

a herald of Christ's presence

THE DAWN

"THY THRONE, O GOD,
IS FOR EVER AND EVER;
A SCEPTRE OF
RIGHTEOUSNESS IS THE
SCEPTRE OF THY
KINGDOM."

--Hebrews 1:8

April 1968

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The Time of the End

WE ARE living in a wonderful time, and yet a fearful time. It is a time of extreme contradictions such as have never before simultaneously existed in all human history. After thousands of years of man's existence on the earth, we find a most unusual phenomenon which cannot be ignored. It is the unprecedented increase of knowledge in recent years. Do you realize that practically all modern conveniences and scientific achievements we today take so much for granted were developed within the past one hundred and fifty years?

Within this comparatively short period of time there has been a sudden awakening, and a tremendous upsurge in knowledge. It is as though a sleeping giant has awakened and is rubbing his eyes and stretching his limbs. One scientist has estimated that man's total body of knowledge doubled between 1775 and 1900; doubled again between 1900 and 1950; again between 1950 and 1958; and it is now thought to be doubling every five years! It is hard to grasp such a rapid rate of acceleration.

But consider this: people who died as recently as 1929 never heard of jet airplanes, the sound barrier, man-made satellites, rockets to the moon and planets and sun, interplanetary photography, Polaroid cameras, food freezers, intercontinental missiles, radar, dacron, mammoth bulldozers, V-8 engines, electric typewriters, F.M. radio, color television, foam rubber, drive-in movies, fiberglass, automatic transmissions, electric razors, frozen vegetables, atom and hydrogen bombs, and many other things we have today.

Yet, in contrast and in contradiction to these attainments, we have an extremely low ebb in moral, ethical, and spiritual values, and in a knowledge of the Word of God. Along this line, General of the Armies Omar Bradley has appropriately said: "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. We have grasped the mystery of the atom, and have rejected the Sermon on the Mount."

There are other contradictions we could name. For example, in recent years we have witnessed an enormous advance in medical science, with new drugs and surgical techniques which are truly wonderful in saving human lives. Even hearts have been transplanted. But we have the contradiction of fifty thousand persons killed each year in highway accidents, and many thousands by war. Another incongruity is that, although we are today able to pierce the atmosphere of the earth with space ships, and are spending billions of dollars in a plan to land men upon the moon, the war on poverty makes no appreciable headway.

Then we have the greatest contradiction of all. Puny man has at last been able to harness the atom, extracting and holding in his hand the ultimate and fearsome power of the universe—but with what result? Is it used for the benefit of mankind, to eliminate burdensome labor by the sweat of the face? No, not to any great extent, but for the first time in human history, man has in his grasp the ability to kill every living thing on the face of the earth.

A Time of Fear

That is why it is such a fearful time. Now, at this moment, the prophecy of Jesus given in Luke 21:25, 26 is being fulfilled: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after

those things which are coming on the earth.” Also Jesus’ prophecy in Matthew 24:21, 22: “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved.”

Has there ever been a time since the Flood when it was possible for all flesh to be destroyed? Plagues have swept the earth, destroying millions, but the human race survived and increased. World wars, fought in the “conventional” manner, killed millions, but humanity lived on. But with total nuclear warfare, with its poisoning of the air which we and all animals must breathe—now, for the first time in history, complete and absolute destruction of the human race is threatened. For the first time we realize the import of this prophecy, written two thousand years ago: “And except those days should be shortened, there should no flesh be saved.” But the Bible assures us that these days shall be shortened.

The Bible Answers

What is the significance of this recent spectacular increase of knowledge? Only in the Bible do we find any explanation of it. In the Bible this increase of knowledge is prophetically recorded to identify the time in which we are now living: “the time of the end.” Daniel was entrusted with many prophecies pertaining to the future, but he could not understand them. He wanted so much to understand, but it was not yet due time to do so. We read of this in Daniel 12:8, 9: “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.”

In the 4th verse of this chapter we are told how to identify “the time of the end” when it has come: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and

knowledge shall be increased." Do you recognize the signs? It is almost impossible not to recognize them, for they are before us whichever way we turn. Coupled with the increase of knowledge, has there ever been a time when there was so much rapid and world-wide travel? We not only have supersonic travel within the earth's atmosphere, but also travel in outer space at fantastically higher speeds.

