people as captives did not come as a surprise to Jeremiah, because he had foretold these calamities. Nevertheless he lamented the fact that the sins of the people had made this punishment necessary.

In the midst of his lamentation over the necessary punishments which had come upon the nation the prophet recalls the goodness of the Lord and exhorts the people to put their trust in him. “It is of the Lord’s mercies that we are not consumed,” he reminds the Israelites, “because his compassions fail not.” According to the terms of the Law Covenant into which the Israelites had entered with the Lord, he could justly have destroyed the nation entirely, but instead he showed his mercy toward the people and allowed them to be taken into captivity for seventy years. The mercies of the

Lord, Jeremiah wrote, “are new every morning.” It is not that the Lord shows his mercy only occasionally. Mercy is one of the elements of Jehovah’s character, and manifests itself continuously in his dealings with his people. We can depend upon our Heavenly Father’s mercy, although we should not presume upon it.

“It is good,” the prophet wrote, “that a man should both hope and quietly wait for the salvation of the Lord.” This was a timely exhortation to the Israelites who had just been taken into captivity. Nothing would be accomplished by resisting the Lord’s providences. The wisest thing to do was simply to maintain their hope of ultimate deliverance, and to quietly wait for the salvation of the Lord.

The Scriptures do not indicate how well this advice was followed by the Israelites as a whole. However, in the Book of Daniel we learn of four young Hebrew captives who did put their trust in the Lord. One of these was Daniel himself, and then there were his three friends, Hananiah, Mishael, and Azariah, whose Chaldean names were Shadrach, Meshach, and Abed-nego. These men were highly exalted in the Babylonian government, yet under severe test they maintained their loyalty to Jehovah, and their trust in him.

Daniel was cast into a den of lions for refusing to give up his worship of Israel’s God; and Shadrach, Meshach, and Abed-nego were cast into a fiery furnace because they refused to bow down to the great image set up by Nebuchadnezzar.

God’s faithfulness was manifested toward these by delivering them. He sent an angel to close the mouths of the lions, and “one like unto the Son of God” joined the other three in the furnace and protected them so completely that not even their clothing was singed. All these servants of the Lord quietly and confidently waited on him, fully assured that whatever his will, that would be the best for them. Shadrach, Meshach, and Abed-nego said to the king when

threatened by him, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18

These three friends of Daniel were willing to continue waiting on the Lord even though he did not deliver them from the burning fiery furnace. Their hope of a resurrection from the dead, as stated in Hebrews 11:35, was one of the contributing reasons for this. It meant that they did not measure God's faithfulness to them by the help which he might proffer in this life. Paul testified that he believed all things "written in the Law and in the Prophets," and because of this had "hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14,15

It seems evident that if the hope of the resurrection had been set forth both in the Law and by the Prophets that Daniel and his three friends would be inspired by it, and they would appraise God's dealings with them from the standpoint of this larger aspect of his great faithfulness. They knew that God had the power to deliver them either from the burning fiery furnace or out from death; and whichever his will for them might be, they would rejoice in his faithfulness, and would refuse to bow down to the gods of the Babylonians.

Hebrews 11:35 declares that the faithful ones of the past endured whatever trials the Lord permitted to come upon them in order that they might obtain "a better resurrection." They may not have understood all that would be involved in this better resurrection, but it seems reasonable to conclude that they associated this hope in some manner with the messianic promises, and believed that they would have some share in Messiah's kingdom. We read of Moses that "when he was come to years, [he] refused to be called the son of

(Continued on page 38)

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Nogales KFBR 1340 9:15 a.m.

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Bakersfield KUZZ 970 8:00 a.m.

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IDAHO

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Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

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La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

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

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

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLA 1270 12:00 noon

OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

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

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

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

PUERTO RICO

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

CANADA

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

CFCB 570 12:15 p.m.

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

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

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

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

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

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

Hamilton, Ont. CKOC 6:45 a.m.

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

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

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

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

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

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

Euro Tele Radio Calabria
 102 MHz 11:30 a.m.

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

NEW ZEALAND

Dunedin 4XD Tues. 6:30 p.m.
 Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-Decatur
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBD

SATELLITE TRANSMISSION SCHEDULE

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

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

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

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

ARKANSAS 7:30 a.m.
Ft. Smith Channel 10
Fort Smith Cablevision
Smith Two-Way Radio
Joplin
Pittsburg Southern Cablecom
Jonesboro Channel 12
Little Rock Channel 15

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

COLORADO 6:30 a.m.
Denver Channels 20, 28

CONNECTICUT 8:30 a.m.
Hartford
New Haven Channel 93
Rollins Cablevision
Storer Cablevision
Valley Cablevision

DELAWARE 8:30 a.m.
Philadelphia Channel 22

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

Dade Cablevision
Hollywood Cablevision

Ft. Myers-
Naples Channel 9
Jacksonville Channels 20, 22
Orlando
Daytona Beach Sanlando Cablevision

Miami
ATC
Schor Cablevision
American Video
Ultra-Com
Channels 5, 25, 29
Clearview Cablevision
Channel 12
Panama City
Sarasota
Tampa-
St. Petersburg Channels 19, 24, 31, 33
West Palm
Beach Channel 11

