

a herald of Christ's presence

THE DAWN

"FOR THE KINGDOM
OF GOD IS NOT IN
WORD, BUT IN
POWER."

-I Corinthians 4:20

July 1967

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Unending Life on Earth

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17

TODAY more than one hundred and fifty thousand humans die every twenty-four hours, and this staggering death list continues to lengthen as the population of earth increases. A small minority of these die by accident, war, and murder, but the vast majority by so-called natural causes—although in a recent article appearing in the Newark Star Ledger the statement is made that scientists now believe there is no such thing as "natural death."

The daily death toll around the globe is made up of infants, the young, the middle-aged, and the old. While it is true that within the present generation the average length of human life has greatly increased as a result of progress in medical science, there have been no significant discoveries as to why humans inevitably grow old and die, although there is much scientific research taking place to find the answer to this question. While some scientists are busily engaged in developing more effective weapons of destruction, and others are endeavoring to conquer outer space, many of them are engaged in projects designed to improve the health of the world and to increase the human life span. This is commendable.

The Creator designed man to live forever. This comes to light in the Genesis account of creation. We read that "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for

food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." When our first parents transgressed God's law and brought upon themselves the sentence of death, the Lord said, "Now, lest he put forth his hand, and take . . . of the tree of life, and eat, and live forever: . . . the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."—Gen. 2:8, 9; 3:22, 23

The Hebrew word here translated "tree" can also be translated "trees," suggesting a grove of trees. The thought seems to be that in these trees of life God had provided a perfectly balanced diet. Had man been permitted to continue partaking of the fruit of these trees, he would not have become decrepit, but would, with God's blessing, have remained strong and healthy and would have lived forever. But man was driven away from this provision of life which the Creator had made, with the result that he began to die.

Death Unnatural

Nobel Prize winner Dr. Peter Medawar has tried for years to find just one person who died of old age. He has not been successful. It seems that with advancing age the body becomes susceptible to diseases of one sort or another, and it is these that bring death, not old age per se. It seems that many scientists have now reached the conclusion that there is no such thing as the disease of old age.

More than one thousand research efforts are now under way in the United States to discover why advancing years lead to what we have come to accept as the evidences of old age—the wrinkled face, the falling hair, the decaying teeth, and the failing eyesight. Basically, the scientists agree, there seems no reason why our body cells should not continue to replace themselves so that we might go on forever in vibrant youth and health. But the Bible sets forth the reason for this in very plain words. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) The scientists do not as yet accept

this explanation, so they are still searching, hoping that sooner or later they may find the reason for the aging process and may do something about it.

Varying Life Spans

During the antediluvian world people lived much longer than they do now. Adam, for example, lived for nine hundred and thirty years. One reason for this was the fact that he was closer to physical perfection than mankind is today. It took time for the ravages of disease to cut down the length of life. Besides, the climatic conditions were probably much better before the Flood than they have been since. It is to be noted that the length of human life was greatly reduced after the Flood—although Noah, who was born before the Flood, lived to be nine hundred and fifty years old. Abraham died at one hundred and seventy-five years, and he was considered to be an old man. Moses, in his day, referred to the years of man as being “three score and ten,” or seventy.—Ps. 90:10

But even the seventy-year life span did not continue for long beyond Moses' time—at least, not as an average. At the turn of this century the average length of human life was between thirty and forty years. This average varies from country to country, and even from state to state in America. In America it was above forty, but now it is on the increase. In 1964 the average life expectancy for males in the U. S. A. was sixty-eight years, and for females, seventy-five years.

But we should bear in mind that these are averages. Millions are still dying at very early ages, while there are thousands in the world today who are more than a hundred years old. The Soviet Union claims to have twenty-one thousand citizens who are a hundred or more years old. This is ten times the known centenarians in the United States. The oldest known man in Russia claims to be one hundred and sixty-one, and “still going strong.”

There was a report out of Brazil not long ago of the death of a man who was one hundred and fifty years old. An Egyptian

without teeth claimed that he was two hundred, and one of his sources of annoyance was that his eighty-year old son did not give him enough to eat.

Forecasts of Medical Scientists

Medical scientists are claiming that the time is not too distant when it will not be unusual for people to live far beyond the century mark—some of them insisting that there is no reason why many will not live to be two hundred, and even more. Even now there is serious discussion as to the advisability of raising the retirement age from sixty-five to seventy-five. Naturally, the increasing average of human life is adding to the difficulties being posed by the population explosion. It may seem somewhat paradoxical that one group of human benefactors should be working to keep the population of earth down, while another group is doing all it can to keep the living alive as long as possible. But this only emphasizes man's futility in solving the problems posed by the reign of sin and death.

Actually God's solution for these situations is the only workable one. God's plan calls for people to live, not for two hundred years or more, but forever. The scientists have made one important discovery in that they have found that basically there is no reason that man should die at all. However, only God knows the secret of life, and through the agencies of the messianic kingdom all the willing and obedient of the human race will be able to keep right on living. It will be then that sickness and death will be completely destroyed.—Rev. 21:4

Love Found A Way

It was a just sentence that fell upon Adam when he disobeyed his Creator's law. There was no just reason for the Creator to do anything about it. He could justly have let the human race continue to die, without any hope of a future deliverance. But God in his love and wisdom provided a way of escape from that original sentence of death. He wisely permitted all mankind to share in that sentence, to give them an experience with evil, but in his love he sent his only begotten Son into the world to

redeem Adam and his race from sin and death: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

God's gift of his Son to die as man's Redeemer has provided a hope of future life for all mankind. This hope is based on the promises of God to restore the dead to life in what the Bible describes as "the resurrection." Paul wrote, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

Writing to Timothy about this, Paul said, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) The word "ransom" as here used by Paul means "a corresponding price." It was the perfect man Adam who sinned, and it was the perfect man Jesus who took Adam's place in death. Thus Adam was redeemed from death, and since his offspring shared his condemnation, they also share in the benefits of the ransom provided by Jesus' death.

The Scriptures declare that "whosoever believeth in" Jesus will not perish. But very few during the present short span of life have an opportunity to believe in Jesus as their Redeemer. Paul wrote, however, that the knowledge of the ransom will be "testified" or made known to all in due time. From Jesus' first advent until now has been the "due time" for some to believe. The believers of this age have been invited to walk in the footsteps of Jesus, suffering and dying with him, inspired by the hope of living and reigning with him in his long-promised kingdom.

In addition to the promise of reigning with Christ, these believers of the present time are promised glory, honor, and immortality. They are promised that they will be exalted to heavenly glory with Jesus, and be made like him. The condition upon which they can attain to this high position of glory with Jesus is by suffering and dying with him. The Bible speaks of it as

being "planted together in the likeness of his death." (Rom. 6:5) They are spoken of as being "baptized into Christ," and Paul explains that as many as are baptized into Christ have put on Christ, and are "Abraham's seed, and heirs according to the promise."—Gal. 3:8, 16, 27-29

What does this mean? The "promise" referred to by Paul is one that God made to Abraham. The promise was that through Abraham's "seed" all the families of the earth would be blessed. Paul explained that Jesus was this promised Seed, and that his faithful co-sacrificers were included. The work of the Lord during the Gospel Age, beginning with Jesus, has been the calling out from the world, upon the basis of faith, of those willing to follow in the footsteps of Jesus, that they might qualify to be associated with him during the thousand years of his kingdom to dispense to the world of mankind the promised blessings of life provided by the redeeming work of Jesus.

Restitution

One of the words used in the King James version of the Bible to describe the future kingdom work of blessing is "restitution." In a sermon prompted by the miracle of healing a man who had been lame from his youth, Peter spoke of "the times of restitution of all things," which, he declared, had been spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) That future work of restitution, or restoration, will result in lasting life on earth to those of the living generation who believe and obey the laws of the messianic kingdom, and it will include the awakening from the sleep of death of all who have died in Adam throughout the ages, and giving them the opportunity to believe, obey, and live forever.

In a promise to Christ and his faithful followers, who will be the spiritual rulers in his kingdom, the Lord said, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners [of death], Go forth; to them that are in darkness, Show yourselves."—Isa. 49:8, 9

Man's divinely provided heritage was the earth. The earth was created as man's home, and the Creator made every necessary provision for him to live here forever. But this heritage was lost through transgression of the Creator's laws. However, it was redeemed by Christ, and through Christ and his faithful church it will be restored. This is why the Lord could say that he had not created the earth in vain, but had formed it to be inhabited.—Isa. 4:18

Room for All

It is presumed by many that it is necessary for all humans eventually to die, else the earth would become overpopulated. This view fails to take into consideration the Creator's decree to our first parents to multiply and fill the earth. (Gen. 1:27, 28) There was an implied limitation in this decree—it was to fill the earth, not overfill it. If we have faith in God's Word, and in the divine plan revealed therein, we can believe that when a sufficient number of people have been born to fill the earth adequately, the procreative powers of humans will cease.

As of now, and for a short while yet to come, all who have been born throughout the ages will find ample room on the earth. The prophecies of the Bible reveal that the messianic kingdom and its blessings are near at hand. This means that we are living at a time when the plan of God for the blessing of all mankind with life and peace is rapidly approaching its consummation, when the aging process will be reversed. That is why the Lord said, "There shall be no more death."

Our text speaks of the "bride" inviting the people to partake of the water of life. The "bride" here referred to is the true church united with her Lord. This class, selected from among mankind, will soon be completed, and will, when united with her heavenly Bridegroom, join with him in the invitation to all mankind to partake of the water of life provided through the ransom sacrifice of Jesus Christ. Then death will be destroyed, and tears will be wiped away. Then there will be unending life for all the willing and obedient.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 8:30 a.m.
Tuscaloosa WCFT-TV Channel 33
Sundays, 1:00 p.m.

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KLXA-TV Channel 40
Sundays, 11:00 a.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KSNB-TV Channel 43
Sundays, 11:00 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs, Fri., 8:00 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

COLORADO

Durango KREZ-TV Channel 6
Sundays, (Time to be announced.)
Grand Junction KREX-TV Channel 5
Sundays, (Time to be announced.)

Montrose KREY-TV Channel 10
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WOOK-TV Channel 14
Sundays, (Time to be announced.)

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAU Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Manroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:30 a.m.
Walker KNMT-TV Channel 12
Alternate Sundays, 7:30 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.