In verses 1 and 2 we have the important and wonderful part of the prophecy: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered. . . . And many of them that sleep in the dust of the earth shall awake." This is a prophecy of Christ's messianic kingdom, the kingdom of God on earth; and, from the signs given, it is almost here. The great Prince, Christ Jesus, is already present. And when the current time of trouble is finished, the kingdom of God will take control of earth's affairs, and there will be a resurrection of the dead.

The prophecy of Haggai 2:7 states: "I will shake all nations, and the desire of all nations shall come." What is the desire of all nations, or families, of the earth? It may be summed up in the one word—life. Adam was created perfect, and was designed to live forever on this earth. He once had a kingdom, or dominion, on this earth. It is written of the first pair, in Genesis 1:28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

A Ransom Provided

But Adam disobeyed God and lost his life and his kingdom. As a result of his fall, all his children were born imperfect, and in a dying condition. Then, in due time,

Jesus came, and gave himself a ransom for Adam and his race. He died in order that Adam and his children might live. This doctrine of the ransom is the most important doctrine of the Bible. The word "ransom" means "corresponding price," or "equivalent price"—a price corresponding to the value of person held for ransom which, when paid, releases the captive. Let us illustrate Christ's redemption of Adam and his race by an allegorical story:

A nobleman is convicted of an offense against his king. He is stripped of his estate and is condemned for life to a penal colony at hard labor. While he is a convict, he rears a family of children who share his sentence, not being permitted to leave the penal colony so long as their father is confined there. Many years pass, and hope grows dim. But one day another nobleman, of equal dignity and rank, presents himself to the king, and offers himself and all his earthly goods as a substitute for the first nobleman, volunteering to serve his sentence in his stead, thus to ransom him.

The king graciously accepts the offer, and the first nobleman is released and restored to his estate. And because he is now free, the family he reared in captivity is also free. These children who have never known real liberty, having been born prisoners under their father's sentence, are now redeemed and may leave their prison-house and inherit the restored estate of their father, together with him.

The Second Nobleman

Now let us apply this allegorical illustration to the case of Adam, the first nobleman, and his posterity. Jesus was the second nobleman. He came to earth as a man. He was the exact equivalent of Adam, before Adam sinned. He died without deserving to die, in the place of Adam, who deserved to die. Since Jesus was a perfect man, God could

and did accept his life as a corresponding price, or ransom, for Adam's life. This is the significance of Jesus' sacrifice. This is how he became the Redeemer and the Savior of all of Adam's race. All will be released from the prison-house of death.

That is why, when Jesus was born in Bethlehem, the angel announced, "Fear not: for behold, I bring you good tidings 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) Christ the Lord! The second nobleman had at last made his appearance. And with this understanding of the plan of God, we find a new and wonderful significance in that beloved old text, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

And what is to be the grand result? What will be the culmination of the great, loving, divine plan of redemption? It is concisely stated by the Apostle Paul in I Corinthians 15:21-23: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." Jesus Christ was the first to be resurrected and ascend to heaven. His footstep followers, his church, the members of his body, also gain a heavenly reward.

Then Christ establishes his kingdom on earth. Referring to the completed work of that glorious kingdom, Paul says, in I Corinthians 15:24-26, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

No More Death

Just think of a world in which man will no longer die! This is the kingdom for which Jesus taught his followers to pray two thousand years ago. Since then millions of people have prayed for that kingdom to come, when God's will is to be done on earth as it is in heaven. As men groan under the weight of their sorrows and stresses and calamities, as they travail under their national and international crises, they long for and hope for better times, when all human problems will be solved. And, in so doing, they unwittingly wait for and earnestly desire God's kingdom; not knowing what it is and how it will come, but only knowing that they yearn for it and all the blessings it will bring.

We are now living at the time of the end, on the very threshold of this kingdom of God on earth, when Michael shall stand up, when the many that sleep in the dust of the earth shall awake. During that thousand-year kingdom, all the dead will be resurrected and come back to live on the earth. Death is a great enemy, and it is ultimately to be destroyed.