GEORGIA 8:30 a.m.
Atlanta Channels 17, 21

IDAHO 6:30 a.m.
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 5

Television Schedule

ILLINOIS Chicago Davenport Evanston St. Louis	7:30 a.m. Channels 8, 14, 19, 21, 33 Cabletronics Channel 12 Channel 23 Southwestern Cable	NEBRASKA Lincoln Hastings- Kearney	7:30 a.m. TV Transmission Co.	Philadelphia Channels 7, 20 Cablevision St. Eastern Cablevision Warner Cable	
INDIANA Chicago Indianapolis	8:30 a.m. United Cable Channel 19	NEVADA Las Vegas Salt Lake City	6:30 a.m. Channel 20 Channel 12	Pittsburgh Wilkes Barre- Scranton	Channel 10 Blue Ridge Cable TV
IOWA Cedar Rapids- Waterloo Des Moines Lincoln Hastings- Kearney Omaha Sioux City	7:30 a.m. Waterloo Cablevision Channels 4, 5, 10 Channels 4, 10 Channel 23	NEW HAMPSHIRE Boston Hanover	8:30 a.m. Warner Cable of Nashua Channel 10	SOUTH CAROLINA Charleston Columbia Wilmington	8:30 a.m. Channel 12 Storer Communications Channels 4, 19F Channel 12
KANSAS Joplin Pittsburg Kansas City Wichita- Hutchinson	7:30 a.m. Channel 3 Channel 5A Channel 5	NEW JERSEY New York Philadelphia	8:30 a.m. Telco Cable Vision Cable Channel 20 Audubon Electronics Cable Systems, Inc. Comcast Storer Communications of Gloucester	SOUTH DAKOTA Sioux City Sioux Falls	6:30 a.m. Channel 30 Yankton Cable TV
KENTUCKY Bowling Green Charleston- Huntington Evansville Lexington Louisville Nashville	8:30 a.m. Storer Cablevision Channel 4 Akera Cablevision Channel 2 Channels 3, 31 Channels 21, 30 Greenville Cable	NEW MEXICO Albuquerque El Paso Roswell	6:30 a.m. Channel 12 Cablevision of Lincoln WGN Electronics Channel 3 Sun Cable White Sands Cable Co. Cablecom of Roswell Teleprompter of Lov- ington	TENNESSEE Chattanooga Knoxville	7:30 a.m. Channel 18 TCI
LOUISIANA Baton Rouge Monroe El Dorado Shreveport- Terzarkana	7:30 a.m. Channel 8 Channel 2 Channel 2	NEW YORK Albany- Schenectady- Troy Buffalo New York Rochester Syracuse	8:30 a.m. Channels 8, 13, 17, 29 Channels 3, 11 Channels 10, 17, 29 Channel 33 Moravia TV Cable	TEXAS Abilene- Sweetwater Amarillo Austin Corpus Christi Dallas	7:30 a.m. Channels 6, 10, 14 Channel 16 Cable TV of San Marcus Channel 7 Channel 21A Arlington Telecabie
MARYLAND Baltimore Washington	8:30 a.m. Channel 15 Caltoc Cablevision Channel 34	NORTH CAROLINA Charlotte Greenville- New Bern- Washington Raleigh- Durham	8:30 a.m. Channel 22 Channel 25 Channels 9, 22, 24, 32	Dallas- Fort Worth El Paso Houston Lubbock Odessa- Midland San Angelo San Antonio Wichita Falls	Channels 8, 35 Channel 13 Channels 6, 12, 17, 24, 25 Channel 10 Channels 8, 13 Albino TV Cable Channel 10 Channels 3, 34 Cable TV of Bexar TEC of Throckmorton
MASSACHUSETTS Boston Boston- Worcester	8:30 a.m. Channels 32, 43 Bay Cable Channel 16	OHIO Akron Cincinnati Cleveland Cleveland- Canton	8:30 a.m. Warner Cablevision Channel 23 Channel 18 Channel 8 Tele Media Channels 6, 12, 19 Warner Amex of Columbus Channel 4 Cable Communications Channels 9, 10	VIRGINIA Charlottesville- Harrisonburg Norfolk Portsmouth- Newport News- Hampton Richmond Roanoke Washington	8:30 a.m. Channel 8 Channel 16 Channels 6, 11 Chesterfield Cable TV Danville Cablevision Alexandria Cablevision
MICHIGAN Detroit Flint-Saginaw Grand Rapids- Kalamazoo- Battle Creek Traverse City- Cadillac	8:30 a.m. Channels 2, 31 Channel 18 Channels 6, 10 Great Lakes Cable Co.	NORTH CAROLINA Charlotte Greenville- New Bern- Washington Raleigh- Durham	8:30 a.m. Channel 22 Channel 25 Channels 9, 22, 24, 32	WASHINGTON Seattle- Tacoma Spokane Yakima	5:30 a.m. Channel 10 Channel 19 Quincey Cable Channels 13, 16 Central Washington CV
MINNESOTA Minneapolis- St. Paul	7:30 a.m. Channel 7	OKLAHOMA Oklahoma City Tulsa Wichita Falls- Lawton	7:30 a.m. Channels 8, 22 Channels 10, 16, 18, 21 Channel 11	WEST VIRGINIA Charleston- Huntington	8:30 a.m. Channel 10 Durfee's TV Cable
MISSISSIPPI Jackson Meridian	7:30 a.m. RUBE Cablevision Channel 9	OREGON Eugene Portland	6:30 a.m. Channel 2 Channels 13, 30, 83 Viacom Cablevision	WISCONSIN Green Bay La Crosse- Eau Claire Madison Milwaukee Wausau- Rhinelander	7:30 a.m. Channel 30 Channel 9 Channel 9 Fitchburg Cable TV Channels 21, 31 RVS Cablevision Channel 6, 12, 23
MISSOURI Columbia Jefferson City Kansas City Springfield St. Louis	7:30 a.m. Channel 11 Channel 8 Channels 4, 23 Channels 18, 23	PENNSYLVANIA Allentown Erie Johnston- Altoona	8:30 a.m. Service Electric Channel 8 Tele-Media Channels 5, 8		
MONTANA Missoula- Butte	6:30 a.m. Channel 3				

(Continued from page 31)

Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

We read further concerning Moses that "by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (vs. 27) None of the Ancient Worthies but John saw the Messiah in person, but by faith they saw him through God's promises, and were willing to wait patiently for the fulfillment of those promises, whether that would be in this life, or after they had been raised from the dead in the better resurrection. They were all in agreement with the thought expressed by Jeremiah that "it is good that a man should both hope and quietly wait for the salvation of the Lord."