TV BROADCAST

Columbus	WCBI-TV	Channel 4	Mondays, (Time to be announced.)
Sundays,	7:30 a.m.		Charleston WCSC-TV Channel 5
Meridian	WTOK-TV		Sundays, 12:00 p.m.
Sundays,	10:00 a.m.		Greenville WFBC-TV Channel 5
			Tuesdays, 6:30 a.m.
NEW MEXICO			
Farmington	CATV-TV		SOUTH DAKOTA
Sundays,	8:30 p.m.		Aberdeen KXAB-TV Channel 9
			Sundays, 10:30 a.m.
NEW YORK			
Binghamton	WNBF-TV	Channel 12	TEXAS
Sundays,	8:00 a.m.		Big Spring KWAB-TV Channel 4
			(Day and time to be announced.)
			El Paso KTSM-TV Channel 9
			Sundays, 10:00 a.m.
OHIO			
Cambridge	WHIZ-TV	Channel 80	Odessa KOSA-TV Channel 17
Sundays,	9:30 a.m.		Sundays, (Time to be announced.)
Cincinnati	WCPO-TV	Channel 9	Port Arthur KJAC-TV
Thursdays,	1:30 a.m.		Sundays, (Time to be announced.)
Columbus	WBNS-TV	Channel 10	San Antonio KWEX-TV
Saturdays,	7:30 a.m.		Sundays, 3:15 p.m.
Coshocton	WHIZ-TV	Channel 71	UTAH
Sundays,	9:30 a.m.		Salt Lake City KUTV Channel 2
Kettering	WKTR-TV	Channel 16	Sundays, 10:00 a.m.
Sundays,	3:30 p.m.		VIRGINIA
Toledo	WSPD-TV		Roanoke WRFT-TV
Sundays,	1:00 p.m.		Sundays, 12:00 p.m.
Zanesville	WHIZ-TV	Channel 18	WEST VIRGINIA
Sundays,	9:30 a.m.		Fairmont WDTV
			Sundays, 1:00 p.m.
PENNSYLVANIA			
Lebanon	WLYH-TV	Channel 15	Oak Hill WOAY-TV Channel 4
Sundays,	11:30 a.m.		Fridays, (Time to be announced)
SOUTH CAROLINA			
Anderson	WAIM-TV	Channel 40	BERMUDA
			Hamilton ZFB-TV Channel
			(Day and time to be announced.)

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO		PERU
Denver	KFSC 1220 8:45 a.m.	Lima Radio America 7:00 p.m.
PARAGUAY		SURINAM
Asuncion		Paramaribo 620 Tuesdays, 8:15 p.m.
		URUGUAY
		Montevideo Radio Carve
		Saturdays, 4:30 p.m.
Z. P. 9 Comuneros 970 kc. 10:15 a.m.		

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Formington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany WEEH 1300 9:00 a.m.
 Buffalo-Niagara Falls WHLD 1270 12:00 noon
 Kingston WBAZ 1350 9:45 a.m.
 New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:10 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:45 a.m.
 Cleveland (Sat.) WXEN (fm) 106.5 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m. and 5:45 p.m.
 Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 San Antonio KBOP 1380 7:15 a.m.
 Sherman-Denison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Tacoma KMO 1360 9:45 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:15 p.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 Vancouver CJOR 600 7:15 p.m.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

RADIO TOPICS FOR JULY

2—"The Voice of God"
 9—"God's Only Begotten Son"
 16—"Are the Dead Alive?"

23—"Truths Concerning Prayer"
 30—"The Three Ways"

LESSON FOR JULY 2

The Church Reaches Out

MEMORY VERSE: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:47

ACTS 13:1-3, 42-49

AFTER the stoning of Stephen the brethren were scattered, and, through the providence of the Lord, wherever they went they proclaimed the Gospel of Christ. And now, through the brethren at Antioch, the Lord was again causing his people to extend the witness work. The record states that the Holy Spirit indicated that Barnabas and Saul should be sent out into the missionary work. Probably this was expressed by a vote of the brethren in the church at Antioch. The laying on of hands was the way the brethren revealed their choice of these two to represent them in the Lord's vineyard.

They had interesting experiences from the very start of their missionary journey, but it was at Antioch in Pisidia that their efforts began to bear much fruit. Incidentally, these two faithful servants of the Lord were first referred to as

"Barnabas and Saul," but after Saul invoked a spell of blindness upon the sorcerer Barjesus, it became so evident that the Lord's hand was upon him in a miraculous manner that thereafter his name is mentioned first, and in chapter 13, verse 13, we find the expression, "Paul and his company."

At Antioch in Pisidia, Paul and Barnabas witnessed in the Jewish synagogue. Paul's sermon is recorded in Acts 13:16-41. It is an eloquent witness for Jesus, calling attention to some of the prophetic references to him in the Old Testament, to his death and resurrection, and emphasizing that he was indeed the Messiah of promise. Paul also affirmed that justification to life comes only through Jesus, and not through the Law of Moses.

When the meeting was over, the Gentiles—who perhaps had been listening from outside—"besought that these words might be

preached to them the next sabbath." Besides, "many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God." Truly this must have been a moving experience for Paul and Barnabas, and also for those whose ears of understanding had been opened to appreciate the message.

"The next sabbath day came almost the whole city together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Here was manifested the same spirit that was displayed against Jesus. Instead of rejoicing in the evidence that the Messiah had truly come and that, through his death, life had been opened up for all who believed on him, they were envious, and they hated the messengers of light. Religious prejudice dies hard.

Because God had chosen the Israelites to be his people, the opportunity to accept Christ and the Gospel was first given to them. That is why Jesus instructed his disciples to confine their efforts to the Israelites when first sending them out into the ministry. (Matt. 10:5, 6) But this exclusive favor was not to continue indefinitely. After his resurrection Jesus commissioned his disciples to go into all the world and preach the Gospel to the people of every nation.—Acts 1:8

Paul and Barnabas explained to the Israelites at Antioch of Pisidia that the time had come to turn to the Gentiles. They said: "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Paul and Barnabas continued: "For so hath the Lord commanded us, saying, I have set thee [Jesus] to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts 13:47; Isa. 49:6) We are not to understand from this that the Israelites to whom Paul and Barnabas witnessed, and those to whom Jesus and others in the Early Church witnessed, but who rejected the message, are forever lost.

The work of the age which began there has been to call out from all nations a people to be associated with Jesus in his thousand-year kingdom. The unbelieving Jews and the unbelieving Gentiles in every part of the age have not qualified for this high position, the "great salvation," but they will have an opportunity to gain life in "the times of restitution of all things."—Heb. 2:1; Acts 3:19-21

QUESTIONS

Describe Paul's experience in the synagogue in Antioch.

Are the Israelites who rejected Jesus lost forever?

What is the work of this age?

Paul and Barnabas at Lystra

MEMORY VERSE: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein."—Acts 14:15

ACTS 14:8-18

FOLLOWING their successful witness to both Jews and Gentiles in Antioch in Pisidia, Paul and Barnabas were beset by persecution and driven from the area. Then they went to Iconium, where they had a similar experience. Here "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren."—Acts 14:1,2

But Paul and Barnabas held their ground in Iconium for a considerable time, "speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled into Lystra and Derbe, cities of Lycaonia, and

into the region that lieth round about; and there they preached the Gospel."—Acts 14:3-7

No matter how severe the persecution was, it did not deter Paul and Barnabas from preaching the Gospel of Christ. They knew, as Paul later wrote, that it had been given unto them "not only to believe on him [Christ], but also to suffer for his sake," and they were glad that they had this evidence of the Lord's blessing upon their ministry. —Phil. 1:29

The witness at Lystra was strengthened by the miracle of healing a man who had been a "cripple from his mother's womb." This man listened intently to Paul's preaching. Paul took special notice of him, and from his attitude perceived "that he had faith to be healed." Paul said to the man, "Stand upright on thy feet. And he leaped and walked."

When the people of Lystra saw this they became very excited, and concluded that the gods had come down to them in the likeness of

men. "They called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." The priest of Jupiter "brought oxen and garlands unto the gates, and would have done sacrifice with the people."

But Paul and Barnabas did not want the people thus to honor and worship them. "They rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." This was a noble stand which was taken by Paul and Barnabas.

Paul explained further that in times past God permitted all nations to walk in their own ways, although he maintained a constant witness before them "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with good and gladness." David wrote, "The heavens declare the glory of God, and the firmament sheweth his handiwork." (Ps. 19:1) The humble minded and reverently inclined of earth's people are indeed impressed by the display of God's works, and they appreciate the wonderful provision he makes for them. But there are millions to whom these things mean little or nothing.

On the other hand, in the darker past large numbers went to extremes and worshiped the sun and

the stars and others of God's creations. The people of Lystra were of this class, and they desired to offer sacrifice to those who they supposed were able to bring the blessings of the "gods" to them.

Referring to the practice among the heathen of making and worshipping idols, Paul said on Mars' hill, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent."—Acts 17:30

Paul explained that one reason for the call to repentance is that there is a future day of judgment in which the world of mankind—including all the heathen worshippers of the past—will be judged "in righteousness by that man he hath given assurance unto all men, in that he has raised him from the dead. (Acts 17:31) The people of Lystra who wanted to worship Paul and Barnabas, and those who have worshiped images, will then have their full opportunity to learn of and to worship the true God.

QUESTIONS

Where did Paul and Barnabas minister first after leaving Antioch of Pisidia?

Relate the story of their experiences at Lystra.

When will the whole world be enlightened?

The Council at Jerusalem

MEMORY VERSE: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Romans 1:16

ACTS 15:1-11

IN THE Early Church the Jewish believers generally rejoiced over the fact that Gentiles were accepting the Gospel and fellowshiping with them. In the vicinity of Jerusalem there were certain Jewish converts, some of them of the Pharisees, who, while they probably were glad to realize that the Gospel was reaching the Gentiles, insisted that the Gentile converts should be circumcised. Otherwise, these teachers said, they could not be saved.

The controversy over the incoming Gentiles seems to have reached serious proportions at Antioch. Paul and Barnabas, who were servants of this congregation, resisted the views of their brethren who came from Jerusalem, and they "had no small disputation and discussion with them." The congregation decided that Paul and Barnabas and certain others "should go up to Jerusalem unto the apostles and elders about this question."

On their way to Jerusalem they contacted the brethren in Phenice and Samaria, "declaring the conversion of the Gentiles." The brethren in these areas rejoiced

over this good news. As a rule the Lord's people are happy when they see the providences of God so visibly manifested in the further extension of the Gospel. This was true also in Jerusalem when the brethren there heard of the experiences of Paul and Barnabas. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the Law of Moses."

Then the apostles and elders came together to consider the matter, and there was much disputing. Apparently the Lord's people then were no different than they have been throughout the age, for in every generation of the church there has been much disputing over differences of viewpoint. This can result in much good when those concerned are sincere and willing to consider carefully and prayerfully the viewpoints of others. On the other hand, it can lead to separation in the church of Christ, which of course is not good.

The facts of the case were clearly presented to those participating in the Jerusalem conference, for Peter was there, and he

related his experiences in connection with Cornelius, the first Gentile convert. Then the brethren listened to Paul and Barnabas as they declared "what miracles and wonders God had wrought among the Gentiles by them." (Acts 15:12) Thus one point was established—the Lord was extending the witness to the Gentiles and his blessing was upon those who believed. On this point there was nothing about which to dispute.

James, who served as chairman of the conference, took note of this. He said, "Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first DID visit the Gentiles, to take out of them a people for his name." Then he added, "To this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:14-17

From this we learn that God's first "visit" to the Gentiles was to take out of them a people for his name—those who would be associated with Jesus in the rulership phase of the messianic kingdom. And then, after this, the "residue," or remainder, of the Gentiles were to be given an opportunity to seek after the Lord. In giving this summation James quotes from Amos 9:11, 12.

Our memory verse is a revealing one. "The Gospel of Christ," it states, "is the power of God unto salvation." The power of salvation is not to be found in the rituals of the Mosaic Law, but through faith in Christ, a faith that is demonstrated by a full dedication of oneself to God through Christ. There is no other way to obtain salvation from death.