Think of the joyful reunions that will take place! What a happy time it will be! Mothers who have lost children in death will have them in their arms again. Do you remember, at the time of Jesus' birth, when Herod killed all the young children in and around Bethlehem? For every slain child there was a brokenhearted mother left behind—thousands of them, mourning for the tender lives cut short; for the tragic waste. A great voice of weeping was heard throughout all that land. Jeremiah prophetically refers to this incident, saying: "A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not."—Jer. 31:15-17

And then comes that part of the prophecy referring to God's kingdom on earth now so near: "Thus saith the Lord;

Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Notice that the phrase, "saith the Lord," is repeated three times in these verses. How sure these words are! How sure is this promise!

No More Weeping

Have you ever driven past a national cemetery, where the war dead are buried? Have you seen the miles and miles of white grave markers? Every one of those monuments represents a young man who died in the prime of vigorous manhood. And each one has left behind a broken-hearted mother. Now visualize, standing there beside each white marker, a mother weeping; miles and miles of bitterly weeping mothers. What a sound of lamentation that would make! And the words of Jeremiah are addressed, not only to the sorrowing mothers of Herod's time, but to these mothers also.

And also to fathers and brothers and sisters and grandparents and wives and husbands—to all who have felt the sting of death: "Refrain thy voice from weeping, . . . they shall come again from the land of the enemy. . . . thy children shall come again to their own border!" Now, in contrast, visualize the great, overwhelming joy of a mother whose child has actually returned from the dead! The grief and aching loneliness are all forgotten. And now, instead of the voice of weeping, think of the united voice of joy which will ascend unto heaven when, in proper order, all the beloved dead will return!

Thy Kingdom Come

So, knowing that God's kingdom on earth, which is now so close at hand, will solve all human problems, we find new significance in the age-old prayer, "Thy kingdom

come." When we hear of sorrow and mourning we remember that the psalmist has said: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) To this the Revelator adds: "And God shall wipe away all tears from their eyes." (Rev. 21:4) When we hear of illnesses we pray for the kingdom, because Isaiah says of that day, "The inhabitant shall not say, I am sick."—Isa. 33:24

When we hear of homeless and starving people we long for the kingdom, remembering that it is written, "They shall build houses, and inhabit them" (Isa. 65:21), and "the earth shall yield her increase." (Ps. 67:6) When we see the physically handicapped we pray for the kingdom, because "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

When we hear of wars and rumors of wars, we thank God that the kingdom is near when "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4) When we hear of entire nations denying the very existence of God, we remember that the time is near when, God says: "They shall all know me, from the least of them unto the greatest of them" (Jer. 31:34); and "I will pour out my spirit upon all flesh" (Joel 2:28); and, "The earth shall be filled with the glory of the Lord."—Num. 14:21

With Eden restored and made world-wide—with the curse upon the earth and upon mankind lifted, and with perfect food again made available—all obedient persons will live forever on the earth. And because of the bitter experience they have had with sin and its results, men will want no more of it. Then, with Satan the Devil and his incorrigible followers destroyed, there will be a pure universe; and mankind will love and obey and praise God throughout the ages of eternity.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

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

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.
San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)
Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

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

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KALL Sundays, 7:00 a.m.
Hilo KHAW Sundays, 7:00 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MASSACHUSETTS

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

MINNESOTA

Alexandria KCMT-TV Channel 7
Every Third Sunday, 8:00 a.m.
Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.
Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

TV BROADCAST

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Lebanon WLYH-TV Channel 15
Sundays, 10:30 a.m.

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Fort Worth KFWT-TV
Sundays, (Time to be announced.)

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WASHINGTON

Bremerton KBTB
Sundays, 5:00 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 kc.
Tuesdays, 8:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
WEAU(fm) 105 Mondays, 12:30 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:40 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KFBB 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRW 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEW 1300 9:00 a.m.
Buffalo-Niagara Falls WHLD 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
New York WJRW 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
 Columbus WBNS 1460 10:10 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:45 a.m.
 Cleveland WHK 1420 8:15 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WARO 540 12:00 noon
 Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

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

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:30 a.m.

WISCONSIN

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

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 11:30 a.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 St. Thomas, Ont. CHLO 680 9:00 a.m.
 Vancouver, B. C. CJOR 600 7:15 p.m.