Some Delivered, Some Were Not

Daniel's three friends would have some knowledge of God's dealings with his people, and would know that he did not always deliver them from their persecutors in miraculous ways, and at the moment they did not know what his will might be for them. This point is enlarged upon by Paul in Hebrews 11:33-40. Referring to the Ancient Worthies, including the prophets, he wrote that these "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [as in the case of Daniel], quenched the violence of fire [the three friends of Daniel], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 33-35

With the exception of those who were tortured, not accepting deliverance, the apostle here sets forth some of the many times when God's delivering power was manifested on

behalf of his faithful people, and gave them outstanding demonstrations of his love and care. Surely these could say with Jeremiah, "Great is Thy faithfulness."

Then Paul continues, saying, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good-report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—vss. 36-40

The 'and others' group of the Ancient Worthies consisted of more than just a few. These, regardless of how much they were tortured, did not accept deliverance at the hands of their persecutors if it involved unfaithfulness to their God, Jehovah. They preferred to endure the trials, knowing that the deliverance from death in the better resurrection was a certainty, for they believed in his faithfulness. Secure in this faith, they were able to endure the afflictions of the present, knowing that God knew what was best for them, and how they could most effectively prove their fidelity to him.

Spiritual Israel

God's dealings with spiritual Israel of the Gospel Age have been very similar to the manner in which he cared for his ancient faithful servants. Now also there are times—perhaps more than we realize—when he actually lifts the weight of trial, or the burden of suffering. The New Testament records some such instances. Peter was delivered from prison. (Acts 12:1-11) Paul and Silas were delivered from prison by an earthquake.—Acts 16:22-28

However, the use of miracle-working power on behalf of spiritual Israelites for their physical protection and

deliverance has probably been the exception rather than the rule. And with us, perhaps even more than with the Ancient Worthies, it is the hope of the resurrection that enables us to realize the great faithfulness of our Heavenly Father, even though he does permit us to suffer afflictions of one sort or another. We have covenanted to follow in the footsteps of Jesus with the full understanding that it was a narrow way of suffering in which he walked, ending in death. We do not expect to be above our Master. He suffered and died, and we expect to suffer and die.

Surely, then, it is a good thing for us to hope, and quietly wait for the salvation of the Lord, that "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) "In quietness and in confidence shall be your strength," Isaiah wrote. (Isa. 30:15) Only an unwavering faith in God's faithfulness will enable us quietly to wait for his salvation. God's faithfulness is demonstrated in the fulfillment of his promises. Our faith in the fulfillment of his resurrection promises is strengthened by the wonderful manner in which he fulfilled his promises to his faithful servants of the past.

Note some of the assurances given to us by the psalmist: "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." (Ps. 9:10) "As for God, his way is perfect: the word of the Lord is tried [refined, margin]: he is a buckler to all those that trust in him." (Ps. 18:30) "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:10) The Lord loveth judgment, and forsaketh not his saints; they are preserved forever." (Ps. 37:28) "O Lord God of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee?" (Ps. 89:8) "He will not suffer thy foot to be moved: he that keepeth thee will not slumber."—Ps. 121:3

The Messiah

Important among God's promises to his ancient people were those pertaining to the great Deliverer, the Messiah, whom he would send for the blessing of Israel and the world. When the Messiah came, his birth was announced by the angels. When John baptized him he saw the outward symbol of the Holy Spirit descend upon the Master, and heard the words, "This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17) His ministry was punctuated with miracles of healing and of raising the dead, yet he was put to death by his enemies, and it appeared as though the hopes of those who had put their trust in Jesus as the promised Messiah had no real foundation.

But again God demonstrated his faithfulness by raising Jesus from the dead, and thus reviving the hopes of his disciples. The Apostle Paul told about this in a synagogue in Antioch in Pisidia. We quote: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13:14, 29-34

The expression, 'sure mercies of David,' is a reference to the promise God made to David that his throne was to be established forever. God's mercy was manifested in this promise, for while David's heart was pure toward the Lord, he had many weaknesses, and many of those who succeeded him on the throne were far from righteous, the first of these being Solomon. But God assured David that, despite this, he

would not take the rulership from his house, as he took it away from Saul. He promised, "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Sam. 7:12-16

Jesus was the principal inheritor of this promise. (Luke 1:31-33; Isa. 9:6,7) We know now that it was necessary for Jesus to die as the Redeemer of the world, and this placed him in position, after his resurrection, to extend mercy to members of the sin-sick and dying world. He became a merciful and sympathetic High Priest over his church. This makes it possible for us, if we are faithful to the terms of our calling, to be joint-heirs with Jesus on the antitypical throne of David. Thus our partaking of the sure mercies of David was made possible by the resurrection of Jesus Christ from the dead.

God's faithfulness in the fulfilling of his promises as evidenced in the resurrection of Jesus should help us to put our full trust in him, knowing that it is not possible for any of his good promises to fail. Paul wrote, "God is faithful, by whom ye were called unto the fellowship [partnership] of his Son Jesus Christ our Lord." (I Cor. 1:9) We know that we have been called of God to this high position in his kingdom arrangements, and we know that we can depend upon his faithfulness to the terms of the calling.

Accepted Through Christ

God has promised to accept our imperfect works through the merit of Christ. John wrote, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) Apart from the imputation of the righteousness of Christ, God's justice would condemn us. But he is faithful, and having provided a "robe of righteousness," he will forgive our sins. Knowing this, we can "come boldly unto the throne of grace," confident that we will "obtain mercy, and find grace to help in time of need."—Isa. 61:10; Heb. 4:16

One of our great needs is wisdom to guide us as we walk in the narrow way; and this our faithful Creator has promised to provide. Psalm 32:8 reads, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." He leads us beside "still waters," and in "the paths of righteousness." (Ps. 23) Again, "This God is our God forever and ever: he will be our guide even unto death." (Ps. 48:14) In a personal testimony which is true of all the Lord's people in every age, David wrote, "If I take the wings of the morning, and dwell in the uppermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:9,10

In Jesus' parable of the sheepfold we are given another assurance of divine guidance in the way in which we should go. We quote, "To him [the Good Shepherd] the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." (John 10:3,4) How important it is to know the voice of the Good Shepherd, the voice of truth, that we might be led in the right way!