In Galatians 3:8 Paul informs us that the Gospel was preached beforehand unto Abraham when God said to him that through his seed all the families of the earth would be blessed. Paul said that this promise revealed God's plan ultimately to justify the Gentiles through faith.

Jesus, of course, is the promised "Seed" of Abraham, and in Galatians 3:27-29 we are informed that those who are baptized into Christ are also a part of this promised Seed. These are the ones who, during the present age, are being called out from Jews and Gentiles, to be associated with Jesus in his kingdom, through which the promised blessings of life will reach all the families of the earth.

QUESTIONS

What dispute arose at Antioch over Gentile converts?

Can sincere controversy among the brethren be turned to good?

What great fact was established at the Jerusalem conference?

Is it possible to obtain salvation in any other way than through faith in Christ?

When was the Gospel of Christ first preached?

The Gospel Goes to Europe

MEMORY VERSE: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."—Acts 16:10

ACTS 15:36-14; 16:6-12

NOT long after the Jerusalem conference of apostles and elders, at which certain conclusions were reached pertaining to Gentile converts, Paul suggested to Barnabas that they embark on another journey. He said, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." This indicates that the ministry of the truth is not merely a one-time proclamation of the Gospel, but it also calls for the spiritual building up of those who respond through belief.

Paul and Barnabas had had a wonderful response to their efforts on their first missionary tour. Many groups of earnest disciples had been begun, and now Paul's concern for these brethren was manifested in his desire to re-visit them. This viewpoint should help to govern the activities of all the Lord's people. Let us make sure when we note interest resulting from our efforts that we do what we can to nourish that interest and thus help those interested to progress in the grace and knowledge of the Lord.

Barnabas shared Paul's viewpoint

in this matter and was willing and ready to start out with him again. He suggested that Mark accompany them, but to this Paul did not agree. John Mark had started out with Paul and Barnabas on their first missionary journey, but did not remain with them, returning home instead. (Acts 13:13) The account does not indicate why Mark had returned to Jerusalem, but evidently Paul was not pleased and was unwilling to take him with them on another journey. There was sharp "contention" between Paul and Barnabas on the matter, and finally they agreed to go their separate ways. Barnabas took Mark with him, and Paul selected Silas to accompany him.

We know little of Mark's activities from then on. Some time later, though, he may have been associated with Timothy, for when Paul was in prison in Rome, expecting to be executed, he wrote to Timothy to visit him and said, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (II Tim. 4:11) It is plain that Paul held no rancor in his heart toward Mark. He had perhaps kept track of him and knew that he had matured spiritually

and now could be a valuable helper in the divine cause. This, we think, is an interesting sidelight on Paul's nobility of character.

After Paul and Silas had been "on the road" for some time, confirming the brethren and doing evangelistic work, they apparently undertook to "preach the Word in Asia." But the Lord's providences, through the Holy Spirit, did not permit this. Then they "assayed to go into Bithynia: but the Spirit suffered them not." Here we have a clear indication of the Lord's direction as to where the Gospel was to be preached. For the time being these must have been frustrating experiences for Paul and Silas.

In seeking the will of the Lord as to the direction of their journey, these two faithful ambassadors for Christ reached Troas. There "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over to Macedonia and help us." Macedonia was in Europe, and up to this time apparently Paul had no intention of extending his missionary efforts into this part of the world.

Paul was quick to follow the leadings of the Lord, as our memory verse indicates, saying that "immediately we endeavored to go into Macedonia." They traveled by ship, which finally took them to Philippi, "which is the chief city of that part of Macedonia." As we shall see in our next lesson, it was in Philippi that the first congregation

of disciples in Europe was established.

While the disciples of Christ in every part of the age are commissioned to proclaim the Gospel anywhere and everywhere they can in the world, we can see a definite overruling of the Lord in the beginning of the age causing the kingdom message to spread north and west throughout Europe, and later to America, rather than in the other direction, through the Orient. We can be thankful for this, because it has given us an opportunity to become Jesus' disciples and, if we prove faithful, eventually to live and reign with him in his thousand-year kingdom.

We read concerning the result of the very early witness work that "the Lord added to the church daily such as should be saved." (Acts 2:47) The Lord's hand directs the efforts of all his sincere, truth-enlightened people. The selecting and preparation of the "little flock" to whom it is the Father's good pleasure to give the kingdom has not been a haphazard work, for the Lord has directed all the way.

QUESTIONS

Why is it important to follow up interest created by witness work?

What facet of Paul's character is revealed in his attitude toward Mark?

Has the Lord directed as to the areas of the world in which the Gospel should be most preached?

Responses to the Gospel

MEMORY VERSE: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31

ACTS 16:12-23

PAUL'S first missionary stop in Macedonia was Philippi. On the Sabbath day he "went out of the city by a river side, where prayer was wont to be made." He found a number of devout women, who had gone there for a prayer meeting, and he witnessed to them. Among these women was one named Lydia. She was from the city of Thyatira and was "a seller of purple." She became a believer and was baptized. The record states that the Lord "opened her heart."

Then Lydia said to Paul and his fellow workers, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." They accepted the invitation. It is thought that the little group of believers which resulted from Paul's ministry in Philippi held their meetings in the home of Lydia.

How refreshing this experience must have been for Paul and Silas and the others who were with them! This became one of the ideal congregations in the Early Church. When later Paul was imprisoned in Rome he wrote to the brethren in Philippi, saying, "Grace be unto

you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perform it until the day of Jesus Christ."—Phil. 1:2-6

Paul knew that it was the Lord who began the good work in the hearts of the brethren at Philippi. Had not the Lord miraculously directed him and Silas to go there rather than to other fields into which they had planned to enter? And, as we have noted, the Lord had opened the heart of Lydia, the first convert in Philippi, as was true of others who later believed. Men less humble than Paul might well have written that they had established the church in Philippi, but Paul gave credit to the proper source, which was the Lord.

Paul had learned well this lesson of the Lord's part in connection with the selection and building up of his people. To the brethren at Corinth he wrote, "I have planted,

Apollos watered; but God gave the increase." (I Cor. 3:6) Our planting of the seeds of truth, and the work of watering, either by us or by others, would not bring forth fruit unless the Lord gave the increase. Only the Lord can cause the seeds of truth to spring forth and mature in the hearts of the believers.

Paul and Silas soon ran into difficulty in Philippi. There was a young girl in the city who was "possessed with a spirit of divination," who "brought her masters much gain by soothsaying." This girl followed Paul and the others, saying, "These men are the servants of the most high God, which show unto us the way of salvation." She did this for several days, until, as the New English Bible says, Paul could not stand it any longer.

Then Paul said to the spirit of which the girl was possessed, "I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Since Paul was grieved by the testimony given by this girl, it must have been that he detected in it an attitude of insincerity, perhaps even of derision. In any case, he knew that no good could come from a testimony prompted by an evil spirit.

When the girl's masters realized what had happened and that the source of their revenue was gone, they became very angry, and they "caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, These men,

being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

Paul and Silas were beaten and thrown into prison, even into an inner dungeon of the prison, and their feet were locked in stocks. Thus the blessed experience resulting from their witness had quickly turned into a trial. But they were not dismayed, nor had the Lord forgotten them. That night they sang hymns in their dungeon prison. An earthquake shook the prison, the doors were opened, and everyone's hands were loosed.

The keeper of the prison awoke and, seeing all the doors opened, concluded that the prisoners had escaped and that he would be executed for negligence. He would have killed himself, but Paul assured him, saying, "Do thyself no harm: for we are all here." The prison keeper was greatly impressed and asked what he might do to be saved. In the words of our memory verse, Paul replied, "Believe on the Lord Jesus Christ, and verily thou shalt be saved, and thy house." Obviously, this refers to a genuine heart belief, manifested by works of dedication to the Lord. Thus the Lord had opened the hearts of others to the Gospel.

QUESTIONS

Who was responsible for the first church in Europe?

Relate the story of the imprisonment of Paul and Silas in Philippi.

SACRIFICE IN THE DIVINE PLAN

Section II

Scriptural Foregleams

MORE than four thousand years of human history elapsed before the Word was made flesh as the babe of Bethlehem, and before the man Christ Jesus was hailed as "the Lamb of God, which taketh away the sin of the world." (John 1:29) But this did not mean that God's plan of redemption was slow in being formulated, or too late to benefit all who had perished prior to that time.

The Scriptures reveal that God's foreknowledge had anticipated man's fall in Eden, and that his wisdom had devised the needed plan of salvation. In the mind of God "the Lamb [had been] slain from the foundation of the world" (Rev. 13:8), but time was needed to work out many preliminary features before Jesus could be sent. This seeming delay was not to limit the efficacy of Jesus' sacrifice, however, for as Paul declared, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The concept of sacrifice was introduced very early in the history of mankind. In Genesis 3:21 we are told that God made "coats of skins" to clothe our first parents after they had sinned. Pictorially, they could no longer stand directly before God and were in need of a covering. The implication is that this was provided by slaying one or more animals in Eden. If this is so, it is the earliest scriptural indication that sacrifice would be the means of extricating man from his plight and correcting his undone condition.

Cain and Abel, children of our first parents, both brought

offerings to the Lord. Not very much is recorded concerning them, so that we can only surmise that God revealed the acceptableness of such an arrangement. Abel's offering was considered "more excellent" than Cain's and gained God's approval (Heb. 11:4); he had brought "of the firstlings of his flock and of the fat thereof." (Gen. 4:4) But Cain's offering was rejected, as he apparently had not heeded the Lord's instructions regarding the kind of sacrifice that would be acceptable; Cain had brought "of the fruit of the ground." Thus is shown the need not only for sacrifice but for a particular kind of sacrifice—one that would fittingly portray the future role of the Lord Jesus.

A Normal Custom

Scattered throughout the early chapters of the Bible, other accounts of offerings made to Jehovah suggest that this was the normal custom of those who knew the Lord. God was pleased to demonstrate in this manner man's need of salvation and the basis of the plan which was to be used to provide it.

Noah built an altar to the Lord and offered burnt sacrifices of beasts and fowl. (Gen. 8:20) Abraham met the difficult test the Lord brought upon him, when he demonstrated his willingness to sacrifice Isaac, the son of promise, who so appropriately portrayed Jesus. (Gen. 22:6-13) Who can fail to observe the love and mercy of the Heavenly Father in substituting the ram for Isaac, and to note his unwillingness to accept a human sacrifice apart from his own beloved Son Jesus, who alone was to become the ransom.

Still later, Jacob was described as offering sacrifices ("killing beasts," margin) upon the mount of Mizpah. (Gen. 31:54) At the time of the Exodus, we are introduced to the sacrifice of the passover lamb and the related rituals which preview in such amazing detail the salvation of the world and the roles of Jesus and the church. (Exod. 12) Then we are brought to the tabernacle in the wilderness and the intricacies of sacrifice under the Law Covenant with Israel. How remarkably the sin offering was typed in the Day of Atonement sacrifices in particular, as

we shall note in some detail later. And finally, the temple of Solomon also illustrated the prominence of sacrifice in the old Law arrangement.

