

The Dawn

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Table of Contents

HIGHLIGHTS OF DAWN	
Why Not Live Forever?	2
INTERNATIONAL	
BIBLE STUDY LESSONS	
Celebration Justice	16
Renewing the Covenant	18
Building for the Future	20
A Kingdom Divided	22
CHRISTIAN LIFE AND DOCTRINE	
Times and Signs Series—Part 4	
The Treading Down of Jerusalem	24
The Revelation of Jesus Christ	42
ENCOURAGING LETTERS	56
VOICES FROM THE PAST	
The Pearl of Great Price	61
"FRANK AND ERNEST"	
Radio Schedule	34
BIBLE ANSWERS	
Television Schedule	36
OBITUARIES	63
SPEAKERS' APPOINTMENTS	63
CONVENTIONS	64

Highlights of Dawn

Many years ago, the late Mr. Norman Woodworth, then editor of The Dawn magazine, gave a public address on this subject, in Williamsburg, Pennsylvania.

This is what he said:

“The subject of life and death is one of great interest to all of us. Naturally, we want to live as long as we can, that is, if conditions are favorable. Medical science is assuring us that not too long hence it will be usual for people to live a hundred or one hundred-fifty years. But these predictions, optimistic as they may seem, are very conservative when compared with the promises in the Word of God, which assure us that it is God’s provision for man to live forever!”

Why Not Live Forever?

THIS title will not seem startling at all to those who believe in the Bible. It has been the belief and hope of Christians all down through the centuries to enjoy everlasting life. Every friend of the Bible knows it contains countless such promises. Many of these are associated with the hope of enjoying everlasting life in a heavenly realm; but our topic has to do in particular with living forever as human beings right here on this earth.

When God created our first parents, he had that very purpose in mind, and made every provision whereby his plan for everlasting life would be, not only a possibility, but would be carried out perfectly. It was God’s design in the creation of our first parents that they should multiply and fill the earth, and subdue it. He planted a garden, eastward

in Eden, for their home. It was to serve as a model, so to speak, of what the entire planet could be, and would be, under the dominion of its king. And man was given that dominion.—Gen. 1:26; 2:8

In that garden was every provision to sustain human life—not for three score years and ten; not until men would be old enough to receive Social Security, and gradually fade away; not the one hundred-fifty years medical scientists predict—but forever! The reason humanity has not yet experienced this divine purpose of the Creator is because our first parents transgressed God's law.

The provision of everlasting life was dependent upon obedience, and how necessary a provision that was. God told our first parents that if they disobeyed by partaking of the forbidden fruit, they would die. "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17) When Adam and his wife both ate of that fruit in disobedience to God, then the sentence fell upon them. God said to them, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) And then later, after their expulsion from paradise, we find God issuing an order preventing our first parents from returning to the garden. The purpose for this preventative measure was stated in the words: "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." (vs. 22) This indicates clearly that God had indeed made every provision whereby man could live forever. The only reason he has been deprived of everlasting life is because he has transgressed God's law.

And no wonder, in view of this, that man fights the very idea of death. Any man or woman in a normal state of mind will do almost anything to keep from dying. God constituted man at his creation so he would have this desire—this determination to live—even under abnormal conditions. With one's body wracked with pain, and old age making one decrepit and lame, and half-dying, still we want to live. You have heard of the case of the elderly lady who became

seriously ill so that she was sure she would die. A physician came and prescribed for her once more, and this time it seemed as though he had hit upon the right medicine. She took it and recovered. A week or so later he came to see how she was getting along, and she was so thankful to be cured. She was still in bed, of course, with no prospect of relief from rheumatism, blindness, or deafness, but still thankful for being alive. She said to the doctor, "My good doctor, if it had not been for you, I would be in heaven now!"

In the minds of the vast majority of even professed Christians, heaven is only an alternative place to go when they cannot possibly stay here on earth any longer. God created man with the will to live, and because he wants to live he has been an easy prey to the deceptions of Satan on this very subject. Satan approached Mother Eve through the Serpent. He asked her about the punishment for sin: "Was it true that God had said they would die if they partook of the forbidden fruit?" She answered, "Yes, that is true. That is just what God said." And then Satan uttered his lie: "Thou shalt not surely die." In the Apostle Paul's letter to Timothy he tells us that Eve was deceived.—1 Tim. 2:14

How was Eve deceived? She listened to Satan's lie because she wanted to believe that even though she sinned, she would not die. She fell an easy victim to that deception. And, likewise, practically the entire human race has fallen prey to that great lie told by Satan when he denied the truth of God. Undoubtedly, Eve thought that she would continue to live as a human being somehow. But when our first parents did die, and the whole human race began to die, in order to make good his lie, Satan began to foist upon the minds of men and women the idea that death is merely a door into another room—a gateway to another experience or phase of life. And that idea has permeated all the heathen religions of the world. It is the basis of the reincarnation theory; it is even the basis of the equally false idea of

inherent immortality; it is the basis of all the 'no-death' theories. This concept is believed throughout the Christian world, and is very often thus stated: "There is no death." That is just what Satan said: "Thou shalt not surely die." And even in this twentieth century, the professed followers of Christ still echo the same philosophy—that there is no death. And why? Because no one wants to die. It is more pleasant to think death is not a reality.

But death is a reality. The Bible tells us that "the wages of sin is death." (Rom. 6:23) Death is the absence of life. We read, "The living know that they shall die: but the dead know not anything." (Eccles. 9:5) This applies to the wicked dead; and this applies to the righteous dead. The dead know not anything. The great hope of everlasting life held out to us in the Bible is based only on the promises of God to restore life by raising the dead. The Apostle Paul emphasized the importance of this as the **only** hope of life after death, when he said, "If there be no resurrection of the dead . . . then [even] they also which are fallen asleep in Christ are perished."—I Cor. 15:12-18

Now, all who study the Word of God believe the hope of life set forth in the Scriptures is based on the redemptive work of Jesus. And that is indeed true! It is through Jesus that the hope of life becomes a reality. Paul tells us, "Jesus Christ . . . hath brought **life** and **immortality** to light through the Gospel." (II Tim. 1:10) Why did the apostle use these two words, 'life' and 'immortality'? Adam and his progeny could have lived forever, but they were not given immortality. The life Adam and his progeny could have enjoyed forever (and for which another opportunity to enjoy will yet be given) is based upon a provision which continues life. As an example, we think back to Adam as the starting point where provision for everlasting human life was made, by his partaking of the trees of the Garden. If Adam could have continued to eat from the trees of the Garden of Eden, he could have lived as long as he fed on them. But he would

not have had immortality.

When Jesus came, he brought life and immortality to light through the Gospel. Now, what does that mean? What is the Gospel? These are questions which seem very simple to answer, but I dare say, if you went out on the streets of any city, or into the churches, and asked people what is their understanding of the Gospel of Christ, you would get as many different answers as the number of people you asked. Some would say, "I do not really know."

The word gospel simply means 'good news', or 'glad tidings'. One use of this word was when the angels proclaimed the birth of Jesus to the shepherds, saying, "Fear not: for, behold, I bring you good tidings [good news, the Gospel] of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!" (Luke 2:10,11) That was, indeed, good news, glad tidings! But it was not the first time the glad tidings concerning a savior had been announced. Paul tells us that God "preached before the Gospel unto Abraham" (Gal. 3:8), nearly 4,000 years before the angels announced it to the shepherds! And what was that Gospel preached to Abraham? Paul tells us it was the wonderful promise God made to him that "in thee shall all nations be blessed." That was the original, clear statement of the Gospel—the Gospel of Christ. The seed promised to Abraham was Christ.

Throughout the Old Testament we find a restatement of that same glorious theme of the Gospel. It was repeated in one form or another by every one of God's holy prophets. And always associated with it was the fact that **all** the families of the earth will be blessed! As the theme developed throughout the Old Testament it became associated with the idea of a kingdom or government that God would establish upon the earth as an agency by which these blessings would be dispensed to the people. For instance, we read of Christ's kingdom in Isaiah 9:7, where we are told that "of

the increase of his government and peace there shall be no end." It will continue to operate until all the families of the earth are reached and blessed.

These blessings will come through the seed of Abraham. This is the Gospel. The wideness of that Gospel was reiterated and reemphasized again when Jesus was born. In all the centuries of the past, the message had not narrowed in its scope. So when the time came for the seed to be born, the angel said, "Unto you is born this day!" The only difference between the messages of the prophets and the angels was that the prophets had said he **would** come; and the angels said he **had** come—now he was born! A great step forward had been taken in the plan of God. "For unto you is born this day in the city of David, a Savior, which is Christ the Lord!" Surely glad tidings of great joy shall be unto **all** people, even as the original promise pertained to the blessing of **all** the families of the earth!

Luke, in Acts, chapter three, again brings to our attention the wonderful Gospel as it was preached to Abraham. Here we are told of a miracle performed by Peter and John, shortly after Pentecost. A man who had never been able to walk was healed. Those Pharisees and others antagonistic to the apostles at that time were very curious about this miracle, and wanted to know just how this healing came about. Peter was glad to explain to them that this man had been healed because of his faith in Jesus of Nazareth, whom they had crucified.

But he was quick to add that the crucifixion of Jesus was not in any sense a miscarriage of the divine plan, but was, indeed, a part of the divine plan for the blessing of **all** the families of the earth. Jesus had died as the Redeemer and the Savior of the entire world. Then Peter told the people that God had raised his Son from the dead, and that it was through his name, and through the power of his name, that this man had been healed. This same Jesus, he added, had gone away into heaven, and was to return. The heavens

would retain him "until the times of restitution of all things." Notice the harmony of expression with the other wonderful promises in the Bible's testimony. The angel said "all people;" Peter said "all things." (Acts 3:19-21) What did he mean?

The miracle he had just performed partially illustrated his lesson. Similarly one of the many prophets who testified concerning the times of restitution had written: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing!" (Isa. 35:5,6) The healing of the lame man was merely an example of how this prophecy was to be fulfilled when Jesus returned to set up his wonderful kingdom.

Peter continues: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days [the coming times of restitution]. Ye [the Jewish people] are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." In other words, Peter is saying, "If you want to know what God meant when he preached the Gospel to Abraham, saying, In thee and thy seed shall all the families of the earth be blessed, Jesus, whom God raised from the dead, is to return, and there is to be a time of restitution of all things." He explained that this was what God meant when he made his promise to Abraham.

The account in Acts goes on to say, "They spoke unto the people, the priests, and the captain of the Temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection of the dead." (Acts 4:1,2) What made them most angry was his insistence that the resurrection of the dead would come through Jesus, whom they had crucified. They had rejected Jesus, the promised seed of Abraham through whom all the

families of the earth were to be blessed.