AUSTRALIA

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

RADIO TOPICS FOR APRIL

7—"The Bread and the Cup"

21—"When a Man Dies"

14—"The Resurrection"

28—"The World's End"

LESSON FOR APRIL 7

The Victory of the Cross

MEMORY VERSE: And I, if I be lifted up from the earth, will draw all men unto Me.—John 12:32

JOHN 19:17-30

APRIL 7 will be observed by many churches as Palm Sunday, in commemoration of the time when Jesus rode into Jerusalem on an ass and was acclaimed king by many of the people. (John 12:12-16) Today's lesson takes us beyond this experience to the crucifixion. Pilate arranged that on the cross on which the Master was crucified there should appear a title, "JESUS OF NAZARETH THE KING OF THE JEWS."

This title appeared in three languages—Hebrew, Greek, and Latin. The chief priests of Israel objected to this inscription, and asked Pilate to change it to read, "He said, I am King of the Jews." Pilate's answer was, "What I have written I have written," and he would not make the demanded change. As the title read, it put the

Israelites in the position of having clamored for the death of their king, and they did not like this, even though it was true.

While Jesus was hanging on the cross, the Roman soldiers who had nailed him there divided his clothing among them and cast lots for his seamless garment. This had been foretold in Psalm 22:18. Jesus was acquainted with this psalm, and quoted from it while hanging on the cross—"My God, my God, why hast thou forsaken me?" (Ps. 22:1; Mark 15:34) When he saw this prophecy being fulfilled, it must have given him strength, for it would serve to assure him that the Father's plan through him was indeed being carried out just as it had been foretold.

Mary, the mother of Jesus, was standing near the cross during the crucifixion, as was

also the Apostle John. Jesus, referring to John, said to his mother, "Behold thy son," and to John he said of Mary, "Behold thy mother." This indicated Jesus' love for his mother and his keen sense of responsibility toward her.

Crucifixion produces agonizing pain, and as the end neared, Jesus said, "I thirst." In response to this request a vessel was filled with vinegar—Greek, "sour wine." A sponge was dipped into this, and hyssop was put upon it, and this was pressed against Jesus' lips.

When Jesus had received the vinegar he said, "It is finished; and he bowed his head, and gave up the ghost." Here again the translators have endeavored to give to Jesus' words a meaning which was not intended. They used the word "ghost" to convey the idea that when Jesus died something personal departed called a "ghost" from him. The Greek word here mistranslated "ghost" is **pneuma**. Its literal meaning is "air," and it is so used in our word pneumat-ic, as in pneumatic tires; that is, tires filled with air. It was used to describe the air we breathe and is properly translated "breath."

Just as he died Jesus said, "It is finished." He had come into the world to die as the Redeemer of mankind, and now

this final aspect of his earthly ministry was over.

Our memory verse is important. Jesus speaks of being being lifted up from the earth, and of drawing all men unto him. We could think of this as being lifted up on the cross; and it is by virtue of his death on the cross as the Redeemer that the way is opened to draw all men during his thousand-year reign, and to give them an opportunity to live forever. Jesus was also "lifted up" at the time of resurrection—lifted up to the divine nature; and from this highly exalted position he will draw the people to him during his kingdom reign. Either thought is correct.

How we rejoice that there is yet to be such a glorious consummation to the divine plan!

QUESTIONS

What inscription was placed on Jesus' cross? Why were the high priests displeased with it?

Why might Jesus have been encouraged by seeing his clothes divided?

Why is the word "ghost" incorrect in the expression, "He gave up the ghost"?

In what sense was Jesus' work finished on the cross?

When will Jesus draw all men unto himself?