It becomes apparent, then, that God's plan of sacrifice was not one which was hastily conceived to compensate for an unexpected act of disobedience. Rather, the evidence shows that it was carefully devised, with much attention given to details. God's requirement of various kinds of sacrifices over such an extended period of time no doubt was designed to prepare man for the arrival of the reality of all of these in the person of his own dear Son. As we shall see, there were also many beautiful and valuable lessons interwoven in the rituals of sacrifice, which were intended for the blessing and instruction of God's people throughout the present age.

Section III

The Ransom Price

It is in the New Testament that the various pictures, types, and prophecies of the earlier times are brought together into sharp focus. Emerging from the myriad of animal sacrifices through the centuries, and particularly from the exacting rites of the atonement day services of the tabernacle, Jesus Christ appears before us in brilliant illumination. He is the Lamb of God, the ransom price, the offering for sin. He is the one charged with the responsibility of making the legal atonement for the sin of the world before the bar of God's justice.

Paul wrote, "Wherefore when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. . . . By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. 10:5-10

The Heavenly Father had fashioned the various offerings and sacrifices carried out under the Law Covenant, but none of

these provided ultimate pleasure for him since they could not actually take away sin. All of these things were typical, pointing forward to the Lamb of God, whose sacrifice would indeed be the propitiation or satisfaction for sin. "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. 10:1

But thanks be unto God, the Law foreshadowed a plan of redemption which included the providing of the ransom price—the perfect human being needed to correspond to the first man Adam, who had sinned. In all the world, none could be found to provide a ransom for his brother, since all were imperfect and justly condemned in Adam. (Ps. 49:7)

We believe that Jesus, as the Logos in his prehuman existence, voluntarily consented to the Father's plan and placed himself at his disposal. No doubt the attitude of Jesus was as expressed by Isaiah: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isa. 6:8) The Logos was selected to become the antitypical Lamb of God, the one destined to offset the transgression of Adam. But first he was to undergo a change of nature—from the spirit to the human plane—in order that he might qualify as Adam's equivalent. "A body hast thou prepared me," Paul quoted Jesus as saying. With God as his Father, Jesus was born into the world "holy, harmless, undefiled, separate from sinners," a perfect human being. (Heb. 7:26) As such, he was fully capable of providing the corresponding price needed to release Adam and his offspring from the sentence of death. Here is represented the equivalency feature of the sacrifice for sin which is termed the "ransom."

Jesus himself taught that the main purpose of his earthly ministry was to fulfil this commitment of becoming the ransom price. He said, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom ["a price"—Young] for many." (Matt. 20:28) The Apostle Paul confirmed

this when he wrote of "the man Christ Jesus, who gave himself a ransom ["a corresponding price"—Young] for all, to be testified in due time."—I Tim. 2:5, 6

As also shown in Scripture, "without shedding of blood [there] is no remission [of sins]." (Heb. 9:22) It is only the shedding of Jesus' blood and the application of its value that makes possible the actual remission or satisfaction of sins. The use or application of Jesus' merit to make this atonement for the world is the final step in what is termed the "sin-offering."

Jesus' work of sacrifice began at Jordan, where he offered himself to the Father in complete consecration. There he fully surrendered himself. For three and one-half years he continued this work of laying down his life, entailing a course of suffering, humiliation, and misunderstanding by the world. It was finally completed upon the cross of Calvary by his actual death.

We believe that the daily suffering, the sacrificing, and the final death are all included in the thought of the sin-offering. In Hebrews, chapter 13, verses 11 to 13, Paul specifically included Jesus' suffering as a part of the sin-offering picture. Whereas suffering could not atone for the sins of the world, it was an integral part of the picture from the moment the sacrifice began. Note Isaiah 53:10, 12: "Thou shalt make his soul an offering for sin, . . . he hath poured out his soul unto death." Not only at the moment of expiration of life, but for three and one-half years Jesus poured out his soul unto death.

Later we shall study in more detail the purpose of Jesus' suffering. Briefly, for now, the Scriptures provide the following reasons: "Though he were a Son, yet learned he obedience by the things which he suffered; and [thus] being made perfect . . . We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin . . . Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them

that are tempted.”—Heb. 5:8, 9; Heb. 4:15; Heb. 2:17,18

We thus see that there was room for development and crystallization in the character of the One who had been created morally perfect. By the things which he endured and the experiences encountered, Jesus was being prepared for his future work of assisting others. He will carry out his role as the great Melchisedec Priest—the kingly Priest to bless all nations—against this background of sympathy and understanding which was gained when he “was made in the likeness of men: and . . . humbled himself, and became obedient unto death.”—Phil. 2:8, 9

For those who have come to know and to love their Lord, there is a special blessing which accrues even now in advance of the kingdom age. Yes, these realize that they have a faithful High Priest in the heavens who is ever ready to make intercession for them, to sympathize with their weaknesses, and to minister to their needs. (I John 2:1, Rom. 8:34) And for this truth we are indeed grateful!

—Contributed

WEEKLY PRAYER MEETING TEXTS

JULY 6—“What man is he that feareth the Lord? him shall he teach in the way that he shall choose.”—Psalm 25:12 (Z. '99-13 Hymn 110)

JULY 13—“Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” II Corinthians 11:14 (Z. '99-62 Hymn 294)

JULY 20—“I am the true vine, and my Father is the husbandman . . . every branch that beareth fruit he purgeth it, that it may bring forth more fruit.”—John 15:1, 2 (Z. '99-109 Hymn 93)

JULY 27—“We shall not find occasion against this Daniel, except we find it against him concerning the law of his God.”—Daniel 6:5 (Z. '99-167 Hymn 272)

John Sees the Kingdom

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17

CHRIST's kingdom, and the blessings it will give to the people, is one of the prominent themes of the Bible. Jesus' death as the world's Redeemer provides the blessings of life for all the willing and obedient of mankind, and the messianic kingdom will be the agency through which those blessings will be dispensed to all mankind. These two great truths, and related teachings, are the essential message of the Word of God. Its historical records, its prophecies and promises, its symbols, types and parables, are all parts of this one great theme of redemption and deliverance for both the church and the world.

The theme of messianic kingdom blessings reaches a glorious climax in the last three chapters of Revelation. In these chapters many of the promises relative to the kingdom, and the symbolisms which portray it, as touched upon in other parts of the Bible, are elaborated and given their true setting in the great plan of God. Not alone is the kingdom, and its blessings, portrayed in these chapters, but the work of redemption which provided the blessings is emphasized, this basic feature of the plan being kept before our minds by references to the "Lamb"—"the Lamb of God, which taketh away the sin of the world."—John 1:29

The Counterfeit

The establishment of the messianic kingdom, and its functioning for the blessing of the people, as portrayed in the closing

chapters of Revelation, is a refreshing change from much that is contained in the earlier chapters of this book, where we are shown symbolic beasts which persecute God's people. We see an unholy city, likened to a harlot who commits fornication with the kings of the earth. (Rev. 17:4-6, 18) It is evident that neither the "beasts" nor the harlot-city are in any way related to the true messianic kingdom, except as counterfeits.

The Lamb symbolism is first mentioned in the 5th chapter of the book, where Jesus is referred to as "a Lamb as it had been slain." In this chapter we are given a brief, comprehensive glimpse of the completed plan of God as centered in the Lamb. John wrote, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:11-13

On Mount Sion

The Lamb is mentioned again in chapter 14, verse 1. We quote: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." In verse 4 these are identified as those who "follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Still another reference to the Lamb is found in chapter 17, verse 14. Referring to ten symbolic and unholy kings, John wrote, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings:

and they that are with him are called, and chosen, and faithful." Here we have a change in the message of the book. Previously the various "beasts" and the harlot-city government are very much in control. Evil triumphs, and God's people are persecuted. Now these make war with the Lamb but are not victorious. The Lamb overcomes them, and this victory of the Lamb is shared with those who are with him, the "called, and chosen, and faithful."

Chapter 18 portrays in symbolic detail the final and complete destruction of the unholy city, Babylon; and the Lord's people are bidden to rejoice over her in her humiliation and destruction (vs. 20) The Revelator explains: "The light of a candle shall shine no more at all in thee [Babylon]; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—vss. 23, 24

The opening verse of chapter 19 reads, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." No longer was the Lord to allow evil men and institutions to triumph and to persecute his people. Now the time had come for him to assert his authority and power throughout the earth, and this he was to do through his appointed King, the "Lamb," and the called and chosen and faithful who were with him.

The Marriage

Now the time had come for a most dramatic act in the plan of God. It is described in verse 7: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." These faithful followers of the Master had all been betrothed to him through their vows

of consecration to do his will. However, their covenant was one of sacrifice. They were willing to suffer and to die with him, and were inspired with the hope of sharing the glory of his kingdom when it was established.

In laying down their lives in the service of the Lord these also endeavored to be like their Master—kind, patient, generous, loving, sympathetic. They did their best to adorn themselves with a meek and quiet spirit. They endeavored to be emptied of self, that the Holy Spirit might fill and control their lives, producing its fruit and its graces. They endeavored to give heed to the slightest wish of their future Bridegroom, particularly to his command that they lay down their lives for one another.

These “called” and “chosen” and finally “faithful” followers of the Master knew that they could not be united with their Lord in “marriage” until they had made themselves ready. They knew also that it was as a company that they were destined to become the “bride” of Christ. It is the “bride” that makes herself ready, and this is accomplished through the faithfulness of all the individual members of the bride class, the faithful followers of the Master. They knew that one of the ways to be faithful to their future Bridegroom was to be faithful to one another. And now, in the progress of the narrative as it unfolds in Revelation, we find that the bride has made herself ready, and that the marriage of the Lamb is come, and with great rejoicing.

Satan

In the opening of the next chapter (the 20th) the Revelator begins to reveal to us some of the major developments related to the establishment of the kingdom, and the blessings which will reach the people through that kingdom. Verses 1-3 tell of the binding of Satan, “that old serpent, which is the Devil,” and that he is bound for a thousand years. What a blessing this will be to mankind!

(Continued on page 34)

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DAWN PUBLICATIONS

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Satan is here referred to as the one who has deceived all nations. His deceptions began in the Garden of Eden, and have continued throughout the ages, and he is still deceiving the people. Even today, Satan is one of the greatest enemies of the Lord's own people, going about as a roaring lion, seeking to devour them. And while we know the truth of God's Word, and are not ignorant of Satan's devices, it is only by the Lord's help and by faithful alertness, together with humility of mind and heart, that we are able to detect his sophistries for what they are, namely, misrepresentations of the plans and purposes of God. And if this is true with respect to those who know God's truth, how helpless is the world of mankind to detect the cunning lies of the great Adversary!

How glad we are, then that at the outset of the kingdom Satan is to be bound! The angel that binds him is undoubtedly the returned Lord, and to emphasize the thoroughness with which he is bound, a great "chain" is mentioned, also a "bottomless pit," and a "seal." Only by divine power could the great Adversary thus be rendered helpless to carry on his work of deception and oppression of the people. What a glorious prospect it is to realize that this will be accomplished and that his imprisonment will continue for a thousand years, as the text declares. Then, as the record indicates, Satan is to be loosed for a "little season" to test those who have been enlightened and restored to perfection. Finally he will be destroyed.