Paul confirmed that Jesus was the promised seed. He said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Toward the end of the chapter, Paul revealed another mystery of the Gospel. He said, "As many of you as have been baptized into Christ have put on Christ, . . . and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—vss. 27, 29

What was the promise? It was that through the seed of Abraham all the families of the earth would be blessed. And Paul stated that if you are a true Christian, you are part of that seed through which all the families of the earth will be blessed. Why did Paul say the seed was only "one," if all the followers of Jesus are to be part of that seed? It is because the Scriptures show this seed is looked upon by God as one. Paul uses the illustration of a human body to clarify this idea. The head of the body represents Jesus, and the other parts of the body represent his followers, those who have been baptized into him. He said, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (I Cor. 12:12) Christ is the head; the church is his body; and this constitutes the one seed through which all the families of the earth shall be blessed.

And that explains why the blessing of all the families of the earth could not begin at Jesus' first advent. The work of this Gospel Age is the selection from the world of those who would be associated with Jesus in the work of blessing. In order to share in that extraordinary privilege, each and every one of these must be thoroughly tested and proven. They must be willing, as Jesus was, to lay down their lives faithfully. Indeed, Jesus invited them to take up their cross and follow him into death.

Paul speaks of this as being 'baptized' into his death.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3) The Scriptures also represent these followers of Jesus as being “beheaded” in order to become a part of his body, accepting his headship. They are described as following the Lamb who was led to the slaughter. They must die with Jesus, proving their worthiness to live and reign with him.—Rev. 20:4; Isa. 53:7; I Cor. 11:1; Rev. 2:10

Remember the wonderful promise Jesus made to his disciples the night before he was crucified? He said, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2,3) The Bible reveals that in the Father’s house there **are** many mansions, many dwelling places, many planes of life. On the earth there are many forms of life, beginning with the lowly shellfish on up to man, the king upon the earth. And the Bible tells us about other heavenly, spiritual spheres of life which are above man. The Scriptures say that man was made “a little lower than the angels” (Ps. 8:5), which implies that angels were created a little higher than man. Beyond that, the Bible speaks of principalities and powers. Yes, there are many mansions or planes of beings.

But Jesus said he was going away to prepare a special place for his faithful footstep followers. None of the mansions already in existence were adequate for his church, for those who will become his “bride.” (Rev. 22:17) He promised us, “I will come again, and receive you unto myself; that where I am, there you may be also!”

When Jesus was raised from the dead, he was indeed highly exalted “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the

head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:20-23) The promise is that we shall be like him, and see him as he is, and be with him where he is! Paul admonishes us to, "by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Rom. 2:7) Remember how it was said that Jesus brought life and immortality to light through the Gospel? It was through his interpretation and carrying out of the Gospel arrangement planned by God that he brought to light the glorious hope of immortality for the church. And, as well, he brought to light the hope that is held out in the Word of God for the whole world of mankind to be restored to life here upon the earth during the times of restitution of all things.

And so, those who are faithful unto death shall receive a crown of life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Yes, the hope of the church is to be exalted to immortality with Jesus in the resurrection. The difference between everlasting life, **sustained** continuously, and immortality, is that immortality is indestructible life. **It does not depend upon any outward provision to sustain it.** This kind of life is possessed by the great Creator himself, and originally only by him. It was given to Jesus at his resurrection, and is promised to all his body members at their resurrection.

From Jesus' first advent until today, it has been the work of God through the proclamation of the Gospel, to search out those from the various nations (Rev. 5:9) who would be willing to walk in the narrow way. Only a few have been willing. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) It has already taken more than nineteen centuries to find that "little flock" (Luke 12:32), to whom it would be the Father's good pleasure to give the kingdom.

Eventually this work will be accomplished, and following

its completion the blessings of everlasting life will be made available for all the families of the earth. This is brought to our attention in a very wonderful way in I Corinthians 15. It is in this chapter that Paul wrote about the resurrection of the dead. That work will be so complete that Christ “must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” (vss. 25,26) First Paul tells about the resurrection of the church—those who will experience a change of nature in the resurrection. He says, “As we have borne the image of the earthy, we shall also bear the image of the heavenly.”—vs. 49

Then he gives us the time sequence in the outworking of this glorious plan of God. “When this corruptible shall have put on incorruption, and this mortal shall have put on immortality [after all this class has experienced this remarkable change in the resurrection, and the church or kingdom class is complete in glory, honor, and immortality], then shall be brought to pass the saying that is written, Death is swallowed up in victory.” When the church is exalted to immortality, when the work of this age in the plan of God is complete, then will follow the time when God will bring to pass all his other promises—those awe-inspiring promises, the meaning of which are summed up in that one expression, “Death is swallowed up in victory!”

That Scripture is a quotation from Isaiah 25:8. These Messianic promises, hope-inspiring Gospel promises of the Old Testament, are associated with the thought of a kingdom or government that will be established in the hands of Jesus and his church, who received the promise of living and reigning with Christ in the kingdom. In the Old Testament this kingdom is beautifully illustrated by a mountain—the mountain of the LORD. (vss. 6,7) It is the LORD’S kingdom.

Beginning with King David, the seat of the divinely appointed government of Israel was in Mount Zion in Jerusalem. The term ‘mountain of the LORD’ instantly

conjures up in our minds the idea of a divine government. And so the prophecies show this future kingdom of the LORD, illustrated by Mount Zion, is to hold sway over the whole earth. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) It is written that "in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And he will, in this mountain, swallow up death in victory!—Isa. 25:6-8

When the times of restitution get under way, there are so many things that will need to be changed! Even words in our languages will become obsolete. Run down the column of a dictionary under just one letter, and notice how many words are associated directly or indirectly with sickness, death, and dying. Nearly half the dictionary will be gone when the times of restitution have completed their work! The Prophet Isaiah says, "The inhabitant shall not say, I am sick." Isn't that wonderful! When you meet a friend on the street, that is just about the first thing you ask them: "Well, how are you today?" Ill health, and the death of relatives and friends are major interests in the lives of everyone. But the Prophet Isaiah says that in the day of Christ's kingdom, such concerns will vanish away. Eventually it will be needless to ask someone how they are, because all will be abundantly alive and well!

The very last book of the Bible gives us various pictures of the kingdom, summing up just what that kingdom will do for the people. In the twenty-first chapter the kingdom is illustrated as a new heaven and a new earth, under which "the tabernacle of God" will be with men, thus indicating that God's favor will once more be upon the people. (vs. 3) "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." (vs. 4) The whole human race will be offered

the wonderful provisions made for living forever! Then, one of the most significant statements in the entire Word of God is made: "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."—vs. 5

Most of the messages in the Book of Revelation were communicated to John by angels. But when we come to this final statement, God did not entrust that important message to an angel—he delivered it himself! We read, "He that sat upon the throne said . . ." We have to go back to the fourth chapter of Revelation to discover who is the one sitting upon the throne. And there we find a most sublime picture of the Creator of the universe sitting upon his throne, surrounded with glory. It was he who said, "Write: for these words are true and faithful." And the words were: there shall be no more death! that God will wipe away tears from their eyes; there shall be no more pain, for the former things shall pass away!

Why not live forever? Thank God, the whole world will be given just such an opportunity! □



Weekly Prayer Meeting Texts

OCTOBER 2—Forgetting those things which are behind.—Philippians 3:13 (Z. '04-23 Hymn 8)

OCTOBER 9—Why are ye fearful, O ye of little faith?—Matthew 8:26 (Z. '04-60 Hymn 6)

OCTOBER 16—He maketh the storm a calm.—Psalm 107:20 (Z. '04-60 Hymn 351)

OCTOBER 23—Whomsoever will be chief among you, let him be your servant.—Matthew 20:27 (Z. '04-140 Hymn 277)

OCTOBER 30—No man can serve two masters.—Matthew 6:24 (Z. '01-55 Hymn 13)

A Preview of the Kingdom

CLOSE YOUR EYES FOR A MOMENT to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. — Revelation 21:4

—Excerpt from
“The Divine Plan of the Ages”



International Bible Study Lessons

LESSON FOR OCTOBER 5

Celebration Justice

KEY VERSE: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you."—*Leviticus 25:10*

SELECTED SCRIPTURE: *Leviticus 25:8-12, 25-28, 39-42*

THE Jubilee was intended to be a very special time in Israel. It was to be celebrated every fiftieth year, and was announced by the blowing of trumpets on the Day of Atonement. It was designed to be a remedy for those evils of inequity which, as a result of the fall, seem to accompany human society. Under this arrangement the land was not to be sown, the vineyards or orchards dressed, and that which produced of itself was not to be gathered in the Jubilee Year, but was to be left for the poor and the strangers in the land.

Another feature of the Jubilee involved the return of acquired land and the release of slaves. Originally the Israelites had a portion of the Promised Land divided to each family by lot. This portion of the land they held as their personal stewardship granted by God, and they were not to dispose of it on any permanent basis. Hence, an Israelite could part with his estate but for a term of years

only; when the Jubilee Year arrived, the land again reverted to its original owner.

The freeing of those who had become slaves was another important part of the Jubilee. This periodic emancipation seemed to apply to every class of Jewish servants—to those who had sold themselves because they had become too poor to provide for their families; to those who had been taken and sold to satisfy a debt; and, in some cases, those who had been sold into servitude for committing a crime.

The Law of Israel, in principle, was a prototype of the greater law which will serve the entire world of mankind during the times of restitution. And how beautifully this feature of the Jewish Law depicts the very essence of the restitution work. Under its kingdom function, mankind will be lifted out of bondage to the Adversary, the great oppressor, and made free from slavery to sin and death.

Then, being restored to righteousness and perfection, the people of the world again will receive back in their possession that which was granted by God in the beginning, but was lost—everlasting life and dominion over the earth.

Restitution is a truth of such magnitude that it defies description; but it is not visionary, it is the theme-song of the entire Bible! Peter said it was “spoken by the mouth of all his [God’s] holy prophets since the world began.”—Acts 3:21

Moses recorded God’s promise to Abraham that through his seed all the families of the earth are to be blessed. Moses also foretold that God would raise up a Prophet like unto him, only greater, and that this prophet would give life to the people. Peter quotes this prophecy and applies its full import to the work of restitution which would follow the second advent of Christ.

David foretold the coming kingdom of righteousness and described the abundance of its blessings.

Isaiah told of the time when death would be swallowed up in victory, and when God would wipe away tears from off all faces.