The need for guidance is so great that it should be made an important part of our petitions to the Lord. Psalm 5:8 reads, "Lead me, O Lord, in thy righteousness because of mine enemies [the world, the flesh, and the Devil]; make thy way straight before my face." Again, Psalm 25:5: "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

James knew of the Lord's faithfulness in responding to prayers of this sort, for he wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men [in the church] liberally, and upbraideth not; and it shall be given him." (James 1:5) Jesus promised that the Holy Spirit would guide his people in the way of truth, and he encouraged us to pray for the Spirit. He used an illustration of a father whose children ask for bread, and asked if the father, in response,

would give a stone instead of bread. And then the lesson: "How much more shall the Heavenly Father give the Holy Spirit to them that ask him."—Luke 11:11-13

Strength and Protection

We also need spiritual strength, courage, and protection to keep on walking in the narrow way, and this need likewise is supplied by our faithful God. The Apostle Paul wrote, "The Lord is faithful, who shall stablish you, and keep you from evil." (II Thess. 3:3) I Peter 3:12, 13 reads, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers. . . . And who is he that will harm you, if ye be followers of that which is good?" And again, "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 suggests that God searches for opportunities to give strength to his people, and is aware of their times of need. This is because they are precious to him. In this connection Jesus gave us an encouraging lesson. He said, "Are not two sparrows sold for a farthing and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Matt. 10:29-31

The psalmist wrote, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." (Ps. 125:2) And again, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." (Ps. 145:14) How often we may be bowed down with grief, or discouragement, or with weariness! But the Lord lifts us up again and gives us courage to press on, that we may attain to that great salvation. Great, indeed, is his faithfulness!

God has not promised to shield us from trouble and trials. We need these experiences to test our faith; and the trial of our faith is a very precious thing in God's sight, more

precious than gold that perisheth. (I Pet. 1:7) At times the trials are very severe, and may threaten to overwhelm us. We may even lose a sense of the Lord's presence in these times of severe testing.

Our Need of Trials

God has a purpose in permitting us to be tested by trials. If we are rightly exercised by them, they will yield the peaceable fruit of righteousness, and draw us nearer to him and to a better understanding of his faithfulness. (Heb. 12:11) It was so in the case of Job. While for a time he could not find God, finally God revealed himself to this faithful patriarch, and then Job was able to say to the Lord from the heart, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5,6

We, also, from the Scriptures and as a result of the Lord's providences, realize more and more that in our flesh dwelleth no good thing, and that it is only by his mercy and grace that he continues to deal with us. (Rom. 7:18-25) Peter wrote, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." (I Pet. 4:19) It was appropriate that Peter used the word "Creator" in this context, for it reminds us that a new creation is being brought forth, that we are new creatures in Christ Jesus, and that our Heavenly Father is supervising the divine work of grace in our hearts as a Creator, the Creator who is faithful. In the creation of the material universe, Jeremiah writes, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." (Jer. 51:15) Surely we can trust such a wise, powerful, and faithful Creator to care for all our needs!

Paul wrote, "Faithful is he that calleth you, who also will do it." (I Thess. 5:24) It was because of God's faithfulness that Paul could write, "Being confident of this very thing,

that he which hath begun a good work in you will perform [finish, margin] it until the day of Jesus Christ." (Phil. 1:6) Again we read, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)"—Heb. 10:23

God's faithfulness to his people is also evidenced by his humility in dealing with them. Paul speaks of his willingness to take into consideration their need to be assured. We quote, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6:17-19

God Is Able

The testimony of the Word of God and of our own experiences as children of God gives assurance of his faithfulness in fulfilling all his good promises. The Bible also confirms our belief that our faithful Creator is abundantly able to accomplish all his good purposes. Reason tells us that this is what we should expect, yet it is encouraging to have the Lord remind us of this, as he does in so many ways and places throughout his Word. Even so, we can understand the powers of the Almighty God only in part. Moses said to the Lord, "O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?"—Deut. 3:24

To assist us to comprehend in a measure the great abilities of our faithful God, the writers of the Bible employed the most outstanding demonstrations of them they could think of, yet even these come far short of the reality. Isaiah wrote concerning God, "Who hath measured the waters in the

hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12) Again, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."—vs. 26

And more directly related to his plans for his people, and for the salvation of the world, the Lord says, "My counsel shall stand, and I will do all my pleasure. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:10, 11) Isaiah also wrote, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—Isa. 59:1

The Apostle Paul explained that "the exceeding greatness" of God's "power to us-ward who believe" is the mighty power which raised Jesus Christ from the dead, and exalted him to his own right hand. (Eph. 1:19, 20) In Ephesians 3:20, 21, Paul also wrote, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Truly, great is the faithfulness and the ability of our God, our loving Heavenly Father! It is this faithful God who is our "refuge," and underneath, to support us in our every time of need, are his "everlasting arms." (Deut. 33:27) Shall we not, then, "both hope and quietly wait for the [great] salvation" to which he has called us, and for which he is faithfully preparing us? He is our portion, and we know that he is good unto all them that wait for him.—Ps. 73:26; Isa. 25:9; Rom. 8:25; Gal. 5:5 □

Christian Life and Doctrine

God's House

“For every house is builded by some man [one]; but he that built all things is God.”—Hebrews 3:4

THE universe and all created things in it, including the hosts of spirit beings and areas of influence referred to in the Bible as principalities, powers, and dominions and thrones, in the ultimate sense comprise God's house. There are many scriptures that teach or imply this thought. One of these texts is found in Isaiah 40:25, 26. “To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.” See also Psalm 8:3; Isaiah 42:5; 57:15.

Apparently the great Creator of all things has chosen this tiny portion of the universe, the earth, as the place where he would create, select, and develop certain of his human creatures to be associated with him in a special way as members of his great house. Ultimately, we realize, it is God's plan that the balance of the human race, who are obedient, will also be included as a part of God's house when the work of the kingdom is complete and God's law is written in the hearts of these people.