Our Response to the Risen Lord

MEMORY VERSE: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21

John 20:21; 21:15-19

JESUS gave his flesh, his humanity, in death, as a substitute for Adam. This is described by Paul as a "ransom," meaning a corresponding price. (I Tim. 2:3-6) Paul indicated the result of this when he wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

Jesus was raised from the dead not as a human, but as a divine being. Paul wrote that he was "put to death indeed in flesh, but made alive in spirit." (I Pet. 3:18, Rotherham translation) Because Jesus was raised in Spirit, Paul wrote that now we do not know Jesus "after the flesh." (II Cor. 5:16) Jesus is now the "image of the invisible God."—Col. 1:15

In his resurrection Jesus was "born of the Spirit." He had explained to Nicodemus that those who are thus "born of the

Spirit" are like the wind, in the sense that they are both powerful and invisible. (John 3:7,8) This was true of Jesus after his resurrection, for he could then, come and go as the wind, invisible to the disciples except as he miraculously revealed himself to them.

It is one of these special manifestations that is recounted in our lesson. The disciples were assembled on the first day of the week, with the doors to the assembly room closed, and probably locked, for fear of the Jews. Suddenly Jesus stood in their midst. He had entered the room with the doors closed—something a human could not have done. He appeared in a body similar to the one which was crucified.

Referring to this later, John wrote, "And many other signs truly did Jesus in the presence of his disciples." (John 20:30) This appearance was a "sign"

and did not prove that Jesus had been raised from the dead in the flesh. When Mary saw Jesus she supposed "him to be the gardener." (John 20:15) To the two disciples on the way to Emmaus he appeared as a stranger. (Luke 24:18) It is evident that the resurrected Jesus was able to appear in any way that suited the occasion. Thomas had said that he would not believe unless he could see the nail prints in Jesus' hands and feet, so Jesus gave him the proof he demanded. This was just one of the "infallible proofs" of his resurrection.—Acts 1:3

After assuring his disciples of his resurrection, Jesus commissioned them to go forth into the world to be his ambassadors. "As my Father hath sent me, even so send I you," he said. What a truly wonderful partnership this suggests between the Father and the Son, and the disciples!

When Jesus stood on the shore of Galilee and greeted his disciples following a night of unsuccessful fishing, they again did not recognize him. But when he revealed his identity by a miracle similar to the one he had performed when some of them were first called to be his apostles, they recognized him. Then they assembled on the shore to partake of breakfast with him. After they ate,

Jesus addressed Peter and asked, "Lovest thou me more than these?" Jesus asked Peter essentially this same question twice more. Peter became grieved over this repetition, and said to Jesus, "Lord, thou knowest all things; thou knowest that I love thee."

An important point in this narrative is the commission given to Peter to feed the Lord's sheep. This commission belongs to all the Lord's people. Not only are we to make a public proclamation of the truth, but we are also to serve our brethren by helping to build them up in the most holy faith. We are to bear witness to the truth, and those who respond are to be given special consideration. These are to be encouraged to faithfulness and zeal in laying down their lives following in the Master's footsteps. We are to do as Jesus did, because we are "sent" by him even as he was "sent" by the Father.

QUESTIONS

Was Jesus raised from the dead as a human?

Were any of the bodies in which Jesus appeared to his disciples his resurrection body?

What are the two aspects of service to which all consecrated believers are commissioned?

What Is Wisdom?

MEMORY VERSE: "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding—Job 28:28

JOB 28:12, 13, 23, 28

WISDOM is the proper use of knowledge. Our lesson pertains particularly to wisdom with respect to our relationship to God, and here our memory verse gives us a very meaningful definition—"The fear of the Lord, that is wisdom." The word "fear" as used here does not contain specially the thought of dread, but more particularly that of reverence. To reverence the Lord is to hold him in high esteem as the One having supreme authority in our lives, and to be quick to abide by all his precepts and laws.

To look upon God with such high esteem and appreciation is indeed a display of wisdom. The Psalmist wrote that the fear, or reverence, of the Lord "is the beginning of wisdom." (Psa. 111: 10) One could not have even a

"beginning" of the wisdom from above apart from a true reverence of the Lord. Those who do not reverence the Lord will not be obedient to his Word and therefore will not have any real guide in life except their own wishes and preferences; and these are often unwise.