Jeremiah described the great change that will come in human

experience, that men and women will no longer die because of inherited sins and weaknesses. The people will not then say, “The fathers have eaten the sour grape, and the children’s teeth are set on edge.”—Jer. 31:29

Ezekiel assures us that both Jews and Gentiles shall be restored to life, returning to their “former estate.”—Ezek. 16: 53-63

Daniel describes the permanence of Messiah’s kingdom, and says that those who “sleep in the dust of the earth shall awake.”—Dan. 2:44; 12:2

Hosea assures us that God will plague death until its prisoners are released, and that death itself will be destroyed.—Hos. 13:14

Job was one of God’s holy prophets. His whole life’s experience was a portrayal of God’s dealings with the human race. Job was a faithful servant of God, but divine wisdom permitted affliction to come upon him just as God has allowed evil to afflict the entire human race. But finally God intervened on behalf of Job; his health was restored, and blessings of wealth, etc., similar to those he lost, were restored to him.

Restitution—oh, what a Jubilee that will be! □

Renewing the Covenant

KEY VERSE: "The LORD our God will we serve, and his voice we will obey."—*Joshua 24:24*

SELECTED SCRIPTURE: *Joshua 24:1, 14-24*

THESE were the parting words of Joshua to the children of Israel when he was an old man and ready to die. "Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the Law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD." (vss. 25, 26)

Thus the people renewed their covenant with the LORD, and, in the words of our text, affirmed their determination to listen to Jehovah, the true and living God, and to obey his voice.

Honored indeed are all those who are privileged to hear the voice of God speaking to them in tones which betoken his favor and blessing. In the instance of our text, the nation of Israel heard God's voice through Joshua, and at other times through other prophets.

While God spoke to Israel as a nation through the prophets in olden times, he spoke more

directly to individuals. But whether the voice of God is heard by individuals in special messages, or by groups through the medium of his servants, the purpose of the messages is practically always the same. It is not to satisfy curiosity, but to invite cooperation in the outworking of his plans and purposes. Thus, while it is a blessed experience to hear the voice of God, it involves personal responsibility, for it means that to the extent of the call or invitation, one is required to devote himself unreservedly to the task at hand.

But how may we know that we have heard the voice of God? Amidst all the confusion of religious thought how are we to know that what we have accepted as truth is in reality the voice of God, and that in obeying that voice we are fulfilling the divine will? This is a question of vital concern to all of us, but a question, nevertheless which we should be able to answer to our satisfaction, else we are left in a condition of partial doubt and uncertainty. We say that we

have the truth, but how do we know?

There are many lines of approach to this question. We know we have heard the voice of God because what we have heard is in harmony with the entire Bible. It is also in harmony with what we should expect the character of God to be—infinite justice, wisdom, power, and above all, love. It is also in harmony with all known historical facts and with our own experiences and observations. In short, what we have accepted as the voice of God, the voice of truth, leaves no unanswered questions or problems. It does not tell us that there is no such thing as sickness, when we know there is. It does not tell us that there is no death, when we know that people are dying all around us.

There is still another manner in which we can assure ourselves that we have heard the voice of God, and that is upon the basis of his unchangeableness. The Scriptures tell us that God changes not; that in him there is "no shadow of turning." (James 1:17; Mal. 3:6) This being true, it means that the divine purpose as revealed through God's prophets of old is still God's purpose. This in turn, means that if we have heard the voice of God, we have heard the same things

which that voice made known through the prophets. True, the working out of God's plan may vary in detail from age to age, but not the plan itself.

Have we heard and appreciated the great fundamental facts of truth: ransom and restitution; the high calling; the blessing of all the families of the earth? If so, we have heard the voice of God.

There are many incidentals of truth which are good in themselves, and many of which are understandable by those not enlightened by the voice of God. Even a natural-minded man or woman can appreciate to a large extent the value of kindness, mercy, and self-control, as well as other manifestations of righteousness. Those who believe in eternal torture for the wicked may adhere to high principles of righteousness in their daily living. But moral and devotional teachings are only the surface truths of the Bible, and no matter how valuable they may be to us from the standpoint of righteous standards, apart from the theme-song of God's love for and intention to bless all nations, they do not constitute his voice of revelation.

If we have heard God speak, these great fundamental facts of truth, let us, like Joshua, confirm our covenant of obedience to God's voice. □

Building for the Future

KEY VERSE: "*Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.*"—II Samuel 7:16

SELECTED SCRIPTURE: II Samuel 7:4-16

GOD'S dealings with ancient Israel were largely typical of "good things to come" (Heb. 10:1)—that is, the substance of which they were but the illustrations. So the 'house' of the LORD—first the Tabernacle and later the Temple—represented, for this present age and the ages to come, a spiritual arrangement through which the people of God worship, serve, and find fellowship with him.

The typical house of the LORD was the center of Israel's worship, while Jerusalem was the seat of their government in civil affairs. Since the Temple was in Jerusalem, we are presented with a double symbolism, emphasizing that the Christ, Head and body, inherits the high position of honor in the divine government that is to rule all nations.

There is a living interest associated with the characters and scenes of God's ancient people, Israel. The Temple and its ar-

rangements played a very important part in their national life. It was the meeting place between them and their God. The religious rites and ceremonies, as well as the reading of the Law, were carried on within its gates. Israel's priesthood, as representatives of God, there offered the sacrifices of the people according to their Law. Pilgrimages were made to the Temple yearly from all parts of the land. Not only the people of Israel, but people from other countries, were free to enter its gates and perform their ceremonies and bring their offerings to the God of Israel, under the direction of its priesthood.

There were three temples in Jewish history. These were all constructed on practically the same location, and were in existence at successive points of time. Since all three temples were destroyed, it is obvious that our text does not refer to these physical buildings, but rather to

what they typically represented in the everlasting development of God's arrangements. Solomon's Temple was the first to be built and it was the most magnificent. The Queen of Sheba had heard much about it and the wisdom of Solomon who constructed it. She declared, "The half was not told me."—I Kings 10:7; II Chron. 9:6

The materials for this Temple were collected during the reign of David, but he was not permitted to build it because he had been a man of war. (I Chron. 28:3) Solomon's reign was a peaceful one, so Solomon began to build the house of the LORD in the fourth year of his reign.

The LORD so arranged in the building of this Temple that Solomon had materials in abundance, as well as workmen skilled in all manner of gold, silver, ivory, precious stones, and wood. The timbers and stones were so finished at the quarries that the Temple was brought together without the sound of a hammer.

In all this the LORD was using the Temple as a type of the greater temple, the church, of which Christ is the Head. Its construction has been in progress during this Gospel Age. By and by the true temple will be in readiness and the glory of the LORD will fill the house. Then

the new dispensation, having been ushered in, the work of the new age will begin. The trials, chiselings, and polishings of the church, represented in the type by the preparation of the materials, will then have been a thing of the past. Then the church will be complete and ready for the glorious work of the kingdom.

With reference to this the Revelator writes, "I saw no [literal] temple therein: for the LORD God Almighty and the Lamb are the temple of it." (Rev. 21:22) In other words, what served in the type—the literal Temple being the meeting place between God and man through Israel's priesthood—will be fulfilled in antitype on a much grander scale. All mankind, the restitution class of earth, will be blessed by and through The Christ. This is God's arrangement, and it is in this sense that God will have a permanent house in which he will abide—The Christ in glory. "Know ye not that ye are the temple of God?"—I Cor. 3:16

When the temple of God will be complete in the heavens, and Jesus, the rightful king of David's house shall establish his government of peace, the increase of which there will be no end, then the prophecy of our text shall have been fulfilled to David. □

A Kingdom Divided

KEY VERSE: "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever."—*I Kings 12:7*

SELECTED SCRIPTURE: *I Kings 12:13-17, 20, 26-29*

THESE words were good advice given to King Rehoboam, the son of Solomon, after he succeeded his father to the throne of Israel. Representatives of the people had come to the king asking to be relieved of some of the heavy taxes that Solomon had imposed upon them.

Rehoboam put off making a decision for three days, to consult with his advisors to consider the politically expedient thing to do. First, he met with the older men who had been trusted advisors of his father. Their counsel was that a wise and just ruler should consider himself a servant of the people—that if he had their interest at heart, and listened to their requests, and treated them well, then he would have the support of his subjects, and they, in turn, would serve him well as long as he ruled.

Unfortunately for Rehoboam, as it turned out, he also had as advisors young men with whom he had grown up. These ill-informed and inexperienced

youths believed that to be an effective ruler a king should be ruthless, high-handed, and dictatorial, keeping the people in subjection with heavy burdens to bear. Heeding their advice, this is what is recorded as the king's reply when the people returned for his answer to their request: "The king answered the people roughly, and forsook the old men's counsel that they gave him; and spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions." (vss. 13, 14) **Ah, bad advice!** Advice which nearly destroyed the king! Speaking to Rehoboam face to face, all but two tribes withdrew their support, rebelling against him, and sought out his brother, Jeroboam, to rule over them.

Rehoboam, in retaliation, assembled a large army from Judah and Benjamin, two tribes over which he still ruled, to re-

claim his authority over the ten tribes that withdrew. But before he struck, the LORD, through the Prophet Shemaiah, told the king and his army to lay down their arms, saying it was his purpose that Israel should be divided. And thus it remained until their respective captivities centuries later.

In contrast with the general spirit and motive of earthly rulers and concurring with the advice that Rehoboam did not heed, Jesus said, "Whosoever will be chief among you, let him be your servant." He continued, saying of himself, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:27,28

The word 'minister' has the same import as the word 'serve'. He did not come into the world to have servants, and to get all he could in return for using a small amount of his own energy. He came not from any selfish motive whatever, but to serve others—to do good. As he himself testified, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) This he did in harmony with the Father's plan.

We do not understand, however, that our Lord refused to have anyone serve him. He accepted service from others. The thought

is that he came to render a service, not that he might be served; and in order that he might carry out his purpose it was necessary for him to become a servant. Had there been no need for that service, we cannot think that the Lord would have humbled himself and taken the bondsman's form, or have undergone the severe trials of his earthly existence. But he came to render a service that was necessary to the well-being, happiness, yea, the very life of the entire human family.

Our Lord, when he takes his great power to reign, will not have the same motive as have many of the rulers of the present time—merely to assume power for his own glory, and for vaunting himself. He will, indeed, have great power and authority, but it will be in harmony with what the Heavenly Father has arranged. It will be a manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be the real rulers of the world; for the messianic kingdom will cease when the world shall be able to take care of itself.