The metaphor of a ‘house’ when used in this way implies that all came from the same source and that all are in harmony with the source as it is with a human head of a house or family. In the case of the nation of Israel, God chose them as a special people and invited them to be members of

his house, but on the condition of obedience to his law. Speaking through Moses the Lord said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Exod. 19:5,6

The nation of Israel agreed to the terms of the covenant the Lord gave them at Mount Sinai, and it was ratified and put into operation with Moses as its mediator. The entire nation then became the house or family of God and he was represented as dwelling among them through the tabernacle arrangement. Moses was God's steward, and was faithful in the discharge of his office. He strictly enforced God's laws; he was a faultless spokesman carefully delivering the mind and will of the Lord to the people, and he did this with the most inflexible integrity though often at the risk of his life. At the time of the sedition of Miriam and Aaron the Lord spoke of Moses: "And the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently [plainly], and not in dark speeches; and the similitude of the Lord shall he behold."—Num. 12:5-8

The Apostle Paul in Hebrews the third chapter, after showing in the previous chapters the superiority of Jesus over the angels, now begins to show the superiority of Jesus over Moses. It was important that this be demonstrated to the Jews, because it was Moses who dealt with God on the mount and it was Moses' face that shone when he came down from being with God. They had evidence that Moses was God's emissary to them. So the apostle states, "Therefore,

holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. He was faithful to him who appointed him, just as Moses **also** was faithful in God's house."—Heb. 3:1,2 RSV

The apostle first shows that as brethren we share a heavenly call which is in contrast to the earthly hopes of Moses and the Israelites. Furthermore, Paul explains that Jesus was the forerunner and the captain of our salvation. Then he states that just as Moses was appointed by God and was faithful in God's house, so also was Jesus appointed by God to his position and he was also faithful in God's house.

The reason there is a distinction between Moses who was faithful and Jesus who was also faithful is explained by the apostle: "Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. (For every house is built by some one, but the builder of all things is God)." (vss. 3,4 RSV) In this text the apostle is referring to Jesus in his pre-human existence, who as the Logos was used by the Heavenly Father to create all things. In Colossians 1:16,17 we read: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

In this text the thought of the apostle seems to be that Jesus, in his pre-human existence as the Logos, was used by God to build his house and this great building included God's arrangement with the Jewish nation of which Moses was a servant. Paul's argument is that surely the builder of the house has more honor than the house. And then as if to counter any thought that Jesus on this basis could be considered greater than God, the apostle hastens to add that in the final analysis the builder of all things is God.

Then the apostle states that there is another reason why Jesus is considered superior to Moses in God's arrange-

ments. "Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ was faithful over God's house as a son. And we are of his house [as sons] if we hold fast our confidence and pride in our hope." (vss. 5,6 RSV) The word servant is from the Greek word **therapon** which means 'a ministering attendant.' Moses then was such a servant to the house and members of the house so that he might testify to the things that were to be spoken later. The apostle in another place speaks of the experiences of the nation of Israel under Moses: "Now all these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11

But Jesus was faithful over God's house as a son. (Heb. 10:21) Christ entered his Father's house as heir and master. The psalmist wrote in prophecy concerning Jesus, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee [brought thee to birth as a resurrected divine being]. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:7,8) Then again in Ephesians we read, "That in the dispensation of the fullness of times he [God] might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) All of this is implied from the statement that Jesus was a faithful Son and heir in his Father's house. Just before his crucifixion and subsequent resurrection, Jesus endeavored to comfort his disciples with these words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3

This same promise is implied in Paul's words that we too have been invited to be part of God's house as sons if we

hold fast our confidence or faith and continue to rejoice in this hope until the end. The psalmist in prophecy speaks in more elemental terms concerning God's house as a place of abode: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Ps. 132:13,14) This, of course, is a prophecy concerning the church. The Apostle Paul seems to have this in mind when he wrote to the brethren at Ephesus. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. 1:18

It is only through enlightenment of the Holy Spirit that those who have responded to the Heavenly Father's call can appreciate the prospect of having the privilege of cooperating and participating in the work of the kingdom and are able to understand how the finished work will redound to the glory of the Heavenly Father. See also Isaiah 62:1-3, a prophecy concerning spiritual Israel.

The thought of a house in its most elemental meaning can apply to each individual who has responded to the high calling and is endeavoring to walk in the footsteps of Jesus. We have our Lord's assurance, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him...and the word which ye hear is not mine, but the Father's which sent me." (John 14:23,24) The Apostle Paul in likening the entire church to a temple of God states, "In whom all the building fitly framed together groweth unto an holy temple in the Lord; **in whom ye also are builded together for an habitation of God through the Spirit.**"—Eph. 2:21,22

In considering our privilege of being the dwelling place of God through the spirit, the Apostle Paul speaks of our body as being "our earthly house of this tabernacle" and he suggests that it is to be laid down in sacrifice, but that when the earthly house is dissolved "we have a building of God, an house not made with hands [that is, a spiritual body], eternal

in the heavens.” (II Cor. 5:1) When this has been accomplished with every member of the church, then it can be truly said that the Lord dwelleth in Zion. ☐

“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen.”—Romans 11:33-36

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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.

JANUARY SPECIAL: On Sunday, January 17, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Your Questions

For the Dead

I Corinthians 15:29 reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Does this mean that a person can be baptized in water as proxy for an unbaptized person who has died?

NO, THAT is not what the Apostle Paul means! In Romans 6:3, 4 Paul writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." This is not water baptism, but a burial of the Christian's will into the will of God through Christ. Water immersion is merely the symbol of this.