The Saints Share the Kingdom

In verse 4 we read, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years." Verse 6 confirms this, saying, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This is the blessed hope of

those who through faithfulness have laid down their lives as witnesses for Jesus and the Word of God. These constitute the "wife" class, the members of which, after their resurrection, are joined with Jesus, their Heavenly Bridegroom.

The King James Version states that "the rest of the dead lived not again until the thousand years were finished." This is spurious, having been added, probably, by a copyist during the Middle Ages. And we can see the possible reason for this addition. It was made during the papal Millennium, The dead were not then being restored to life; so the monk who made the addition thought it was needed in order to have the sacred record harmonize with what he believed to be the truth.

The Greek Orthodox Catholic Church also had difficulty with the idea of a thousand-year messianic kingdom, and as a result banned the whole Book of Revelation from their Bible. This is also understandable. This group, as well as essentially all denominational groups, believed that the kingdom of Christ was established at Pentecost, and that this kingdom would continue until "the end of the world." There was no room in this view for a thousand-year kingdom; so the Greek Catholics eliminated the Bible's testimony on the subject.

But how glad we are for the truth concerning Christ's thousand-year kingdom, in which his true followers, the "bride" class, will reign with him! We are happy to know that what began at Pentecost was the making ready of this "little flock" to live and reign with Christ, and that the kingdom itself will put down all authority contrary to God, and that finally the great enemy Death will be destroyed. How blessed we are in mind and heart as we look forward to this glorious work of the kingdom!—I Cor. 15:25, 26

The Throne

Verse 11 reads, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and

there was found no place for them." A throne is a symbol of kingdom authority, and this "white throne" is the messianic kingdom authority controlling in the affairs of men. While the "bride" of Christ will share the authority and glory of the kingdom with the Bridegroom, this is not always directly mentioned in the prophecies, particularly in the Old Testament.

The "earth" and the "heaven" that flee away from the face of the One who sits upon "the great white throne" are the civil and spiritual ruling powers of Satan's world. These cannot continue once the authority and power of the new kingdom take control of earth's affairs. Satan, the prince of this world, will then be bound, and the last remaining vestiges of his dominion will quickly give place to "the King of kings, and Lord of lords."

John continues, "I saw the dead, small and great, stand before God; and the books were opened." (vs. 12) More than six thousand years ago, through the disobedience of our first parents, the human race lost its standing before God; but Jesus provided an opportunity of release from the penalty of death, and the privilege of returning to God's favor. So in this portrayal of kingdom blessings we see the world of mankind awakened from death and standing before God. This symbolizes the fact that then, through Christ, God will begin to deal with and bless his human creatures.

"And the books were opened": This is a beautiful symbolism of the fact that then the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Satan, the prince of darkness, will then be bound, and the truth concerning God and his purposes will quickly rid the minds of the people of the many misrepresentations of God which, throughout the ages, Satan foisted upon them. These opened "books" of divine revelation will make God's will plain to all, and they will be judged upon the basis of their obedience to this revelation of truth—or, as the text further states, "out of those things which were written in the books, according to their works."

And then there will be another "book," "the book of life." As the people respond in obedience to the revealed will of God, their names, symbolically speaking, will be entered in "the book of life." In other words, they will be in the way of life, and if through faithfulness they maintain their standing before the Lord, they will eventually enter into everlasting life.

In verse 15 we are told that whosoever was not found written in the book of life was cast into the lake of fire. The "lake of fire" is a symbol of the second death. (vs. 14) The Apostle Peter, referring to the great Prophet, or enlightener of that time, says, "It shall come to pass, that every soul, which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) The Apostle Peter also refers to the day of judgment as "a day of . . . perdition [destruction] of ungodly men." (II Pet. 3:7) Today, the godly as well as the ungodly are dying, and they will continue to do so until that day when "the dead, small and great, stand before God" and "the books" are opened.

Verse 13 of chapter 20 again emphasizes the resurrection of the dead. Here the dead are said to return from death and hell and the sea. How thankful we are to know that hell is not a place of torment, but a condition of temporary "sleep" from which there will be an awakening! Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death." (Rev. 1:18) Thank God, Jesus will use these "keys" to unlock the great prison of death and set its captives free!

CHAPTER 21

Chapter 21 presents us with another symbolic description of the messianic kingdom and the blessings which will reach the people through its rulership. Verse 1 reads, "I saw a new heaven and a new earth: for the first ['former,' R. V.] heaven and the first ['former,' R. V.] earth were passed away; and there was no more sea." Yes, the former heaven and earth had fled away

from before the face of him that sat upon the throne. (ch. 20:11) And now John sees "the new heavens and new earth" of promise established.

This is a reference to the spiritual and earthly phases of the kingdom—the new heavens and new earth foretold in Isaiah 65: 17-23. Peter wrote that because of God's promises the church looks for this "new heavens and . . . new earth, wherein dwelleth righteousness." (II Pet. 3:13) In Isaiah's prophecy this new heavens and new earth is associated with "Jerusalem"—the New Jerusalem. John sees the same picture. In verse 2 he writes, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

In verses 9 and 10 of this chapter, John explains, "There came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The coming down to earth of the kingdom symbolized by this holy city had to wait until the marriage of the Lamb had come and his bride had made herself ready. Prior to this there was no "bride," no holy city.— Rev. 19:7

God's Tabernacle

And what wonderful blessings will reach the human family through the holy city! John speaks of it as "the tabernacle of God" being with men, and of his dwelling with his human creatures. The tabernacle in the wilderness was a symbol of God's presence with his typical people, Israel. During the thousand years of the messianic kingdom God's presence and favor will be manifested toward all mankind through Christ and his glorified followers—the heavenly Bridegroom and his bride. The word "tabernacle" implies that this will be a temporary arrangement, and indeed it will be, for at the conclusion of this messianic kingdom the authority will be turned over to the

Heavenly Father, and he will be "all in all." No longer will he bless the people through the mediatorship of the kingdom.—I Cor. 15:28

And what wonderful blessings will reach the people through this temporary kingdom arrangement! As Paul explains, it will ultimately result in the destruction of even death itself. On this point the Revelator wrote, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—vss. 4, 5

CHAPTER 22

The last chapter of Revelation opens with still another symbolic description of messianic kingdom blessings, and tells how they will reach the people. John wrote, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations, and there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—vss. 1-3

It will be divine authority that will be exercised throughout the Millennial Age, and it will be manifested through the risen Christ Jesus, to whom was given all power in heaven and in earth. And it is significant that "the Lamb" is mentioned in connection with this throne, for it reminds us that no blessings of life could reach the people were it not for the fact that Jesus laid down his life as man's Redeemer and thus became "the Lamb of God, which taketh away the sin of the world."—John 1:29

And it is from "the throne of God and of the Lamb" that the water of life will flow out to the people. In verse 17 we read further concerning this: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Just as the holy city, which is "the bride, the Lamb's wife," could not begin to function in the earth until the marriage of the Lamb took place, for the simple reason that prior to this there was no bride, so the bride cannot say, "Come," and partake of the water of life until there is a bride.

The bride is still making herself ready, and what an inspiration to faithfulness this should be to all the "espoused virgins" as they continue to lay down their lives proving their loyalty to their future Bridegroom, "the Lamb of God, which taketh away the sin of the world." What a privilege it will be to participate with the Lamb in dispensing the blessings of life to "all the families of the earth." Let us continue to rejoice in this glorious prospect!

These are simple truths of the divine plan. They have been presented effectively by the Lord's people throughout all the years of the harvest with which the present age is ending. These simple and beautiful truths satisfy our longings as nothing else could do. Let us give thanks to God that he has opened the eyes of our understanding relative to these "mysteries" of the kingdom. They are mysteries only to those whose eyes of understanding have not been opened to behold their beauty and simplicity. But to us, although simple, they are "the power of God unto salvation." John saw the kingdom in vision. Today, the "sure word of prophecy enables us to see the dawning light, and we can rejoice to see that now, as never before, "the kingdom of heaven is at hand."

The Faith

**"Earnestly contend for the faith once delivered unto the saints."
—Jude 3**

HAVING in mind the fact that the faith concerning God's plan of salvation was delivered to the church as represented by the saints in the apostolic days more than nineteen and a half centuries ago, we see that for this message to reach the church in subsequent generations a written revelation was needed. Therefore, just as God made provision for a written revelation much earlier for Israel of old concerning his Law and all of its typical arrangements, so an additional written Word was provided in order that God's people should be blessed during the centuries of the Gospel Age.

During this Gospel dispensation, therefore, there has been a written or printed record of the Law and the Prophets as enjoyed by Israel, and also a record of the life and teachings of Jesus, as well as the inspired writings

of the apostles. Therein is provided for the Lord's true followers vital information relating to the founding, organization, and development of the Christian church, and also its present and future work.

By means of the Old Testament revelation we are shown that the human family began with a perfect pair who were told to "be fruitful, and multiply, and replenish [fill] the earth." (Gen. 1:28) From this we learn that it was God's intention to have this earth filled with a perfect, happy race of human beings, "crowned with glory and honor," and set over the works of God's hands; that is, over the earth and all its lower creatures, as set forth so clearly in Psalm 8:4-8, as well as in the Genesis account.

This gracious purpose of the Creator has not yet had fulfillment. What we do see is that because of the fall of man the whole race experiences the reign of sin and death. However, God has a very wonderful arrangement for the recovery of mankind, which the Apostle Paul speaks of as a "plan of the ages, which he [God] formed for the Anointed Jesus our Lord" to

carry out to its completion. (Eph. 3:11, Diaglott) This great plan of salvation, we note from the New Testament, began to go steadily forward in a very marvellous way when Christ's precious sacrifice for sin had been consummated—"a ransom for all, to be testified in due time."—I Tim. 2:4-6

The Holy Spirit

Subsequent to Jesus' being raised from the dead by the mighty power of God the Holy Spirit of God was shed forth upon the waiting, faithful, consecrated followers of Jesus, gathered together on the Day of Pentecost. (Luke 24:49; Acts 2:32, 33) This was as a result of our Lord's great sacrifice for sin and its being fully acceptable to the Father. This was a very important event indeed, an outpouring of the Holy Spirit of the Father, by the Son. Nothing like this had ever happened before in connection with fallen humanity.

The Helper, the Comforter, the Holy Spirit, had come as promised, strengthening, comforting, enlightening, and opening up the Scriptures to the consecrated believers. Consequent upon their being begotten by the Holy Spirit, they received and developed a living hope to an inheritance incorruptible in heaven. (I Pet. 1:3, 4) Not only so, but they were given a wonderful con-

ception of a divine purpose, centred in Christ Jesus.

As they became more and more enlightened by the Holy Spirit, they were led to see clearly that the ransom sacrifice of Jesus was indeed a legal satisfaction, enabling God, who is just, to be the justifier of him who "believeth in Jesus" (Rom. 3:26), or, more correctly speaking, "who is of the faith of Jesus."—See Young and Diaglott.

Through the medium of the Holy Spirit they saw "the high calling of God in Christ Jesus." (Phil. 3:14) They also saw the making or bringing into being of a new creation, a divine family of sons, consisting of our risen Lord and his glorified church. These will constitute a divine, heavenly government which will bless all families of the earth.