The Lord's kingdom, we see, will be very different from any other ever instituted! □

Christian Life and Doctrine

TIMES AND SIGNS SERIES

PART 4

The Treading Down of Jerusalem

*“Jerusalem shall be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled.”*

Luke 21:24

JESUS' prophecy concerning the treading down of Jerusalem was part of his answer to the disciples' question, "What shall be the sign of thy coming [Greek, 'presence'], and of the end of the world [age]?" (Matt. 24:3) It implies that when the time came that Jerusalem would no longer be trodden down by the Gentiles, the end of the age would be here, and the second presence of the Messiah would be a reality. This, then, is a 'sign' of vital importance to every student of prophecy. It is reasonable to conclude, we think, that in this prophecy the city of Jerusalem is used by Jesus as a symbol of the national polity of Israel. Jerusalem was the capital city of Israel, and would, therefore, properly stand for the nation, even as national capitals do today.

Toward the close of Jesus' ministry he said to the religious rulers of Israel, and through them to the nation, "O Jerusalem, Jerusalem, thou that killest the prophets,

and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” (Matt. 23:37,38) Certainly the literal city of Jerusalem had never killed the prophets; but the people did who represented the nation of Israel. We believe that Jesus spoke in this same representative sense in his prophecy concerning Jerusalem being trodden down by the Gentiles until the times of the Gentiles were fulfilled.

Jesus’ expression, trodden down, is evidently a reference to the fact that Israel, at the time of his first advent, was not a free, but a subject nation, and had been for hundreds of years. The nation lost its national independence in 606 B.C., when its last king, Zedekiah, was overthrown by Nebuchadnezzar and the people taken captive to Babylon. Seventy years after this, under a decree issued by King Cyrus of the Medo-Persian Empire, the people were permitted to return to Israel, although still subject to Gentile authority.

The Medo-Persian Empire fell before the rising power of the Greeks, and the Grecian Empire, in turn, later came under the domination of the Romans; while Israel continued to be subject to each of these Gentile powers, and at the time of Jesus was being trodden down by Rome. In his prophecy, Jesus took note of this, and foretold that it would continue until the times of the Gentiles were fulfilled.

A Fixed Time

The Greek text indicates that the times of the Gentiles were to be a fixed time, not an indefinite period, and the Scriptures reveal clearly just how long this fixed time was to be. This information comes to light in a prophecy pertaining to God’s dealings with Israel, for in re-

ality, while it is spoken of as the times of the Gentiles, it is actually a period of punishment upon Israel—punishment in the loss of national independence.

Through Moses, God entered into a covenant with Israel in which he promised to protect and bless the nation commensurate with their fidelity to him. The people were warned by God of the disciplinary punishments which would come upon them if disobedient; and, in the event that they did not learn their lesson from these, and continued in their wayward course, a more drastic and long-lasting punishment was prophesied. This is recorded in Leviticus 26:18, 21, 24, 28. We quote from verses 12, 14, 16-18:

“I will walk among you, and will be your God, and ye shall be my people; . . . but if ye will not hearken unto me, and will not do all these commandments, . . . I will set my face against you and ye shall be slain before your enemies: they that hate you shall reign over you. . . . And ye shall sow your seed in vain for your enemies shall eat it. . . . If ye will not yet for all this hearken unto me, then will I punish you seven times more [further] for your sins.”

This prophecy was stated with a degree of finality which makes it apparent that the ‘seven times more’ was to be a lasting and final punishment upon Israel that would come upon the nation because their sins had come to the full. It was to this situation that the Prophet Ezekiel evidently referred when he said to Israel’s last king, Zedekiah, “Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

In order to understand the significance of this

prophecy we must realize that Israel's kings reigned as the representatives of God. Referring to the divine rulership of that nation through him, and his successors, David said in prayer to his God, "Thine is the kingdom, O LORD, and thou art exalted as head above all." (I Chron. 29:11) This arrangement was typical of the real messianic kingdom which is later to be established in the hands of Christ.

It was this typical kingdom which came to an end with the overthrow of Zedekiah. It there ceased to function. It was overthrown until the antitypical kingdom should take its place, or until, as the Prophet Ezekiel stated it, "he come whose right it is." This, unquestionably, is a reference to Christ. And, since it was with Zedekiah's overthrow that Israel's long and final period of punishment began, it must be from this point that the prophetic "seven times" began to count—that long period during which Jerusalem would be trodden down by the Gentiles.

Further Confirmation

It was Nebuchadnezzar and his armies that overthrew Israel's last king, Zedekiah, and took the people captive to Babylon. Daniel, who was among these captives, became one of God's outstanding holy prophets while serving in the Babylonish government, and was used by the LORD to focus attention on the great development which occurred in the divine plan when King Zedekiah of Israel was overthrown. In the LORD'S providence, this development is brought to light in connection with a dream given to Nebuchadnezzar, and recorded in Daniel 2:28-45. When the king awoke from his sleep he could not remember his dream, but he had been frightened by it, and sought the help of "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" to recall his dream for him and to give the interpretation. (Dan. 2:2) These could give him no help. It was then arranged that Daniel should be

given an opportunity to try.

With the LORD'S help, Daniel was able to relate the king's dream to him, together with its interpretation. This was the dream in which Nebuchadnezzar saw a human-like image having a head of gold, breast and arms of silver, trunk and thighs of brass, and legs of iron. The feet and toes of this image were made of iron and clay. In his dream the king saw a stone cut out of the mountain without hands, which smote the image on its feet. Then the image fell, was ground to powder and blown away. The stone which smote the image grew until it became a great mountain that filled the whole earth.

In his interpretation of the dream, Daniel said to Nebuchadnezzar, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." —vss. 37, 38

Here is a remarkable statement. It indicates that now, beginning with Nebuchadnezzar, whatever authority God chose to exercise in the affairs of men, it would be through Gentile rulers rather than the typical kingdom of Israel, which Nebuchadnezzar himself had overthrown. Daniel explained further that Babylon would have successors, three in number, as represented by the silver, brass, and iron of the image. These are easily identified historically as Medo-Persia, Greece, and Rome. It was in the days of the Roman Empire that Paul wrote, "The powers that be are ordained of God." —Rom. 13:1

Let us not conclude from this, however, that God blessed the rulerships of these successive empires, or that he sanctioned everything they did. It is simply that throughout the centuries God permitted them to maintain a

semblance of law and order in that part of the world in which he was dealing with the chosen ones whom he was preparing to be associated with Christ when the time came for him to establish the kingdom. --I Tim. 2:1,2

The Interpretation

Gentile nations had existed in the earth from the dawn of history. Powerful among these were Egypt, Assyria, Syria, and Babylon. Under Nebuchadnezzar, Babylon had become supreme, conquering that last island of resistance which was Israel. Even so, the Medes and Persians were threatening, and finally overthrew Babylon. It is clear, then, that the image Nebuchadnezzar saw in his dream did not represent the mere fact that Gentile nations were now to exist, for this would have been no special change in the status of the world's governments.

Much more than this was involved in the symbolism of Nebuchadnezzar's image, as Daniel reveals in his interpretation. "The God of heaven hath given thee a kingdom," Daniel said to the king, and added, "Thou art this head of gold." (vss. 37,38) In other words, the head of gold pictured the fact that the God of heaven had given Nebuchadnezzar a kingdom. This was a new development. God's typical kingdom of Israel was overthrown, and now he had given dominion to a Gentile king. Here, obviously, must be the beginning of the 'times of the Gentiles'.

Surely this was a strange situation. Beginning with Israel's exodus from Egypt, no Gentile ruler had for long been permitted to oppress this chosen people of God. Pharaoh and his hosts were destroyed in the Red Sea; and many other signal victories had been scored over various Gentile rulers and armies. True, for brief periods God had permitted Gentile nations to oppress his people as chastisement; but when they repented, and called to their God for help, they were delivered.

Doubtless the Gentile nations generally knew of the dangers involved in attacking Israel. But now the king of Babylon had overthrown Israel's ruler, and taken the people captive. Instead of himself being severely punished for this, or even destroyed, the God of Israel had said through one of his prophets, "The God of heaven hath given thee a kingdom. . . . Thou art this head of gold."

Not long after this Nebuchadnezzar said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4:30) For this show of pride the LORD removed the kingdom temporarily from Nebuchadnezzar. The record reads, "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." — Dan. 4:31, 32

When the king had been properly humbled his reason returned, and he extolled the God of heaven, and, as he said, "I was established in my kingdom, and excellent majesty was added unto me." (vss. 33-37) This experience served to further impress Nebuchadnezzar with the fact that Israel's God, the God of heaven, was taking notice of his behavior, and interfering with his conduct when it pleased him to do so. This, in turn, would more firmly convince him that Jehovah had indeed given him a kingdom.

The Prophet Daniel became highly placed in the government of Babylon, and when it was overthrown he maintained his exalted position under the Medo-Persian rulers. Under these circumstances it would seem highly

probable that Cyrus, for example, and his successors, would be impressed with the fact that Israel's God was in some manner overruling in their affairs. Cyrus, in fact, announced, "The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah." — Ezra 1:2

How true, then, was Daniel's prophecy to Nebuchadnezzar, "After thee shall arise another," to whom the statement would apply, "The God of heaven hath given thee a kingdom." (Dan. 2:39,37) The Bible does not fill in the record of more than four centuries just prior to the first advent of Jesus. However, during that time the Greeks gained power and overthrew the Medo-Persian Empire, and then came the powerful Roman Empire, to which Israel was subject when Jesus came.

Thus we have the succession pictured by the gold (Babylon); the silver (Medo-Persia) (Dan. 8:20); the brass (Greece) (Dan. 8:21); and the iron (Rome). The intent of Daniel's prophecy is that the same fact would apply to all these; namely, that the God of heaven would give them a kingdom. Indeed, as we have seen, Paul wrote that Rome had been ordained, or, as the marginal translation states, 'ordered', by God.

Actually, the symbology of Nebuchadnezzar's image did not end with the legs of iron. There were also the feet and toes of iron and clay. This pictures a weakening and dividing of the Roman Empire, which we also know to be historically exactly what happened. The idea of divine rulership through the Roman Empire would continue on down to the various divisions of Rome. We should expect, of course, that this concept of government would, with the passing of centuries, become grossly distorted, and it did. It was this ideology that was once so much hailed in Europe as the "divine right of kings."