Jesus said that those who wished to be his disciples would have to deny themselves, and take up their cross and follow him. (Matt. 16:24; Luke 9:23) This means to follow Jesus into sacrificial death. Paul speaks of it as being "planted together in the likeness of his death." He explains that those who do thus die sacrificially with Jesus will also be "in the likeness of his resurrection." (Rom. 6:5) In his

second letter to Timothy Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11, 12

The hope of every true Christian is to live and reign with Christ in his kingdom, and it is this kingdom and its work which Paul is discussing when he speaks of those who are "baptized for the dead." He explains that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. The successful work of that kingdom, Paul explains, calls for the resurrection of the dead—the whole dead world of mankind.

It is during the present age that the preparatory work for Christ's kingdom is being done. Chiefly that work is the testing and preparation of the footstep followers of Jesus to live and reign with him, and thus to share with him in the future kingdom work of extending blessings of enlightenment, health, and life to all who are now dead, but who will then be awakened from death.

Only by being baptized into Jesus' death will anyone have the privilege of reigning with

him, and sharing in his future work of blessing all mankind, the “dead” of our text. So Paul’s argument is that should there be no resurrection of the dead, then the sacrifice and suffering of Jesus and his followers is pointless, that nothing would be accomplished. In which case, as he explains, “If the dead rise not, let us eat and drink; for tomorrow we die.”—vs. 32

But the dead are to be raised, and those who are baptized into Christ’s death will be brought forth in the “first resurrection to live and reign with him,” and will share with him in blessing the awakened dead. (Rev. 20:4, 6) Since their death baptism will accrue to the benefit of all the dead world of mankind, Paul speaks of their being baptized for the dead.

Filling the Earth

In a command God gave to our first parents, he said, “Be fruitful, and multiply, and replenish the earth, and subdue it.” (Gen. 1:28) Does not the word “replenish” suggest that the earth had previously been inhabited by humans, that Adam and Eve were not the first man and woman?

THE word “replenish” in this text is an incorrect translation.

The proper translation of the Hebrew word here used is “fill,” not re-fill, or “replenish.” There is a theory that the human male and female of the first chapter of Genesis is not the Adam and Eve of the second chapter; but this is not in harmony with the general testimony of the Bible.

In I Corinthians 15:45 the Apostle Paul refers to the “first man,” and gives his name as Adam. This is the man who was made a “living soul.” (Gen. 2:7) The first chapter of Genesis presents a brief summary of the work accomplished during the entire six days of creation, including man. The second chapter begins with the details concerning man’s creation, the divine law under which he was placed, and the home provided for him “eastward in Eden.” Continuing, the Bible deals with the fall of man, his redemption through Christ, and his ultimate recovery from sin and death. And it all has to do with the “first man Adam” and his descendants. The earth had not previously been inhabited. This word, “replenish,” is listed in the Bagster and Cambridge list of “Obsolete and Ambiguous Words,” and its correct meaning given as “to fill, not to fill again.” Dr. Strong also shows this to be the case.

A Vision

On the Mount of Transfiguration Moses and Elias (or Elijah), spoke with Jesus and his disciples. See Matthew 17:1-8. If Moses and Elijah were asleep in death, how was it possible for them to appear at that time? Were they temporarily resurrected from the dead?

NO, MOSES and Elijah had not been raised from the dead, and it is true that they were asleep in death. The explanation of this apparent contradiction is found in verse 9 of the chapter, which reads, "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead."

As Jesus said, Moses and Elijah had appeared only in vision, and a vision is not a reality. Peter saw a vision of a sheet let down from heaven filled with unclean animals; but actually there were no animals and no sheet. In the Book of Revelation we have accounts of many visions which were given to John while on the Isle of Patmos. There were horses, wild beasts, trumpets, etc., but none of them was real. So on the Mount of Transfiguration, Moses and Elijah were seen

merely in vision; they were not actually there at all.

Our Captain Made Perfect

We read in Hebrews 2:10 that the "Captain" of our salvation was made "perfect through sufferings." I believe that the "Captain" referred to is Jesus. Since Jesus was perfect, how could he be "made perfect"? Is this not a contradiction?

NO, THIS is not a contradiction. Paul explains that it was as the "Captain of our salvation" that Jesus was made perfect. The Greek word here translated "perfect" means "complete." Jesus was morally perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) But through his sufferings he was prepared, or trained, to be the "Captain" of our salvation.

The thought would be similar to the case of a man in training to be a physician. From the standpoint of human standards, he might be an exemplary character, but only through training could he qualify to be a physician. So, Jesus, by virtue of the training he received through suffering was perfected, or made complete as the "Captain" of our salvation, a "new creature" to be raised from the dead to the "divine nature."

A Parable

You claim that Jesus' account of a rich man who died and was tormented in hell is a parable, and does not teach the doctrine of eternal torture for the wicked. Recently my attention was called to the opening statement in this narrative, "There was a certain rich man." It is claimed that this specific identification of a "certain" man proves that the whole account is a literal statement of fact. Is this not so?

NO, IT is not so! Since it is a parable by which Jesus desired to teach an important lesson, it was appropriate that he emphasize that the things he was about to relate applied only to a "certain" rich man, not to all rich men. This parable is recorded in Luke 16:19-31. A thoughtful reading of the entire parable should convince any honest seeker after truth that it could not be a literal statement of fact.

Indeed, even those who use this parable in a futile attempt to uphold the blasphemous doctrine of eternal torture for the wicked do not believe literally what is stated in the parable. For example, when the "beggar" of the parable died he was carried by the angels to Abraham's bosom. Even the most ardent supporters of the torment theory do not believe that beg-

gars, even if they are Christians, are carried by the angels to Abraham's bosom when they die. At least we have found no one who believes this.

Of those who teach that the wicked are tortured in an abyss of fire and brimstone, none actually believe that a drop of water could possibly exist anywhere near the place, much less cool the tongue of any unfortunate victim of this abominable torture chamber. The only thing in the parable which the advocates of eternal torture insist is literal is its reference to fire and torment. If they attempt to explain the remainder of the parable at all they are compelled to give it a symbolic meaning, else they are faced with unreal circumstances which they do not believe.