Ever since that notable Day of Pentecost until now, the same Holy Spirit has been enlightening, comforting, strengthening, and richly blessing every individual member of the true church. Following their full consecration to do the will of God they have been begotten by that Holy influence through the Word of truth, to a new spiritual life; and as "new creatures" in Christ Jesus they walk in newness of life.—I Pet. 1:23, R. V.; James 1:18; II Cor. 5:17; Rom. 6:4

By faith they lay hold upon the exceeding great and precious promises in God's Word, that by these they might be partakers of the divine nature. (II Pet. 1:4) With patient continuance in well-doing they "seek for glory and honor and immortality, eternal life." (Rom. 2:7) They are fully confident in the promise of Jesus recorded in Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of life." Here we have some wonderful features of "the faith" delivered, or (according to Young) "given over to," the saints; and blessed are our eyes if they see, and our ears if they hear.—Matt. 13:16

The Saints

It is interesting to note that the New Testament makes repeated reference to "the saints." For example: "To all the saints in Christ Jesus" (Phil. 1:1); "Salute every saint in Christ Jesus" (Phil. 4:21); and "For the perfecting of the saints."—Eph. 4:12

The Greek word **hagios**, here translated "saint," or "saints," is used on more than sixty occasions in the Scriptures. It means that these are a people who are "set apart," "separate," "holy." Regarding the faith delivered to the saints, it is evident that it is a faith that is in a very special sense for the saints, the church,

during the Gospel Age: "the faith of God's elect," or chosen ones.—Titus 1:1

This faith "cometh by hearing, and hearing by the Word of God." (Rom. 10:17) It is illuminated to our mind by the Holy Spirit. Concerning this particular precious faith of the saints, which includes the "high calling" feature of God's plan, we read in Hebrews 12:1, 2, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Jesus, the Head of the church, began to carry out this wonderful feature of the divine plan, and he will gloriously complete it during his second presence.

The Narrow Way

The race set before us (the saints is the "narrow way" which leads to the heavenly inheritance, the divine nature. Jesus opened this racecourse, and he will in due time bring it to a close. All this to the naturally minded person is a mystery—"the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27

The saints (set apart, separate, holy), begotten by the Word of

truth, can truly testify, "Now we have received, not the spirit of the world, but that Spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."—I Cor. 2:12, 13, Diaglott

The Mystery

It is indeed a mystery or secret to the world in general that for more than nineteen and a half centuries—a period termed the Gospel Age—God has not been trying to convert the world, but has been calling and developing a spiritual kingdom class—Christ and the church—to constitute the long-promised "seed of Abraham." (Gen. 22:15-18; Gal. 3:8, 16, 27-29) This seed will be the channel of blessing to all mankind in the Millennial Age.

In this connection, various wonderful features of our most holy faith are enumerated and consistently appear on the outside back cover of *The Dawn*. Throughout the many years of its publication the paragraphs headed, "To Us the Scriptures Clearly Teach," have been greatly appreciated.

Victory

It is our privilege to pray to the Lord to increase our faith.

It is also our happy experience and responsibility, by divine grace, to increase it ourselves by embracing the divine promises, claiming them as our own, trusting implicitly in the Heavenly Father's Word, rendering loving obedience to it, seeing to it also that we are faithful in our consecration to God. A faith that does not lead to efforts or works towards righteousness is dead and valueless.—James 2:14-23

For the edification and encouragement of the church it is written: "This is the victory [the conquering power] that overcometh the world, even our faith." (I John 5:4) And blessed are the overcomers, for as Jesus has said through the Revelator, "To him that overcometh will I grant to set with me in my throne."—Rev. 3:21

This great promise and many others are held out to Christians as incentives and inspirations to urge us on to noble and heroic efforts to ensure that we do our part, that we may eventually reign with Christ, that we may be his bride and joint-heirs, partakers of the divine nature and glory, as well as his beloved and confidential companions throughout all eternity.

All such promises, which we make our own by faith, are loaded with an exceeding and

eternal weight of glory, which "eye hath not seen, nor ear heard, neither have entered into the heart of man, . . . but God hath revealed them unto us by his Spirit." (I Cor. 2:9, 10) Our present and future great privileges and spiritual blessings are invisible to the world. To them, our faith and pathway seem very narrow, rugged, and uninviting. However, we rejoice to walk by faith, seeing "Him who is invisible"; also the crown which is invisible.

By faith we know that the glories and blessings of the future shall far outweigh all the trials and troubles and wounds of the present. Believing from this standpoint, we have a joy and peace (even amid tribulation) which the world cannot give nor take away. What advantage has the fully consecrated Christian? Much every way, both in the life that now is and in that which is to come. (Mark 10:29, 30) We read of "things present, . . . [and] things to come; all are yours; and ye are Christ's; and Christ is God's."—I Cor. 3:21-23

Must Overcome

Between now and the fulfillment of all the promises there lies the necessity that we overcome, and the Scriptures exhort watchfulness. "Watch ye, stand fast in the faith." (I Cor. 16:13) "Fight the good fight of faith,

lay hold on eternal life." (I Tim. 6:12) The Christian who has not the "shield of faith" is continually at a great disadvantage before the Adversary. (Eph. 6:16) The exhortations also come to us: "Examine yourselves, whether ye be in the faith; prove your own selves." (II Cor. 13:5) "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Be "rooted and built up in Him [Christ], and stablished in the faith."—Col. 1:23; 2:7

The call of the Gospel Age is to those who can and will walk by faith, not by sight. (II Cor. 5:7) Whoever cannot or will not so walk cannot now have the closest possible fellowship with God, because "without faith it is impossible to please him."—Heb. 11:6

This act of walking by faith emphasizes the urgent need that we do something respecting our faith, and this means nothing short of being obedient to the faith. (Rom. 1:5; 16:26) Indeed, we are to live by, or in harmony with, this precious faith. (Heb. 10:38) Additionally, this living faith, if it is truly working in us, will assist in a purifying and sanctifying work.—Acts 15:9; 26:18

Faith, to be a conquering power in us, must go deeper than the head, the intellect. It

must get into the heart, and become deeply inwrought into the fibre of our character as an energizing principle, moving us to an increasing persevering faithfulness.

In all our earnest contending, striving, struggling, for the faith, it must not, on any account, be with a contentious, quarrelsome spirit, but with a goodly fruitage of the Holy Spirit—love, joy, peace, longsuffering, gentleness, meekness, self-control. And it is in this spirit, our Master's spirit, that we are to give a faithful witness, shining as lights in the world, holding forth the Word of life.—Phil. 2:15, 16

A Noble Example

It is stimulating to recall that the Apostle Paul, when referring to the heavenly, incorruptible crown which he envisaged by a strong, living faith, and towards which he was striving, knew that he must earnestly contend, within himself, in harmony with the faith, as well as in his very special sacred mission of proclaiming the Gospel to others. His words recorded in I Corinthians 9:27 contain a very important lesson for all the Lord's people respecting a work, or deeds, which must accompany our faith. We quote, "I severely discipline my body, and make it subservient, lest possibly, having proclaimed to others, I myself

should become one unapproved."
—Diaglott

In another place the same apostle, after dealing with glorious spiritual realities yet future, again refers to an important work to be done by those who have faith in those blessed promises. He wrote: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear [reverence] of God."—II Cor. 7:1

Sons of God

The Apostle John, also, couples an important statement with his reference to an exceeding great and precious promise which the saints accept by faith. I John 3:2 reads: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And the work we have to do in this connection, with the Lord's help, is described in the next verse: "And every one having this hope in him purifies himself, as he [the Lord] is pure."—Diaglott

Divine instructions along somewhat similar lines are also given by the Apostle Peter. For instance, in II Peter 1:4-10 he explains that "exceeding great and precious promises" have been given us, that by these we "might be partakers of the divine

nature." Then immediately he tells us what we are to do in this connection. Using all diligence we are to add to our faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love. And verse 10 exhorts: "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall

never fall."

In all our experiences, as faithful footstep followers of the Master, we do know and fully appreciate, that he who is for us is more than all that can be against us. Therefore, "thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Rom. 8:31; I Cor. 15:57

BRITISH SPEAKERS' APPOINTMENTS

J. H. MURRAY

Letchford July 23
Dewsbury 30

E. T. NADAL

Letchford Aug. 12 (Sat.)

W. F. READER

Letchford July 16



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THE DAWN

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Romford, Essex

Resurrection Illustrated

Did the awakening of Lazarus from the sleep of death picture the general resurrection of the dead?—John 11:1-45

We believe that it did. Jesus' first miracle was the turning of water into wine, and concerning it we read, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." (John 2:11) The awakening of the dead is especially a demonstration of divine power and glory.—John 11:4, 40

However, a full resurrection involves a complete restanding to perfection and life as enjoyed by Adam before he transgressed God's law, and Lazarus did not receive such a complete restoration to life. He was restored merely to essentially the same degree of health and life as he had enjoyed before he died, and later he went into death again, to await the general resurrection.

Jesus said to Martha, "Thy brother shall rise again," to which she replied, and correctly so, "I know that he shall rise again in the resurrection at the last day." Then Jesus said to her, "I am the resurrection and the life: he that

believeth on me even though he die shall live again! And no one who liveth again and believeth on me shall in anywise die." (John 11:25, Rotherham translation) Here Jesus was speaking of the time of the general resurrection, and explaining that those then awakened from the sleep of death will have an opportunity to believe on Christ, and if they do they will never die again.

Speaking on another occasion concerning the resurrection, Jesus said, "Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." (John 5:28, 29, R. S. V.) It is to be noted from this scripture that the dead "come forth" to a resurrection—the coming forth, as we have seen, being but the first step in the full resurrection process.

Addressing Lazarus in the tomb, Jesus said, "Come forth," and we read that he who was dead "came forth." (John 11:43, 44) Thus in God's due time all the dead world of mankind will be called to "come forth,"

but then, in that time of the general resurrection, those who believe and obey will experience a complete resurrection to perfection of life. Those who in this life have believed and been faithful will be instantly resurrected to perfection of life, either on the human or on the spirit plane; while the others will come forth to probation, or judgment, and if they turn to the Lord in belief and obedience will be restored gradually to perfection of human life.

Confirmed by Jesus

Is the story of Jonah and the whale literally true?

Jesus confirmed the Old Testament account of Jonah and his experience in the belly of a fish, saying, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) If we have confidence in Jesus we will have no difficulty in accepting as literally true the record of Jonah's experience, as recorded in the Book of Jonah.

The Bible would have little value to us unless we are able to believe its accounts of miracles. Many miracles are recorded in the Old Testament, and also in the New Testament, the greatest of these being the resurrection of

Jesus Christ from the dead. The "first resurrection" of the followers of Jesus is a miracle, as will also be the general resurrection of all the dead during the thousand years of Christ's kingdom. Jesus used the experience of Jonah as illustrative of his own death and resurrection.

The Holy Spirit

What is the Holy Ghost, and what is the sin against the Holy Ghost?

All the newer translations of the Bible use the word "Spirit" instead of "Ghost." Seemingly the translators of the King James Version of the Bible used the word "Ghost" in an effort to attach the idea of a personality to the Holy Spirit. The Holy Spirit is not a person, but the power of God, that divine power which is utilized to accomplish the Creator's purposes. We suggest a careful reading of the booklet entitled, "Father, Son, and Holy Spirit." A copy will be sent free upon request.