Thus, briefly, we have traced the times of the

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INDIANA			TEXAS		
Hammond	WJOB 1230	8:30 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Pearsall	KVWG 1280	9:15 a.m.
KANSAS			VIRGINIA		
Goodland	KLOE 730	8:15 a.m.	Richmond	WGGM 1410	7:45 a.m.
KENTUCKY			WASHINGTON		
Bowling Green	WLBJ 1410	8:00 a.m.	Clarkston	KCLK 1430	10:00 a.m.
Winchester	WHRS	10:30 a.m.	Everett	KWYZ 1230	9:30 a.m.
MARYLAND			Spokane	KUDY 1280	9:45 a.m.
Baltimore	WCBM 68	6:45 a.m.	Tacoma	KAMT 1360	7:30 a.m.
MAINE			Yakima	KUTI 980	6:45 a.m.
Portland	WDSC-FM 106.3	9:45 a.m.	WISCONSIN		
MICHIGAN			Milwaukee	WNOV 85.6	7:00 a.m.
Pontiac	WPON 146;	6:00 a.m.	WYOMING		
Pontiac	WPON 1460	10:00 p.m.	Cheyenne	KSHY 1370	10:15 a.m.
			Sheridan	KWYO 1410	12:00 noon

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

U.S. BROADCASTS—Spanish Language

ARIZONA
 Nogales KFBR 1340 9:00 a.m.

FLORIDA
 Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
 Wetaskuin CJOI 7:45 a.m.
 Lethbridge CJOC 7:15 a.m.

BRITISH COLUMBIA
 Castlegar CKQR 8:45 a.m.
 Duncan CKAY 9:00 a.m.
 Duncan CKAY 7:30 p.m.
 Grand Forks CKGF 9:00 a.m.
 Penticton CIGV 10:15 p.m.

LABRADOR
 Churchill Falls CFLC-FM 97.9 7:15 a.m.

MANITOBA
 Winnipeg CKJS 9:00 a.m.

NEWFOUNDLAND
 Corner Brook CFCB 570 7:15 a.m.
 Deer Lake CFDL-FM 97.9 7:15 a.m.
 Goose Bay CFLN 1230 7:15 a.m.
 Pt. au Choix CFNW 790 7:15 a.m.
 Pt. aux Basques CFGN 1230 7:15 a.m.
 St. Andrews CFCV-FM 97.7 7:15 a.m.
 St. Anthony CFNN-FM 97.9 7:15 a.m.
 Stephenville CFSX 910 7:15 a.m.
 Wabush CFLW 1340 7:15 a.m.

NORTHWEST TERRITORIES
 Yellowknife CJCD 9:00 a.m.

ONTARIO
 Hamilton CKOC 7:00 a.m.
 Leamington CHYR 5:00 p.m.
 St. Thomas CHLO 10:45 a.m.

QUEBEC
 Montreal CFMB 5:15 p.m.

SASKATCHEWAN
 Prince Albert CKBI 900 7:30 a.m.
 Weyburn CFSL 1190 7:15 a.m.

YUKON
 Whitehorse CKRW 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
 Radio Caroline (Tues.) KHZ962 8:45 p.m.

BRITISH WEST INDIES
 Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
 Colombo Radio Sri Lanka (Sat.) 7:15 p.m.

HONG KONG
 Radio Villa Verde (Fri.) 6:00 p.m.

ITALY (Italian)
 Europa Radio Milano
 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria
 MHZ 102 (Fri.) 5:30 p.m.
 Radio Corleone Centrale
 FM-88-500 FM92 11:00 a.m.

MEXICO (Spanish)
 Mazatlan XECQ 8:30 a.m.

NEW ZEALAND
 Dunedin 4XD 11:15 a.m.
 Whakatane IXX 6:45 a.m.

NIGERIA
 Radio Africa (Wed.) 8:00 p.m.

PANAMA
 Panama City HOQ 1250 10:30 a.m.

PHILIPPINES
 Manila (Sat.) DWXX 1026KH2 7:15 p.m.

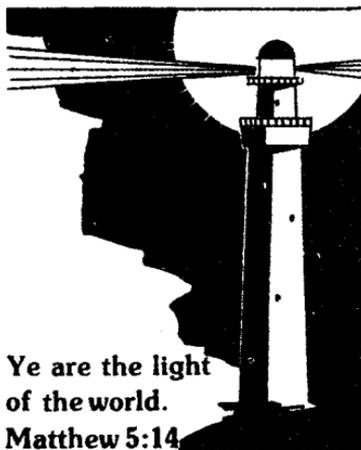
SOUTH AFRICA
 Joubert Park (Thurs.)
 SWAZI Music Radio 1400 &
 shortwave 49 & 60 9:00 p.m.

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

TONGA
 Nuku' Alofa (Mon.) 10:15 a.m.

URUGUAY (Spanish)
 Montevideo (Sun.) 9:15 a.m.
 Radio El Espectador 810

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



Ye are the light
 of the world.
 Matthew 5:14

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret we are unable to furnish the day and time of many of the broadcasts for the following stations:

CALIFORNIA Chico (Sun.)	KMPN-5	8:30 p.m.	MICHIGAN Ann Arbor (Sun.)	WIHT-31	12:00 noon
FLORIDA Miami Jacksonville	WKID Channel 17		MISSISSIPPI Jackson	WAPT	
GEORGIA Albany (Sun.) Atlanta	WTSG-31 WATL	9:30 a.m.	MISSOURI Springfield	KOLR	
ILLINOIS Champaign- Springfield	WBHW		NEW MEXICO Roswell	KSWs	
IOWA Cedar Rapids Mt. Vernon- Lisbon (Every weekday)	KTS-13 WMVL Cable	7:00 a.m.	NORTH CAROLINA Hickory	WHKY	
			OHIO Dayton	WHIO	
			TEXAS Lubbock	KCBD	
			WEST VIRGINIA Logan (Mon.)	Channel 12	
	GUAM (Sun.)		KUAM		9:00 a.m.

SATELLITE CABLE BROADCASTS



EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV program in forty-three states and Puerto Rico, at 9:00 a.m. Eastern Standard Time, 8:00 a.m. Central Standard Time, 7:00 a.m. Rocky Mountain Standard Time, and 6:00 a.m. Pacific Standard Time.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** programs in your city. We are sure you and your family will find these programs inspiring and faith strengthening, well worth watching. **If you own a satellite dish**, the Bible programs can be seen on SATCOM F3, TRANSPONDER-6, at the same times listed above. □

(Continued from Page 31)

Gentiles down through the centuries to our day. Now it is but proper to ask if the Scriptures give us the exact length of this period. They do; for since, as we have seen, the period of the times of the Gentiles was designed by God as one of punishment upon his typical people, Israel, the prophetic measurement of their period of punishment would be the measuring rod for which we are looking. Already we have discovered that this was to be a period of "seven times."—Lev. 26:18, 21, 24, 28

The "time" here referred to is the Jewish year of 360 days, and seven such "times" would therefore be 2,520 days. But these are symbolic, not literal times. Israel had periods of punishment exceeding seven literal years. Through the Prophet Ezekiel, the LORD gives us the key to a proper understanding of prophetic time. He said to Ezekiel, "I have appointed thee each day for a year."—Ezek. 4:6

Considering a day as symbolic of a year, the prophetic seven times, or 2,520 days, would therefore be this number of years. Reliable secular history reveals that Zedekiah was overthrown, and Israel destroyed as a nation, in 606 B.C. Counting 2,520 years from 606 B.C. brings us to A.D. 1914. We all know that the year 1914 was one of the outstanding turning points in history, but let us examine what occurred then, and since, in the light of the prophecies pertaining to and associated with the times of the Gentiles.

Nation Reborn

First, let us recall the words of our text, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." If the times of the Gentiles were fulfilled in 1914, we should see evidence of a changed status of the Jewish people since then; and we do! As a rule, the time measurements of the Bible point out merely the **beginning** of events to which they apply, not the completion

of those events, so we should not expect too much to occur in the one year of 1914.

The First World War started in 1914. It was a destructive war, as are all wars, but out of that struggle came a change of attitude on the part of some of the great powers toward the Jewish people. There was the Balfour Declaration, later implemented by the League of Nations, declaring the right of the Jewish people to build a national home for themselves in Palestine, the land that was promised to their fathers by God.

So far as human wisdom can determine, it would appear that had it not been for the World War and the conditions it brought about, this official declaration of the right of the Jewish people to a home in the Promised Land would never have been made. The Jewish people were quick to follow up this advantage, although many difficulties arose, some of which have not yet been overcome.

It seems that the British had made commitments to the Arabs which were in conflict with promises made to the Jewish people. This eventually led to the issuance of the ill-famed British White Paper denying all further right of Jews to seek a homeland in Palestine. There came also the bitter persecution of the Jewish people by the Nazi German government under Hitler. This, in turn, made it imperative for them to seek refuge in another land, and, of course, their hearts turned toward the Holy Land.

The situation became more and more tense as underground warfare increased against the Arabs. Finally the British withdrew their army of protection from Palestine, and soon the Arabs were defeated by the Israelites, and the State of Israel was formed. In quick succession, one after another of the great powers recognized this new state or nation, and in due course it became a member of the United Nations.

While there were many years of controversy and conflict involved, it was the First World War, beginning in 1914, which set up the circumstances, put the wheels in motion, and finally led to the establishment of Israel once more as an independent nation, no longer a vassal to other nations. True, conditions are much different in Israel now from what they were in ancient times. All nations are differently constituted than they were when Nebuchadnezzar was given dominion under the whole heaven by the God of heaven.

The point is that in the world of nations today, Israel has a part—a free part. She has her ambassadors in the world's capitals; and most of the other nations have their ambassadors in Israel. Instead of being trodden down as a vassal nation, she is recognized as a free nation among nations. To be sure, Israel is a small nation, and she does not yet possess all the Promised Land. It is also true that Israel could easily be crushed as a nation. But these details do not mitigate against the fact that officially she is no longer trodden down by the Gentiles. She is struggling to improve her position, even as other nations are doing, but Israel is not subject to other nations.

Thus, when we recognize that Jesus, in his prophecy pertaining to Jerusalem and the times of the Gentiles, was not referring to the buildings and walls of the ancient city, but to the nation symbolized by that ancient capital, it becomes evident that the times of the Gentiles **are now** fulfilled. Since Jesus made this prophecy in answer to the disciples' question concerning the sign of his second presence and the end of the age, it means that in this marvelous development we have positive proof that he has returned, and is even now preparing to set up his kingdom!

Divine Right of Kings

And there is another and equally revealing aspect

of Jesus' prophecy concerning the times of the Gentiles. We have noted in considerable detail that the human-like image which Nebuchadnezzar saw in his dream did not represent simply the existence of Gentile nations, but more particularly the fact that God had granted a lease of power, or authority, to a certain line of Gentile kingdoms, beginning with Babylon. This was to be true of the empires pictured in turn by the gold, the silver, the brass, and the iron of the image. It was also to be true as foreshadowed by the feet and toes of the image, consisting of iron mixed with clay.