Yes, this is a parable, and there is much in it to indicate that the "certain rich man" represented the Jewish nation at the time of Jesus' first advent. They are pictured as being rich because of the abundant favor of God. The beggar, on the other hand, represented the position of the Gentiles at that time. We suggest a careful reading of the booklet, "The Truth About Hell," for a detailed explanation of this parable. We will be happy to send a copy free to anyone who requests it.

Encouraging Letters

Made Things Easier

Gentlemen: The enclosed check is for a donation to your association. I have always believed in God, but could not fully understand death until I read the little booklet "Hope." What very beautiful writing! I would like to have three more copies if it is possible and a copy of the booklet "God and Reason," which I'm sure will be a beautiful message, too. I am thankful for your being so thoughtful during my time of sorrow. It has made things a little easier. May God bless all of you.—KY

"A Great Consolation"

Gentlemen: During a time of great loss of someone close, the booklet "Hope" was a great consolation. I now wish to give this booklet to a friend who just recently lost her husband. Thank you.—MI

Comforting Words

Dear Sirs: Your booklet "Hope" came when I was deep in sorrow. For nineteen years my husband had been ill, and with God's help I had been able to care for him through many operations and years of pain. Having just lost a daughter and a grandson, the burden was heavy. But faith, hope, friends, family and prayers gave us the strength that was needed. We never felt alone. Many thanks for the comforting words found in the booklet. I will share it with others. Sincerely.—OH

"Wonderful Literature"

Dearest Christian People: I have been reading your little booklet "Hope," and oh how I enjoyed it! I certainly would like to have several copies of it. Will you please also send me several copies of "God and Reason." I know it is good, and so I would appreciate these. May God bless you always for putting such wonderful literature in the hands of many people! Thank you. Respectfully your reader.—MO

"Exactly Right"

Dear Sirs: Last Sunday morning I was in the hospital, and in moving about I inadvertently touched the TV control. Immediately the picture came on. I had not contemplated looking at or listening to TV, but the first few words awakened me, and I listened to the entire program. It was 7:00 a.m., and on KUTV. The program was "The Bible Answers." Three venerable scholars were discussing "Archeology Proves the Bible." I was much impressed, because in my estimation they were exactly right. At the close of the program they announced that they had a booklet available for the asking which covered the subject. I would like very much to receive one. Thank you! Respectfully.—UT

Desires to Learn More

Dear "Frank and Earnest": I would like you to send me the "Hope" booklet. I heard you over the radio

Sunday morning. It was very touching, and I would like to read more on the subject. Thank you in the name of our good Lord! Your brother.—NY

Relevant Answers

Dear Brothers: I enjoyed your broadcast today. The questions were relevant and the answers explicit. Praise God for your ministry! May he always bless you and keep you in his care. Would you kindly send me the booklet, "Creation," which you are offering. Thank you. I will be sending a financial blessing to your ministry very soon. May God bless you always. In Jesus' name, Yours truly.—NY

Listens Regularly

Dear "Frank and Ernest": This is to let you know that I am one of your regular radio listeners on Sunday mornings over KNEW. I would like you to send me a booklet you mentioned, "Our Lord's Return." Thank you very much for your ministry. May the Lord richly bless you. My prayers on your behalf. Sincerely.—CA

That "Great Day"

Dear "Frank and Ernest": Please send me the booklet "Creation" offered on your program when I heard it on WWDJ. I praise God for the work that he leads you in doing. May he continue to bless your efforts until that Great Day when efforts shall be no more! Yours in Christ.—NY

Now Has Hope

Dear People: I enjoyed your pamphlet "Hope" very much, and have read it many times since losing my beloved son, age 38, to suicide. I want to thank you for the hope I now have to see my son again, and I ask that you send me your booklet "God and Reason." Here is a small donation for the great work you are doing. Every good wish!—KS

Impressed

Dear "Frank and Ernest": I heard your sermon yesterday, and it has impressed me very much. I would love to have the little booklet you spoke about. I listen to your program very often. You are preaching the real Bible, and what Jesus said. That is why I decided to write to you. Keep up the good work for God. He will surely bless you! Let me hear from you soon. Yours in Christ.—BWI

"A Wonderful Assistant"

Dear Sirs: Respectfully I submit this letter in great hope of obtaining five copies, if I please could, of "Why God Permits Evil." I was watching your program this past weekend and broke out in tears because I was at a Bible meeting and we had discussed this very topic. I have five family members in different parts of the country that I am trying to bring to Christ, but through letters it's very hard to do. I believe this pamphlet could be a wonderful assistant, so please send me five copies if you can. Thank you for your help. Respectfully.—MI

Talking Things Over

Statistical "Good Hopes" Report

for year ended September 30, 1981

	Receipts	Expenditures
General Fund	\$183,004.77	
Radio (domestic only)	19,968.74	\$125,772.04
Television	9,108.00	63,919.37
Traveling Speakers	6,129.45	7,889.51
Overseas (including foreign radio)	17,113.99	66,214.37
Recorded Lecture Service	1,141.50	4,472.58
Free Literature	2,873.55	2,873.55
Free Subscriptions	627.50	627.50
Sales of Dawn Publications	33,689.32	173,960.55
Advertising (Magazines & Newspapers)	2,554.93	6,892.63
Film Service	368.41	20,190.45
Other (interest, etc.)	42,515.58	
Totals (before bequests)	\$319,095.74	\$472,812.55
Bequests Received	79,344.90	
Totals	<u>398,440.64</u>	<u>\$472,812.55</u>

In the fiscal year ended September 30, 1980, the Dawn recorded an operating loss, before bequests, of \$153,716.81. Bequests received during the year totaled \$79,344.90, leaving a net loss of \$74,371.91.

Because of the continual rise in the prices of all of our materials, the Dawn has reluctantly raised the price of the six volumes of the Scripture Studies from \$5.00 to \$6.00, and our other bound books from 50 cents to \$1.00. We feel that with this modest price increase we are still in line with long-established Dawn policy of making truth literature available

to all who request it at the lowest possible cost—much of it is still free.