The Bible indicates that one of the functions of the holy power of God is to enlighten the minds of his people to know his will. The Holy Spirit enabled the prophets of the Old Testament to write their inspired messages for our benefit. The New Testament Scriptures are also inspired by the Holy Spirit. Those who are

dedicated to the doing of God's will find guidance through careful and prayerful study of the written Word of God. To go contrary to what has thus been revealed to them would be a sin against the Holy Spirit. A continuance in disobedience would lead to what the Scriptures describe as "the second death."

Matthew 12:22-32 presents an account of a miracle which Jesus performed and the reaction of the scribes and Pharisees to it. They said he performed the miracle by the power of Beelzebub, the prince of devils. Jesus knew the heart condition of these opposers and that they were wilfully endeavoring to mislead the people. This, as Jesus indicates, was a sin against the Holy Spirit in the sense that they had seen a demonstration of the power of God in the casting out of a demon but were endeavoring to deny it. Thus it is again indicated that sin against the Holy Spirit is sin against light and understanding. Such sin is not forgiven, because it is wilful. Those who practice it receive retribution, and if they continue will lose everlasting life.

No Connection

Are you in any way connected with Jehovah's Witnesses?

No, we are in no way connected with Jehovah's Witnesses. We

share certain of the beliefs of essentially all denominations, but we are not connected with any of them. We are simply students of the Bible and do all we can to make known the glad tidings of the coming kingdom of Christ as we understand the message to be taught in the Bible.

A Ransom

Was Jesus' death merely an example, or did he actually redeem us by paying our penalty?

Jesus' was, indeed, a wonderful example of faithfulness to his Heavenly Father, and of his love for the world of mankind. But it was much more than this. Isaiah wrote concerning Jesus, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:5, 6

In verse 10 of this chapter, Isaiah says that Jesus' soul was made "an offering for sin." In verse 12 we read, "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

In the New Testament also we are informed that Jesus' death was an atonement for sin. Paul wrote that it was Jesus "whom God . . . set forth to be a propitiation [satisfaction] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:25, 26

The Apostle John wrote that Jesus "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." And again, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 2:2; 4:10) Thus it is clear from the Scriptures that Jesus' death was indeed an atonement for sin.

In I Timothy 2:3-6 the Apostle Paul informs us that Jesus gave himself "a ransom." The word used in the Greek text means "a corresponding price." It was a perfect man, Adam, who sinned and plunged the whole world into death; and when Jesus, who also was a perfect man, poured out his soul unto death it was a cor-

responding price for Adam's transgression. Just as the world lost life through Adam, the redemption provided through Christ assures an opportunity for life for all mankind. That is why Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

As Little Children

Matthew 18:3 reads, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Please explain this text.

It is the rulership phase of "the kingdom of heaven" that is here referred to, and Jesus is emphasizing that those who qualify to reign with Christ in that kingdom must now become as little children, in the sense of being teachable and humble. It is normal for children to be trustful of their parents and willing to be guided by their instructions. We must develop these characteristics in our relationship with our Heavenly Father. We must be willing to be governed by his will now, if we are to have the privilege of rulership in Christ's kingdom later.



General Convention Program

Bloomington, Indiana, August 12-17

THE General Convention program committee has furnished a fairly complete schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend in person will participate in the joys of the convention through the published report. This report will appear in the October issue of The Dawn. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, August 12

Chairman: Brother W. A. Pardue

9:30	Opening Rally	
9:45	Welcome Address	Brother Charles M. Chupa Detroit, Michigan
10:30	Welcome by University	Mr. W. N. Wentworth Director, Educational Conference Bureau
10:45	Intermission	
11:15	Discourse	Brother George O. Jeuck Orlando, Florida
12:00	Close of Morning Session	

2:00	Testimony Meeting	Brother Alvin Raffel Dayton, Ohio
2:45	Discourse	Brother George M. Jeuck New York, N. Y.
3:15	Intermission	
3:45	Discourse	Brother Samuel Baker Pilgrim
4:30	Discourse	Brother E. F. Lankford Sacramento, California
5:00	Close of Afternoon Session	
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6:45	Praise Service	
7:00	Discourse	Brother G. M. Wilson St. Petersburg, Florida
7:45	Discourse Deuteronomy 32:2	Brother W. N. Woodworth New York, N. Y.
8:30	"Songs in the Night"	

SUNDAY, August 13

Chairman: Brother Leo Post

9:00	Morning Devotions	
9:15	Discourse	Brother Albert Sheppelbaum Chicago, Illinois
9:45	Discourse	Brother William Roach Charlotte, North Carolina
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother Edward Fay San Francisco, California
12:00	Close of Morning Session	

2:00	Praise Service	
2:15	Discourse II Timothy 2:15	Brother E. K. Penrose Pilgrim
3:00	Intermission	
3:30	Testimony Meeting	Brother John Bacher Kansas City, Missouri
4:15	Discourse	Brother L. Paul Davis San Luis Obispo, California
5:00	Close of Afternoon Session	
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7:30	Praise Service	
8:00	Public Meeting	"Bible Answers" Film

MONDAY, August 14

Chairman: Brother F. S. Wassmann

9:00	Morning Devotions	
9:15	Discourse	Brother D. J. Morehouse Chicago, Illinois
10:00	Intermission	
10:30	Testimony Meeting	Brother Henry Tiemeyer New York, N. Y.
11:15	Discourse Psalm 119:101	Brother Stephen Roskiewicz Grand Rapids, Michigan
12:00	Close of Morning Session	
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2:00	Praise Service	
2:15	Discourse	Brother Ralph Gaunt Jackson, Michigan
2:45	Discourse	Brother Michael Nekora San Francisco, California
3:15	Intermission	
3:45	Discourse	Brother W. N. Poe Cincinnati, Ohio
4:30	Discourse	Brother Mike Balko West Newton, Pennsylvania
5:00	Close of Afternoon Session	

- 7:00 : Symposium Psalm 19:7-9
 "The law of the Lord is perfect converting the soul"
 Brother Lloyd Hagensick
 "The testimony of the Lord is sure, making wise the simple"
 Brother Charles Smith
 "The statues of the Lord are right, rejoicing the heart"
 Brother Don Roark
 "The commandment of the Lord is pure, enlightening the eyes"
 Brother Alonzo Jarmon
 "The fear of the Lord is clean, enduring for ever"
 Brother Leidy Ruth
 "The judgments of the Lord are true and righteous altogether"
 Brother Frank Niemczak
- 8:30 "Songs in the Night"

TUESDAY, August 15

Chairman: Brother Adam Miskawitz

- 9:00 Morning Devotions
- 9:15 Discourse Brother J. Burton Brown
 Los Angeles, California
- 10:00 Intermission
- 10:30 Discourse Brother Pantel Hatgis
 New York, N. Y.
- 11:15 Discourse II Peter 1:19 Brother R. J. Krupa
 New York, N. Y.
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Symposium God Revealed by His Lamp
 Justice Brother William Molhoek
 Wisdom Brother Stanley Koszka
 Love Brother I. N. Comparato
 Power Brother Carl Boughton
- 3:15 Intermission
- 3:45 Testimony Meeting Brother Ian Cipperley
 Cleveland, Ohio
- 4:30 Discourse Brother Roy Poland
 Indianapolis, Indiana
- 5:00 Close of Afternoon Session

7:00	Discourse	Brother Lyle Cook Kansas City, Missouri
7:30	Discourse	Brother W. C. Bertsche Cincinnati, Ohio
8:00	"Songs in the Night"	
8:30	Elders' Meeting	

WEDNESDAY, August 16

Chairman: Brother L. W. Zbik

9:00	Morning Devotions	
9:15	Discourse	Brother Arthur Krumpolt New York, N. Y.
9:45	Discourse	Brother Donald Canell Seattle, Washington
10:15	Intermission	
10:45	Convention Business Meeting	
12:00	Close of Morning Session	
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2:00	Testimony Meeting	Brother Weston Thornberg Rockford, Illinois
2:45	Discourse	Brother Andrew Horwood St. John's Newfoundland
3:15	Intermission	
3:45	Discourse	Brother Harry Passios Pittsburgh, Pennsylvania
4:30	Discourse	Brother Ernest G. Wylam Orlando, Florida
5:00	Close of Afternoon Session	
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7:00	Praise Service	
7:15	Baptismal Discourse	Brother Russell Pollock Los Angeles, California
8:00	Immersion Service	

THURSDAY, August 17

Chairman: Brother Owen Kindig

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother Charles Zubowsky
LaSalle, Illinois
- 10:00 Discourse Brother Arthur Newell
Chicago, Illinois
- 10:30 Intermission
- 11:00 Discourse Brother Edmund M. Jezuit
Chicago, Illinois
- 11:45 Greetings to the Convention
- 12:00 Close of Morning Session
-
- 2:00 Praise Service
- 2:15 Symposium "Walking in the Light"
"Walk worthy"—Ephesians 4:1 Brother Theodore Trzeciak
"Walk in Love"—Ephesians 5:2 Brother Clarence Venzke
"Walk as children of light"—Ephesians 5:8
Brother Harry Grable
"Walk circumspectly"—Ephesians 5:15, 16
Brother Everett Murray
- 3:15 Intermission
- 3:45 Discourse Brother J. Y. Mac Aulay
New York, N. Y.
- 4:30 Discourse Brother O. D. Deifer
Allentown, Pennsylvania
- 5:00 Close of Afternoon Session
-
- 7:00 Melodies of Praise
- 7:30 Discourse Brother Walter Blicharz
Detroit, Michigan
- 8:15 Love Feast

LETTERS OF APPRECIATION

Appreciation

"Dear 'Frank and Ernest': I listened to your program, and I am so happy to learn from the Bible that the dead are sleeping and waiting for a resurrection, instead of being in heaven, or a so-called hell. I cannot imagine my father being in heaven. However, I don't believe a God of love would allow any of his creatures to be tormented. I am glad to learn that hell is just the grave."—New York

Truths Made Plain

"Dear Sirs: I would like to receive the booklet 'God and Reason.'"