We have already noted that the divisions of the old Roman Empire were pictured by the toes of the image, and these were still in existence at the outbreak of the First World War. The various European countries involved in this picture still exist, but with few and unimportant exceptions, their governments have changed. Among the powerful of these were Russia, Germany, Italy, and Austria. Prior to the First World War these ruled by hereditary ruling houses, the offshoots of the old Roman Empire. They claimed that God had authorized them to rule, and he had.

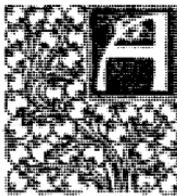
But this authorization was to continue only until the end of the times of the Gentiles. If, then, the times of the Gentiles ended in 1914, we should expect to see changes in this old Roman Empire setup. And certainly we do. No one today thinks of any country in Europe as a segment of the Roman Empire. Italy, the very seat of the ancient Roman Empire, is now a republic.

Nor does the divine right of kings concept of government any longer exist, except, perhaps, in the wishful thinking of a few, petty, dethroned kings. Nor is anyone recommending a return to this form of government as a solution to the world's problems. That which was established by divine decree and expressed by Daniel to Nebuchadnezzar when he said, "The God of heaven hath given thee a king-

dom," has been destroyed.

The prophecy states that when the stone smote the image the gold, the silver, the brass, and the iron were broken to pieces "together." (Dan. 2:35) The empires involved in this prophecy each fell separately, not 'together'. That they would fall 'together' suggests that there would be something common to all of them, which would continue throughout the entire times of the Gentiles, and not be destroyed until the 'stone' smote the image on its feet. We believe that this was the mandate, "The God of heaven hath given thee a kingdom." And now this has ended.

This, in turn, would mean, Daniel explains, that "in the days of these kings [represented by the toes of the image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44) This indicates that regardless of the ebb and flow of world conditions today, in which peace is promised today, and war threatened tomorrow, the meaning of all the chaotic years since 1914 is that the God of heaven is setting aside human rulership in preparation for the kingdom of the Messiah—that kingdom which eventually will establish God's will in the earth, even as it is now in heaven. For that kingdom may we continue to pray! □



**ND an highway shall be there, and a way,
and it shall be called the way of holiness; the
unclean shall not pass over it; but it shall be
for those: the wayfaring men, though fools,
shall not err therein.
Isaiah 35:8**

Christian Life and Doctrine

A study of the last book of the Bible is sometimes considered with reluctance because of the many symbols and picture-language used in the expression of its message.

But even a limited understanding of its pages reveals a most wonderful perspective of the projected history of two ages!

Revelation's description of things to come has given a sense of time and direction to the people of God down through the dark, and otherwise perplexing, years of the Gospel Age—even unto our day. And, in climax, it focuses upon the grand spectacle of the Millennial Age, and its victorious accomplishment of restoring truth and righteousness in the earth, which is a source of great hope!

The Revelation of Jesus Christ

REVELATION is the last book of the Bible. It is often called the Apocalypse, which is its title in the Greek language. It appears in the **King James Translation** as "The Revelation of Saint John the Divine," meaning that it was written by the Apostle John. However, in the very opening sentence of the book, John describes what he is about to write as "The Revelation of Jesus Christ."—Rev. 1:1

Then the apostle adds, "which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." The Greek expression here translated 'signified', literally means 'told in signs'. In other words,

the important lessons of this closing book of the Bible are set forth in sign language, or symbolisms.

Beginning with the fourth verse of the opening chapter, John addresses the "seven churches which are in Asia." It is believed by church historians that John was at that time regarded as an important spiritual guide in these churches. However, just as other writings of the various apostles, while addressed in the first instances to certain churches, or perhaps to individuals, have applied to the church as a whole throughout the entire Gospel Age, so it is with the Book of Revelation.

It is reasonable to believe, we think, that the seven churches in Asia, to which John addresses the book, are representative, or symbolic, of the church during seven epochs of its development. However, while there is certain descriptive matter applying to each of these churches which would not apply to the others, God's promises of his care over his people, and of their future reward, if faithful, which are made to each church, are certainly applicable to all.

The seven churches of Asia Minor designated as the original recipients of this wonderful message of Revelation, are those at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. In John's day there was a group or congregation of believers in each of these places; but in the LORD'S providence he used the circumstances associated with each of them as the basis for lessons to the church of the entire Gospel Age.

As we have noted, John introduced the subject matter of the book as the revelation of Jesus Christ, and in the opening chapter considerable information is given concerning Jesus, whose revelation John presents. He is presented as the "faithful witness, and the first begotten of the dead, and the prince of the kings of the earth."—Rev. 1:5

Jesus, after his resurrection, announced, "All power is given unto me in heaven and in earth." (Matt. 28:18) It was



this highly exalted and powerful Son of God who had died for the sins of the world and had been resurrected from the dead, who addressed John on the Isle of Patmos. John gives us the setting, as follows: "I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." — Rev. 1:12-18

In the last verse of the chapter, Jesus himself explains that the seven candlesticks were the seven churches of Asia, symbolic, as we have seen, of the entire church. The seven stars which he held in his right hand represented, he explains, the angels or messengers to these seven churches. Thus, through these messengers, Jesus has spoken to the church throughout the age. His promises to the "overcomers" in the church are wonderful. We quote some of them:

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."—Rev. 2:17

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:20, 21

"Behold, I stand at the door and knock: if any man hear my voice, and open the door,



I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:20,21

The Throne Scene

Immediately after these messages of counsel, warning, and promise to the seven churches, John sees what he identifies as a “throne set in heaven.” It consists of a highly symbolic description of the glory of God, the Father, in which four “beasts,” or, more properly, according to the Greek text, ‘living creatures’, and “four and twenty elders,” acclaim him, saying, “Holy, holy, holy, LORD God Almighty.”—Rev. 4:8

The fifth chapter gives a highly symbolical presentation of Jesus as the “Lamb” of God who was found worthy to open a “book” which was held in the right hand of the LORD, Jehovah, depicted in the throne scene of the previous chapter. The same living creatures, and the same four and twenty elders who acclaim the glory of God in the previous chapter, sing the praises of the Lamb in this chapter. Joining with them in their song of praise are “angels, . . . ten thousand times ten thousand, and thousands of thousands.” Their acclamation is: “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 forever and ever.”—Rev. 5:12,13

To recapitulate briefly, the opening chapter of this marvelous book is concerned mostly with introducing the one, even Jesus, who is the real author of the book. It shows him standing amidst the candlesticks, which he identifies as the seven churches, or the one complete church. In this symbolism we see Jesus fulfilling his promise to his

disciples, "Lo, I am with you alway, even unto the end of the world [Greek, 'age']."—Matt. 28:20

Then—in chapters two and three—are Jesus' messages to the seven churches, which to some extent are progressive in nature, first promising that he would come quickly, and then, "Behold, I stand at the door, and knock." (Rev. 3:20) Thus this personal return of the Master is shown to be different from his presence with the church throughout the age, as symbolized by his standing amidst the candlesticks.

Chapters four and five, as we have seen, present first Jehovah, and then Jesus, in their glory, with Jesus as the Lamb which had been slain presented as the one found worthy to open the book which was held in the right hand of Jehovah. The Lamb symbolism very beautifully and forcibly emphasizes the fact that Jesus' worthiness to be the great executor of the divine plan, as it was contained in the book, was because he was willing to lay down his life as the Redeemer of the world.

The "Lamb" and the "Beast"

Beginning with chapter six, the Book of Revelation gives a mixed picture of faithfulness and apostasy in a struggle between the forces of righteousness and unrighteousness. In this great struggle, the Lamb is seen to lead the forces of righteousness, while the forces which oppose God are dominated by a 'beast'. There are variations of this beast. In one picture it is spotted like a leopard, and in another it is a scarlet colored beast. There is also an image of the beast.

But to get the general theme of the drama depicted in the book, it is enough to think of it from the standpoint of mighty forces following, on the one side, the Lamb, and on the other side, the beast. The Lamb is seen opening the seven seals of the book which he took from the right hand of him that sat upon the throne. When he opened the first

seal, a "white horse" appeared, "and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer [he conquered', **Sinaitic Ms.**]."—Rev. 6:2

When the "second seal" is opened, a "red horse" appears, and power is given "to him that sat thereon to take peace from the earth." (vs. 4) With the opening of the third seal, a "black horse" appears, "and he that sat on him had a pair of balances in his hand." (vs. 5) When the "fourth seal" is opened there appears a "pale horse: and his name that sat on him was Death, and hell followed with him."—vs. 8

Much has been written concerning the Four Horsemen of the Apocalypse, much of it misapplied to struggles between nations and would-be world conquerors. Actually, however, the Book of Revelation is not concerned with worldly kingdoms and empires except as they become linked with the affairs of God's professed people. So, while we shall not go into detail, these four horses and their horsemen are symbolic of activities and developments within the ranks of those who, throughout the age, took the name of Christ as their banner, beginning with the white horse, symbolical of the purity of the Early Church.

Chapter six continues to narrate what happens as the seals are opened. When the sixth is opened, there is a great "earthquake." In future articles, when we discuss the symbolisms of the Bible, we will find that the LORD uses an earthquake to illustrate the shakings and upheavals which we call revolutions. Much happens as a result of the earthquake which occurs when the sixth seal is opened. Verse seventeen of the chapter identifies these occurrences as belonging to the "day" of the LORD'S "wrath."

This expression identifies the time of the events as being in the end of the age. The day of the LORD'S wrath, or vengeance, is shown by many prophecies to be a period of time immediately following our Lord's return, its purpose

being to set aside the "kingdoms of this world" preparatory to the manifestation of the messianic kingdom.—Rev. 11:15

A remarkable picture is presented to us in chapter seven. The time is still within the day of the LORD'S wrath. Great social upheavals are taking place, but restraining influences are revealed. "Four winds" are held back by "angels" standing on the "four corners of the earth." It is a dramatic setting. Literally, four mighty winds converging from the four points of the compass would create a powerful whirlwind, which would be destructive to everything in its path.