This policy is made possible by the Lord's people all over the world who cooperate and sacrifice together to have these activities continue. We, at the Dawn, are grateful for the privilege of cooperating with you in discharging our mutual responsibility to witness. It is our prayer that our combined efforts will glorify our Heavenly Father's name.

DAWN ACTIVITIES

RADIO

We now have 94 radio stations, both foreign and domestic, broadcasting the "Frank and Ernest" radio program. These stations are located in the United States, Canada, British West Indies, Ceylon, Italy, New Zealand, Nigeria, Panama, the Philippines, South Africa, Spain, Tonga, the Virgin Islands, and Uruguay. As of this writing, we have three stations in Italy. A number of domestic stations were discontinued because of a reduced budget.

TELEVISION

During the year we changed our cable broadcasting arrangement from Modern Motion Pictures to Satellite Program Network. The cost is considerably less and the coverage we consider to be good and comparable with Modern.

FILM SERVICE

The Dawn Film Service shipped 1,811 films to schools, libraries, institutions of all kinds, and as a result placed 2,914 booklets with viewers. The number of films shipped has declined from last year. The new brochure that was prepared during the year is being mailed to a mailing list of churches and institutions. It is expected that our showings will increase during the coming year.

Modern Motion Pictures continues to operate their library showing our films at about the same volume as the Dawn's film service. RHR Film Services continues to show our films to schools, churches, etc.

ADVERTISING

Advertising has been considerably reduced this year because of a reduced budget.

LITERATURE

Printing continues on a normal basis. Total sale of books for the year was 16,394; booklets, 165,587. Follow-up letters were sent to 63,731 names and these letters elicited 3,777 responses.

MISCELLANEOUS

The Dawn is involved in many services. Some of them are: The Recorded Lecture Service sends tapes to a large number of brethren. The isolated find these tapes to be particularly helpful.

We record The Dawn magazine every month for the blind. The Dawn arranges for pilgrim visits to the classes, and some of the Dawn staff are actively engaged in this work.

We print convention programs for the classes, and tracts and advertising material for public meetings.

And, of course, one of the central activities is the monthly publication of The Dawn magazine. □



1982 MEMORIAL SUPPER DATE

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

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK

Orlando, FL	January 9
St. Petersburg, FL	10
Warm Mineral Springs, FL	11
Miami, FL	12
Orlando, FL	14-17
Tallahassee, FL	18
Louisville, AL	19
Cincinnati, OH	21
Columbus, OH	22
Greenfield, OH	23
West Newton, PA	24

E. K. PENROSE

Cleveland, TN	January 5
Chattanooga, TN	6
Atlanta, GA	7
St. Petersburg, FL	10
Tampa, FL	11
Orlando, FL	12, 13
Warm Mineral Springs, FL	14
Louisville, AL	17
Columbus, GA	18
Birmingham, AL	19
Athens, AL	20

K. NAIL

San Diego, CA	December 30
Phoenix, AZ	January 1-3
Middletown, NY	17

L. POST

New Haven, CT	January 10
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J. TATE

Sayville, NY	January 3
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G. PASSIOS

Philadelphia, PA	January 10
Pottstown, PA	10

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Reigate	January 16
Warrington	February 20
Ipswich	March 13
Bridlington	27

R. ROBINSON

Warrington	January 16
Barnsley	February 13
Reigate	March 13

Special picture Dawn for 1981 Albion Convention is ready. Send for your copy.

Obituaries

Brother Emil Svoboda, New Zealand—January 25, 1981. Age, 74.
Sister Helen Kalata, Gary, IN—November 7. Age, 79.
Brother William Blong, San Francisco, CA—November 12. Age, 66.
Brother W. Norris, England—November 12. Age, 91.
Sister Johanna Grigalunas, LaSalle, IL—November 20. Age, 92.
Brother Wilber N. Poe, Cincinnati, OH—November 26. Age, 90.
Sister Grace Skinner, Sacramento, CA—November 26. Age, 67.
Sister Adeline Montague, New York, NY—November 29. Age, 88.
Brother Clarence Beck, Sacramento, CA—December 1. Age, 92.
Brother Feodot Waschuk, Detroit, MI—December 2. Age, 90.
Brother Walter Davis, Albany, NY—December 3. Age, 91.

Conventions

CHICAGO, IL, January 1-3—Hinsdale Township H.S. So., Clarendon Hills Rd. & Elm St., Darien, IL. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101

Phone: (312) 543-5735

PHOENIX, AZ, January 1-3—Valley Garden Center, 1809 N. 15 Ave. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

MINNEAPOLIS, MN, January 3—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4808 Decatur Ave. 55428

Phone: (612) 535-5881

ST. PETERSBURG, FL, January 10—Heilman's Mobile Home Park, 8300 Seminole Blvd., Seminole. Mrs. Lloyd Hagensick, 8003 Seminole Blvd., Lot 8, Seminole 33542
Phone: (813) 391-1772

PALO ALTO, CA, January 23, 24—Masonic Lodge, 651 Roble Ave., Menlo Park. Mrs. Irene Altuvilla, 1201 Sycamore Terrace, Space 67, Sunnyvale 94086

DETROIT, MI, January 31—Redford YWCA, 25940 Grand River,

Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

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

SACRAMENTO, CA, February 13, 14—Woodlake Inn, Highway 160 at Canterbury Rd. Mrs. E. F. Lankford, 6000 19 Ave. 95820

Phone: (916) 457-0569

FULLERTON, CA, March 6, 7—YWCA, 321 No. Pomona Ave., Fullerton. Jessie Hill, 1910 Rosebrook Lane, Rosemead 91770
Phone: (213) 572-7257

ORLANDO, FL, March 6-8—Altamonte Springs Inn & Racquet Club, Interstate 4 and Highway 436, Altamonte Springs. Reservations must be made by Feb. 15 with secretary: Mr. Wm. Vrooman, 2507 Shoreham Rd., Orlando 32803

Phone: (305) 896-2094

SAN FRANCISCO, CA (Asilomar), May 26-31