Your literature, especially *The Dawn*, means a lot to me. I read it over and over again. I was happy to have the articles explaining the mysteries of God. So much of the Bible is plainer to me since I am reading your literature. It explains many questions which have come to me through the years. I thank God for his Word and that he is making his truths known to me."—Iowa

Wants Others to Know

"Dear Bible Students and Christian Friends: It is a great privilege to be able to write to you and let you know that your Bible study literature has revealed the meaning of many subjects of the Bible which were quite hazy in my mind. I managed to get in touch with the Bible Students of New Zealand by clipping off the address from a very old magazine when I was in

the hospital last year. I kept this address in my study room for many months, until I felt the urge to write for the booklets which were advertised. I praise the Lord that he helped me to make this decision. So far, by reading your literature I have found much enlightenment. I have noticed that you will supply free leaflets and tracts in bulk for distribution. I will be very grateful if you can send me a supply to give out to our people in Fiji, who have been blinded by Christendom. May the good Lord bless you all in the service which you are undertaking. With sincere Christian love."—Fiji Islands

Listens Regularly

"Dear 'Frank and Ernest': Would you kindly let me have your booklet, 'When a Man Dies,' as offered on your broadcast last Saturday. I listen regularly to your programmes and do thoroughly enjoy them. They are a great blessing to me. Please continue your most wonderful work. I pray that you will be very richly blessed for bringing such knowledge and happiness to your listeners."—South Africa

Fascinated

Gentlemen: Last night I watched your program in our area. It was the first time I had ever tuned in on this channel. The result was very stimulating, to say the least. Although I am not what you call a religious man, nevertheless my

attention was riveted on every word expressed by the panel. I was fascinated by the description of creation as written in the Bible. Somehow, it had never been explained to me in just that fashion before. It was beautiful. So now I will ask you for the free booklet you promised to send to all of those that would write requesting it."—California

Still Using The Dawn

"Sirs: Many thanks for the efforts of The Dawn Magazine and the 'Frank and Ernest' program through the years. It was through your magazine and radio program that I first came into the truth. God is still using The Dawn as an instrument to draw the few who have an ear to hear. May the Father bless your efforts. Please send me five copies of the booklet entitled 'Faith of Our Fathers.'"—Illinois

Much Aloha

"Dear Sirs: I would greatly appreciate a copy of 'Life After Death.' Much aloha from one who appreciated your wonderful discussion on T.V. on the Hawaiian Network. Thank you."—Hawaii

Used to Persecution

"Dear Christians: I wish to thank you very sincerely for your kindness in sending me The Dawn Magazine all this long time without payment. I now have pleasure in sending you a postal-order to defray expenses. I have received very much comfort from your publications and am able to accept them as truth. Kindly send me your booklets 'A Royal Nation' and 'Israel in Prophecy.' I am now

seventy years of age and in poor health. My wife and family hate the name of Jesus, and they hate to see me reading the Bible or any scriptural literature that comes. However, I have been a student of the Bible for thirty-six years, so am used to persecution. Please accept my love in the Lord, and again, many thanks."—England

Welcome in Home

"Dear Friends: I would like to thank you from the bottom of my heart for all the lovely booklets you have kindly sent to me from time to time. I have spent many happy hours reading them and have passed them on to my friends, who have done likewise. I am still at school studying for my exams, and I don't get any pocket money, so am sorry not to be able to order your wonderful magazine, The Dawn. But if ever you have a spare copy, it will be more than welcome in my home. Yours most gratefully."—England

Enjoys "Show"

"Dear Sirs: I would appreciate it if you sent me all the information you can. I know your program is for grownups, but I enjoy it anyway. I am only ten years old. I think more children should watch your program. I hope your show continues on television all the time. It is very interesting."

Good News

"Gentlemen: Please may I have your booklet mentioned on the radio Sunday, 'God and Reason.' With all the gloom and doom directed at us constantly, it is most encouraging to hear your message of good news."—Texas

SPEAKERS' APPOINTMENTS

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. A visit will be arranged when possible.

SAM BAKER		ADAM MISKAWITZ		Columbus, Ohio	30
Winnipeg, Man.	July 1-3	St. Louis, Mo.	July 16	LEO POST	
Porcupine Plain, Sask.	5,6	St. Petersburg, Fla.	17	Detroit, Mich.	July 1-4
Prince Albert, Sask.	7-9	Orlando, Fla.	19	New London, Conn.	16
Steep Creek, Sask.	10	Miami, Fla.	20	ALBERT SHEPPELBAUM	
Tarnopol, Sask.	12, 13	Jacksonville, Fla.	22, 23	Boston, Mass.	July 2
St. Brieux, Sask.	14, 15	Charlotte, N. C.	25	New London, Conn.	3
Tarnopol, Sask.	16	Knoxville, Tenn.	26	Rutherford, N. J.	5
Middle Lake, Sask.	17	New Albany, Ind.	27	Pittsburgh, Pa.	6
Saskatoon, Sask.	19	Piqua, Ohio	28	Columbus, Ohio	7
Luseland, Sask.	21-23	Indianapolis, Ind.	30	Muncie, Ind.	9
Havre, Mont.	25, 26	HARRY PASSIOS		C. A. SMITH	
Laramie, Wyo.	30	Detroit, Mich.	July 1-4	Allentown, Pa.	July 16
Bosler, Wyo.	31	E. K. PENROSE		STEPHEN SURACI	
OTIS R. BARRALL		Los Angeles, Calif.	July 1-4	Wallingford, Conn.	July 9
Sayville, N. Y.	July 9	San Diego, Calif.	9	H. J. TIEMEYER	
G. M. JEUCK		Yuma, Ariz.	10	Baltimore, Md.	July 16
Hartford, Conn.	July 16	Phoenix, Ariz.	11	Philadelphia, Pa.	16
A. H. KRUMPOLT		Tucson, Ariz.	12	F. S. WASSMANN	
York, Pa.	July 16	Carlsbad, N. Mex.	14	Detroit, Mich.	July 1-4
R. J. KRUPA		Lamesa, Tex.	16	C. R. WEIDA	
Detroit, Mich.	July 1-4	Weatherford, Tex.	17	Detroit, Mich.	July 1-4
New Haven, Conn.	23	Fort Worth, Tex.	18	Catawissa, Pa.	9
Waterbury, Conn.	23	San Antonio, Tex.	20	W. N. WOODWORTH	
J. Y. MACAULAY		Houston, Tex.	21	Detroit, Mich.	July 1-4
Pottstown, Pa.	July 23	Lake Charles, La.	23	JOSEPH FENCHAK, JR.	
		Memphis, Tenn.	25	Connellsville, Pa.	July 2
		Nashville, Tenn.	26	Pittsburgh, Pa.	30
		Cincinnati, Ohio	27	RALPH GAUNT	
				Saginaw, Mich.	July 23

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO		I. N. COMPARATO		JOSEPH FENCHAK, JR.	
Pittsburgh, Pa.	July 9	Buffalo, N. Y.	July 30	Connellsville, Pa.	July 2
WALTER Blicharz		FRED J. DARROW		Pittsburgh, Pa.	30
Buffalo, N. Y.	July 30	Covina, Calif.	July 23	RALPH GAUNT	
J. BURTON BROWN		L. P. DAVIS, JR.		Saginaw, Mich.	July 23
San Diego, Calif.	July 16	Tehachapi, Calif.	July 9		

CARL HAGENSICK
Wausau, Wis. July 16

G. HOMER HAMLIN
Antioch, Calif. July 16

GEORGE O. JEUCK
St. Petersburg, Fla. July 9

DANIEL KAZIAK
Chatham, Ont. July 16

OWEN KINDIG
Detroit, Mich. July 1-4

HENRY KWOLEK
London, Ont. July 9

D. J. MOREHOUSE
Grand Rapids, Mich.
(Lafayette St.) July 16

ARTHUR NEWELL
Beloit, Wis. July 16

FRANK NIEMCZAK
Adrian, Mich. July 16

H. W. OSTRANDER
Chico, Calif. July 23

GILBERT L. RICE
Riverside, Calif. July 16
Ontario, Calif. 16

NORMAN F. RICE
Santa Ana, Calif. July 9

RICHARD SURACI
Detroit, Mich. July 1-4

GEORGE TABAC
Saginaw, Mich. July 16

IRWIN WYSOCKI
Duquesne, Pa. July 16

Make Your Reservation Now

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Ind.

August 12-17

(Reservation forms, pages 63 and 64)

ARE THE DEAD ALIVE?

To be discussed by

"FRANK AND ERNEST"

KAYO—1150 kc.—10:30 A.M.

Sunday, July 16

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

AUGUST TOPIC: On Sunday, August 20, "Frank and Ernest" will discuss the topic, "Awakening the Sleepers in Hell." This is a subject of vital interest to all, and should be widely advertised. Attractive folders will be available for this purpose, and will be provided free to any who would like to distribute them. Order in any quantity desired. Mail your request to The Dawn, East Rutherford, New Jersey. 07073

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

NEW BRUNSWICK, N. J., July 1, 2—Drew University, Madison, N. J. Mrs. Kenneth Rawson, 60 Jersey Ave., Edison, N. J.

WINNIPEG, MAN., July 1-3—Seven Oaks Masonic Hall, 310 Leila Ave. Mr. Barry Kuly, Box 6, Grop 9, R.R.1, Winnipeg, Man.

***DETROIT, MICH., July 1-4**—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Walter Blicharz, 19300 Braille.

***LOS ANGELES, CALIF., July 1-4**—Convention Auditorium, 2936 W. Eighth St., near Vermont. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

MINNEAPOLIS, MINN., July 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PORCUPINE PLAIN, SASK., July 5, 6—Legion Hall. Mrs. Steve Svab, Box 357.

PRINCE ALBERT, SASK., July 7-9—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 13th St. E.

CLEVELAND, OHIO, July 16—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley,

1539 Genessee Rd.

MINNEAPOLIS, MINN., July 16—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., July 23—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

BUFFALO, N. Y., July 30—YWCA, Kenmore and Delaware Ave. Mr. Stanley Koszka, 670 Union Road.

DETROIT, MICH., July 30—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braille.

PORTLAND, OREG., July 30—Mrs. C. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

SILLOAM, TEX., Aug. 11-13—Mrs. E. D. Westfall, Route One, Box 142, Dublin, Tex.

JACKSON, MICH., Sept. 2-4

NEW YORK, N. Y., Sept. 2-4

SEATTLE, WASH., Sept. 2-4

ANTIOCH, CALIF., Sept. 23, 24

"FRANK AND ERNEST" BEING BROADCAST IN SURINAM

"Francisco y Ernesto", the Spanish version of "Frank and Ernest", is now being broadcast over Radio Surinam. The station is located in Paramaribo, the capital of Surinam, formerly Dutch Guiana. Radio Surinam broadcasts our programs every Tuesday at 8:15 p.m., to its more than 350,000 people. Not only does the station completely cover Surinam, but excellent reception is reported in Guiana (formerly British Guiana), French Guiana, East Venezuela, Northern Brazil, and many islands of the West Indies.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 12—August 17, 1967

Put an X in each day's square for which you will require lodging:

Aug. 11	Aug. 12	Aug. 13	Aug. 14	Aug. 15	Aug. 16	Aug. 17
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Each night of lodging will provide meals as follows:

August 11 Lodging and breakfast

August 12-August 16: Lunch, supper, lodging, breakfast

August 17: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation and the address to which the confirmation is to be sent:

Name:

Number and Street:

City, State, and Zip code:

Names of all of the other persons included in this reservation:
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given.

RATES

The charge for the whole period from lodging August 11 through lodging on August 17 (breakfast on Friday, August 18 not included) will be:

Twin bedded Room, per person:

Adults: \$42.00

Children: (2 to 7 years) \$22.80

Children: (7 to 19 years) \$31.50

Single Room: Adults only, \$49.00

Breakfast on Friday morning, August 18, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Forest Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.50 per day

Children: (2 to 7 years), \$3.55 per day

Children: (7 to 19 years), \$5.00 per day

Single Room: Adults only, \$7.50 per day

The minimum charge is for one night's lodging and three meals, except as noted under August 11 and August 17 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 11. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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BLOOMINGTON, INDIANA**

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