These winds are symbolic of certain elements of the trouble throughout the world incident to the day of God's wrath, but they are shown as being held back. The reason given for this is that the work of God in sealing his own servants in their foreheads might be completed. This reveals the great importance God attaches to his own people in these closing days of what Paul describes as "this present evil world."—Gal. 1:4

These "servants of God" are shown in the chapter as being 144,000 in number, divided equally among twelve symbolic tribes of Israel. These are the Gospel Age sons of God. In the beginning of the age, nearly all who qualified for this special position in the plan of God were, by nature, Israelites. John wrote concerning Jesus that "he came unto his own, and his own received him not. But as many as received him, to them gave he power [margin, 'the right' or 'privilege'] to become sons of God."—John 1:11, 12

But there were not enough of these to make up God's foreordained number, so God "at the first did visit the Gentiles to take out of them a people for his name." (Acts 15:13-17) These also become sons of God, but they come into this arrangement under the provisions made in the royal promises to Israel. They are the wild "olive branches" which, when grafted into the Abrahamic promises, become "natural branches," so are shown in this Revelation picture as being spiritual Israelites.—Rom. 11:17-29

The picture clearly shows that the last of these are called from the world through the power of the Gospel and "sealed" in their "foreheads"—that is, given an understanding of God's plan and will for them—during the closing scenes of the age, after the day of vengeance has already begun. In fact, the severest of the trouble upon the world is shown to be held back until this work is accomplished. It is marvelous to realize that the LORD employs such mighty forces on behalf of a few of his little ones. No wonder Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Trumpets

The first verse of chapter eight records the opening of the "seventh" and last "seal." Then "seven angels" appear, and to these are given "seven trumpets." They are not, of course, literal trumpets. Generally speaking, trumpets are used in the Bible to symbolize messages which God designs to have delivered. That is the picture given us in connection with these seven trumpets.

We will not attempt to go into detail concerning the nature of these various messages which are symbolized by the seven trumpets. Suffice it to call attention briefly to the fact that in connection with the "voice" or trumpet of the seventh angel, "when he shall begin to sound, the mystery of God should be finished." (Rev. 10:7) In verses eight and nine of this tenth chapter, this "finished mystery" of God is likened to a "little book," which, when it is eaten is sweet as honey in the mouth, but "shall make thy belly bitter."

It is believed by many, and evidently correctly so, that this little book symbolizes the great truth of the divine plan which the LORD has unfolded to his people in these last days. This truth is indeed sweet, but when it is assimilated, and acted upon, it leads to ostracism, and frequently to persecution.

Another development which takes place during the sounding of the seventh angel is recorded in chapter eleven, verse fifteen: "The kingdoms of this world are become the kingdoms of our LORD, and of his Christ; and he shall reign forever and ever." And then, in the seventeenth and eighteenth verses, we are given a brief description of some of the results of Jesus' exercise of God's power and authority both in preparation for the kingdom, and during the kingdom, from its beginning to its close. We quote: "We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

The Antichrist Beast

Chapter thirteen describes the "beast" with "seven heads and ten horns." Concerning this beast the record states: "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb."—vss. 7, 8

In verse one of chapter fourteen, the Lamb is seen "standing on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." These are the sealed ones of the seventh chapter. By contrast, those who come under the domination of the beast are shown to receive a "mark" in their right hands, or in their foreheads.—Rev. 13:16, 17

Thus we have brought before us these two opposing forces. On the one side are the Lamb and those who are with him; on the other, the beast, and those who have its

slave marks in their hands or foreheads. It would require a book to analyze all the symbols which are used to describe the struggle which takes place between these two—Christ and Antichrist.

As the scene develops, another symbolism is introduced; namely, a "city," or we might better say, two cities. One is called "Babylon." It is an unholy city which reigns over the kings of the earth, and commits "fornication" with them. The other is the "holy city, new Jerusalem, coming down from God out of heaven."—Rev. 21:2

The unholy city, Babylon, without doubt symbolizes the apostate church. Her fornication was in the fact that she allied herself with civil governments. It was while this union was a dominating factor throughout Europe that this combination was represented by the beast. But even after this, the woman, the false church, is shown sitting on the scarlet colored beast.—Rev. 17:1-18

But, according to this seventeenth chapter, it is this very beast which finally destroys her. In this chapter, the beast which destroys the "woman" also makes war with the Lamb. This might well indicate that the apostate church is destroyed, and the true followers of the Master persecuted, by agencies bent on destroying all religion.

But, contrary to the picture given us in chapter thirteen, where the beast is shown to overcome the saints, now the Lamb overcomes the beast, and it goes into "perdition." Chapters sixteen to nineteen reveal in detail the complete destruction of all the Antichrist forces of unrighteousness, including the "harlot woman," the "beast," the "image of the beast," and the "false prophet."

Then, beginning with chapter twenty, is portrayed the glorious triumph of the Lamb, and those who are associated with him! In the nineteenth chapter, these associates of the Lamb are shown as becoming the "bride" of the Lamb, in contrast with the harlotry of the woman who committed fornication with the kings of the earth.

Standing sponsor for every attack against Christ and his true church throughout the age has been "that old serpent, which is the Devil, and Satan," and in these opening verses of chapter twenty, he is shown to be "bound" by an "angel" which comes down from heaven. Then, we see the resurrection of those who were "beheaded for the witness of Jesus, and for the Word of God," and "they lived and reigned with Christ a thousand years."—Rev. 20:4

But not alone are those who reign with the Lamb, as his bride, blessed in this glorious triumph of righteousness, for all the dead are raised to participate in the blessings of the kingdom. Other "books" are opened for them—not that 'little book' which is so sweet to the saints now—but books which will contain the will of God for the people of the kingdom age. They are judged by the things written in those books; that is, their trial will be upon the basis of the will of God which the open books reveal. Those who pass the tests will have their names enrolled in the "book of life," which will also then be opened for the world.

New Heaven and a New Earth"

The twenty-first chapter presents another picture of the same kingdom age. Verse one tells of a "new heaven and a new earth." These are symbols of the two phases of Christ's kingdom—the spiritual and the human. "And there was no more sea." The sea symbolizes the restless, discontented masses of mankind, struggling for their real and fancied rights, particularly during the closing scenes of the age. But with the establishment of Christ's kingdom they will find peace and security, so there will be no more sea.

Then John sees the "holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." There is no mistaking the meaning of this symbolism, for verses nine and ten explain it. Here we are told that the new Jerusalem is the "bride, the Lamb's

wife"; in other words, those whom we previously saw with the Lamb on Mount Zion.

The glorious result of the coming of this holy city is revealed in verses four and five—no more pain and death; tears wiped away; and all things made new. As we learned from the opening book of the Bible, because of sin, God sentenced mankind to death and withdrew his favor from them. But now, as verse three reveals, God again dwells with the people, and through the agencies of Christ's kingdom, the sin-cursed and dying race become his people, with the result that "there shall be no more death."

Chapter twenty-two presents still another picture of the thousand-year reign of Christ. Here the kingdom is symbolized as "the throne of God and of the Lamb." Proceeding out of this throne is a "pure river of water of life, clear as crystal." "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."—vss. 1, 2

In the opening chapters of the Bible, we saw man driven from Eden, and flaming swords used to prevent his returning and partaking of the trees of life. Now, in this closing chapter, those swords are taken down, as it were, and an invitation extended to "Come," and "take the water of life freely."—vs. 17

This invitation is first given by the "Spirit and the bride," and then all who hear are invited to amplify the call. This river, of course, is not literal. It symbolizes the fulfillment of those wonderful promises of God which we have found scattered throughout the entire Bible, promises of blessing for all the families of the earth.

Here we see these blessings like a mighty river of refreshing, life-giving waters, emanating from the throne of God and of the Lamb. Thus we are reminded that God's promises to bless all the families of the earth depend for

fulfillment upon two things: first, the sacrificial work of the slain Lamb; that is, the redemptive work of Christ; and second, the authority and power of the throne of God. Yes, there is to be a real government to rule the people for a thousand years, and it will be the agency for giving everlasting life to all who will then believe and obey.

In a future issue of *The Dawn* we will examine some of the many symbolisms used in the language of the Bible. □



Sum of All Graces

“The greatest of these is love.”—I Corinthians 13:13

WHY is the quality of love made so prominent in the Word of God? Because it is the first thing, the most important thing, the principal thing. It is the fulfilling of God's law; and indeed, the sacrificial love enjoined upon God's saints of this age goes even beyond the requirements of the perfect law. But why is love put first? It is because no other quality of character is so lovely, so beautiful, so productive of happiness and joy, so great a blessing to all upon whom it operates. It is the very essence of God's character. **God is love!** This quality particularly represents his personality. While God is all-just and all-powerful, we do not say that God is justice or that God is power, but that God is love. He uses his great power only as love dictates and approves. He uses his justice only in fullest harmony with his glorious attribute of love. Love is the mainspring of all his doings. Whoever, therefore, would be godlike must be loving, must have love as the dominating quality of his character and his life. Love and righteousness are inseparable. Love is to continue to all eternity; and only those who become the active embodiment of his gracious quality of character will live eternally. Hence we see the importance of its development in every life.

Encouraging Letters

ENCOURAGING LETTERS FROM EUROPE

A True Blessing

Dear Frank and Ernest: I greet you both in the precious name of our Savior, Jesus Christ! I want to thank you both for your very informative programmes. In an age when one is so easily confused, your discussions and talks are a true blessing. I need to learn so much. Please send me whatever literature you can—I write in particular about the booklet, "When a Man Dies," which will, hopefully, help me to understand more about the time ahead when someone dies. Please pray for me and my family. We are beginning to experience the gentle, loving peace that Jesus brings into our home and into our lives. Once again I thank you both. Yours in Christ.—London, England

Helped to Understand

Dear Sir/Madam: I have been listening to the pro-

gram of "Frank and Ernest" Bible answers on the radio, and it has been helping a lot to understand the Bible. Please may I have copies of your books, "When a Man Dies," "The Atonement," "Archeology Proves the Bible," "Born of the Spirit," "How God Answers Prayer," and "God and Reason." I will be very glad to receive these books. Please send them to me. God bless you. Yours faithfully.—Holland

Really Thrilled

Dear Sir or Madam: Greetings in the matchelss name of Jesus, our king. When I was on half-term from my evening classes, I switched on the radio and heard the wonderful name of the LORD, and it really thrilled my soul. I enjoy listening and talking about the LORD, because we are all one family in the sight of God. Un-

fortunately I will be returning to evening classes, so, therefore will be missing the programme. I will be very grateful if you can mail me regular lessons on the Bible to help me build up my understanding, and also one of your special books entitled, "Born of the Spirit." I look forward to hearing from you very soon. God bless. Yours in Christ.—London, England

Thankful for Help

Dear Radio Friend: I send you Christian greetings for the New Year! During this season when the days are short, we listen to the radio more than ever. Sometimes, for our Bible study group, we listen together to your programme. How blessed it is that you have a worldwide ministry to reach so many people. Anything you could do to help in our Bible study would be thankfully received. As we have no Christian bookstore nearby, some Gospel tracts or cassettes would be wonderful. We will share them at our regular meetings. Thank you

again for your programme, and the support of English Christians.—Essex, England

A Great Blessing

Dear Sirs: I write to say your Gospel programme tonight has been a blessing. Reception is very good, and I do find the message an encouragement and great blessing. I'll be making a point of tuning in regularly, and ask for a copy of the booklet, "When a Man Dies." May God bless you all. In Him.—London, England

Message Sustains Them

Dearly Beloved in Christ: It has been some time now since I discovered the Christian ministries on the radio. What a difference this station makes to English Christians! Now, on a daily basis, we can enjoy God's Word by radio, which is such a blessing, as English radio does not broadcast Christian programmes. Often when your programme comes on, we listen together, and pray as a family, often with our

neighbors. *The Bible-teaching messages that we hear do much to sustain us through the week. Do write and let us know more about your ministry. Christian materials—cassettes and Gospel literature—would also be helpful for local meetings. Thank you again for your reply, and we pray for the continued success of your radio ministry. In Christ.—Essex, England*

Appreciates Bible Gospel

Dear Sir: I write with reference to your programme on radio. It made my day when I heard you putting out the Gospel in this world of spiritual darkness. So many people are doing 'fancy foot-work' around the Gospel. They talk about the 'catching away' of the church, the 'rapture', etc. These things are not Biblical. It is very sad, and I pity them. They are still shutting up the kingdom. Please send me two copies of your book entitled, "Archeology Proves the Bible." I can't wait to receive them! I have only

*heard you a couple of times on the radio. Do keep up the good work, and may God bless you in all your endeavors. Yours sincerely,—
London, England*

Listens for First Time

*Dear Sir: I listened to your Bible answers programme for the first time last night, and may I say I found it very interesting, indeed. In fact, I was sorry it was so short! Please send me a copy of "Archeology Proves the Bible," offered on your programme, and may the LORD bless your efforts in his service. Yours faithfully,—
England*

Will Listen Again

Dear Sirs: I happened to hear your programme on the radio the other night for the first time. I will certainly listen again next week. In the meantime I thought I would write and let you know that I should like the literature you offered. I'm afraid I can't remember what it was called, so I'm hoping to hear from you.—Kent, England

The Pearl

JESUS spoke a parable, saying: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45,46) Pearls were highly esteemed and much sought after in the days of our Lord Jesus, and so this was an illustration with which the disciples were familiar. Here a merchant man is pictured as seeking something of value—goodly pearls. Such a one would no doubt find many pearls of considerable value in which he would be interested, but the 'one pearl' was of inestimable value.

In the application of this parable, we are all merchants in one respect or another, giving or exchanging our time, our talents, or other considerations which we may possess for those things which we believe to be of value to us—goodly pearls, so to speak. To some, these pearls might be the accumulation of wealth; to others the gaining of fame, or a good name or honor among men. They might be the development of artistic talents we possess; the study of sciences; the pursuit of pleasure; or any other of the thousands of lines of endeavor which bring a measure of earthly compensation to the one who is seeking them. These all have value from a worldly standpoint.

But, like the merchant of the parable, we have caught a glimpse of this pearl of great price which transcends the value of all others, and therefore these earthly gains are nothing to us compared to the prospect of obtaining that choicest pearl—joint-heirship with our Lord in his glorious spiritual kingdom.

If we have caught a glimpse of this great treasure, if we have seen the value of this pearl of great price which has been

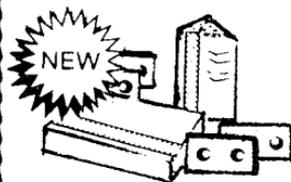
hidden from other merchants not favored with the opportunity of finding this pearl, then each one of us can take to our hearts the words of our Lord Jesus, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men [many merchants] desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them!" —Matt. 13:16, 17



COMING SOON!

*We are pleased to announce that a **Basic Bible Study Course** on cassette tapes is nearing completion, using as its text the book entitled, **The Creator's Grand Design**. This package of thirteen lessons will consist of an album of four audio tapes, with an accompanying student workbook, highlighting in its commentary **The Creator's Grand Design**, chapter by chapter. It has been structured with today's student in mind, using concepts and illustrations contemporary with our time to help explain vital truths of the Bible.*

First publications will be available upon request after November 1, 1986, and will be priced as follows:



Textbook	\$1.00
Workbook	.50
Album	1.50
Audio tapes \$1.00 ea.	4.00
Total (all 7 parts)	<u>\$7.00</u>

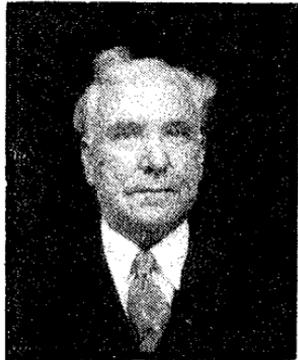
*You may order a complete package, or any part you desire. Write to **Dawn Publications, 199 Railroad Avenue, Rutherford, NJ 07073.***

Voices from the Past

Discourse by Brother Harry E. Deitrich,
General Convention, 1947

The Pearl of Great Price

BROTHER Deitrich, of Flint, Michigan, used as his topic, "The Pearl of Great Price." He based his lesson on the parable in which Jesus tells us that the kingdom of heaven is likened "unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13:46



To us, as prospective joint-heirs' in the kingdom, this pearl of great price is of such inestimable value that we should be glad, indeed, to give up everything we hold dear in order to attain the prize. One of the chief practical lessons of the parable, therefore, is the depth of consecration, the complete sacrifice of all earthly interest which it teaches as a prerequisite to making our calling and election sure.

The attitude of those who are faithful in giving up everything for the prize of the high calling in Christ Jesus is beautifully set forth by the Apostle Paul when, in writing to the Philippians, he said, "What things are gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count but dung, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being

made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:7-11

It is necessary to live with those whom we would really know, and this is true with respect to our knowledge of Christ. We must live with him, suffer and die with him, in order that we may intimately know him and be worthy to share in his resurrection. □



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



OCTOBER SPECIAL

On Sunday, October 19th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Speakers' Appointments

G.M. JEUCK		S. ROSKIEWICZ	
Milwaukee, WI	October 4, 5	Milwaukee, WI	October 4, 5
W. Blicharz		Dallas, TX	11, 12
London, Ont.	October 12	San Antonio, TX	15
J.B. BROWN		Los Angeles, CA	18, 19
San Luis Obispo, CA	October 11, 12	Detroit, MI	26
E. HERRSCHER		E.K. PENROSE	
Buffalo, NY	October 11, 12	Louisville, AL	October 18, 19
J.H. SNYDER		St. Petersburg, FL	22
Allentown, PA	October 12	Warm Mineral Springs, FL	23
Pottstown, PA	12	Orlando, FL	25, 26
S. KRYSZEK		Columbus, GA	28
Fresno, CA	October 5	Macon, GA	29
N. KASPEROWICZ		Evans, GA	30
Middletown, NY	October 26	E.F. LANKFORD	
E. LAMEL		San Luis Obispo, CA	October 11, 12
New Zealand	Sept. 27-Oct. 7	F. NEMESH	
Australia:	9-28	Buffalo, NY	October 11, 12
Melbourne, Adelaide,		Cincinnati, OH	18, 19
Perth, Nambour,		G. PASSIOS	
Wentworth Falls		Berwick, PA	October 19
J. TATE		L.B. POST	
New Haven, CT	October 26	Buffalo, NY	October 11, 12
		Delaware Valley, PA	26

Obituaries

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

- Sister Mary Kembel, Luseland, Sask.—July 2. Age, 91.
 Sister Frances Stinson, Donegal, Ireland—July 14. Age, 75.
 Sister Mary Buza, West Newton, PA—July 18. Age, 84.
 Brother David Hobaugh, Montrose, CO—July 23. Age, 84.
 Brother Stanley Borowiec, Buffalo, NY—August 10. Age, 67.
 Sister Bernice Hobaugh, Montrose, CO—August 18. Age, 80.
 Brother Amos Hagensick, Monona, IA—August 27. Age, 80.
 Brother Charles Simon, Long Beach, CA—August 27. Age, 75.
 Brother James Jordan, Pittsburgh, PA—September 1. Age, 102.

Conventions

MILWAUKEE, WI, October 4, 5—
Aurora Hall, 734 North 26th St.
Contact: Mrs. John Pazucha, 4454
South 14th Street #3, 53221

BUFFALO, NY, October 11, 12—
Jnity Temple Masonic Lodge, 1940
Niagara St., Buffalo. Bruce Clark,
905 Willardshire, East Aurora
14052

Phone: (716) 652-2619

GRAND RAPIDS, MI October 11, 12
—Kenowa Hills High School, 3950
Hendershot, NW. Contact: Ruth
Kowalski, Secy., 862 First St. NW,
49504

Phone: (616) 456-5069

SAN LUIS OBISPO, CA, October
11, 12—Motel Inn, 2223 Monterey
St. Write: Mrs. Audrey Dunn, 3078
Johnson Ave. 93401

CINCINNATI, OH, October 18, 19—
Ramada Inn, 11029 Dowlin Drive,
Sharonville 45241. Reservations
should be in by October 1. Write:
Mrs. Edith Harp, 2609 Merritt View
Lane, Cincinnati, OH 45231

Telephone: (513) 825-0183

DETROIT, MI, October 26—Red-
ford YWCA, 25940 Grand River,
Detroit. Contact: Detroit Bible Stu-
dents, P.O. Box 51, Southfield, MI
38037

ORLANDO, FL, October 25, 26—
Orlando Garden Club, 710 E.
Rollins St., Orlando. Contact: Mrs.
Stanley Jeuck, 587 Queens Mirror
Circle, Casselberry, FL 32707

NEW HAVEN, CT, November 9—
Italian-American Club, 85 Chase
Lane, West Haven. Contact: Mrs.
Stephen Suraci, 19 River Rd., East
Haven 06512

Phone: (203) 467-0813

SAN DIEGO, CA, November 28-30
—LaJolla Village Inn, 3299 Holiday
Court, LaJolla. Contact: Ruth Rice,
8060 Wing Span Drive, San Diego
92119

Phone: (619) 589-1534

PHOENIX, AZ, January 2-4, 1987—
Quality Inn, 2420 West Thomas Rd.
Contact: Mrs. Mildred Enteman,
542 West Southern, 85041

Phone: (602) 276-3267



**“Walk worthy of the LORD unto all pleasing,
being fruitful in every good work, and
increasing in the knowledge of God; strength-
ened with all might, according to his glorious
power, unto all patience and longsuffering with joyfulness;
giving thanks unto the Father, which hath made us meet to be
partakers of the inheritance of the saints in light.”**

—Colossians 1:10-12