But there should be more than a "beginning of wisdom" in lives of God's people. David presents some important facts concerning progress in the fear, or reverence, of the Lord. We quote: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous

altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Ps. 19:7-13

Here David describes some of the benefits of obedience to the laws, precepts, and commandments of the Lord. Those who do obey are surely wise. And, being blessed by the wisdom of God, they will be kept under the banner of his love. In the New Testament James indicates some of the ingredients of heavenly wisdom: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James 3:17, 18

PROVERBS 3:13-18

In this passage Solomon is setting forth some of the values of true wisdom. "Happy is the man that findeth wisdom," he declares. It is more valuable, he says, than silver and fine gold. "She is more precious than

rubies: and all the things thou canst desire are not to be compared unto her."—vs. 15

"Length of days is in her right hand," he continues, "and in her left hand riches and honor." (vs. 16) So far as God's people are concerned, the operation of true, heavenly wisdom in their lives leads to everlasting life and to "glory, and honor, and immortality."—Rom. 2:7

The ways of wisdom are ways of pleasantness, Solomon further explains, "and all her paths are peace." (vs. 17) This does not mean that the Lord's people will never have any unpleasant experiences, nor does it imply that their lives will always be tranquil and peaceful. It does mean that they will understand and accept the Lord's providences in their lives, and this, together with God's promises, will give them peace of mind and heart despite the troubled circumstances surrounding them.

QUESTIONS

What is wisdom?

How is true wisdom acquired?

How did James describe the "wisdom from above"?



The Beginning of Wisdom

MEMORY VERSE: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5

PROVERBS 1:2-7; 3:5-8

WISDOM, as we have seen, is the proper application and use of knowledge, and in this lesson we are reminded that "a wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Solomon wrote, "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) We could apply this to the experience of Lord's people generally down through the ages. God's plan of salvation was stated very vaguely to begin with. God promised Abraham that through his "seed" all the families of the earth would be blessed.

This promised "Seed" is in reality the Messiah, and there are many promises and prophecies in the Old Testament which throw light on the manner in which all mankind will be blessed by the Messiah. They reveal that first of all he would

die to redeem mankind from death; that there would be a group, a "little flock," called from the world to be associated with him in his kingdom. And Paul explained that these also, upon the basis of their faith and obedience, would become a part of the blessing seed of Abraham. —Luke 12:32; Gal. 3:8, 16, 27-29

Now we are living in the closing years of the Gospel Age, and "the path of the just" is shining still brighter. The whole plan of God has now been unfolded before the Lord's people, and they are rejoicing in it.

Individually we should also be walking in an increasing light. We know, for example, that Jesus "gave himself a ransom for all, to be testified in due time." (I Tim. 2:3-6) Nothing can change this; but as we progress in the pathway of light, using the Bible as a "light" unto our feet, we become more and more acquainted with the total testimony of the Word on the subject of the

ransom, and in this increasing light we rejoice.

God has promised to care for his people and give them strength for their every time of need, but a lifetime is not enough to become acquainted with all his Word says to assure us of his love and care. Nevertheless, we should be growing in understanding and appreciation of God's goodness, and this is increasing light.

Our understanding of the prophecies of the Bible which apply at the present time should increase. If we are watchful of the signs of the times we will find that unfolding events lead to a clearer understanding of some of the prophecies. It would be very unwise for any child of God to conclude that there is nothing more to be learned.

It is true, of course, that we are to "hold fast" to the things which we have learned. (Heb. 2:1) Growing in knowledge does not mean giving up what we have learned in the past and proved by the Word of God, but it does mean obtaining a clearer grasp of those things, and an increased appreciation of them.

A true reverence for the Lord means that we will put our trust in him and will not lean to our own understanding. We know that the real source

of all truth concerning God's plan is his precious Word; and while we will be glad for any help we can get from others in the understanding of the Bible, we will accept nothing as truth which is not clearly substantiated by the Bible. We will also pray for understanding and wisdom, as our memory verse states.

In all our ways we will delight to acknowledge the Lord, knowing that through his Word he will direct our paths. As the Lord leads us in the pathway of increasing light, we will know that our expanding knowledge is not due to our own brilliance, but to the further unfoldings of his Word. We will not be wise in our own eyes, but will trust in the Lord and walk in the paths which he outlines for us.

QUESTIONS

Should we, as children of God, expect that through study of his Word our understanding of him and his Word will increase?

How has "the path of the just been as a shining light, shining more and more unto the perfect day"?

Explain the balance between holding fast to what we have learned, and increasing in understanding.

Jesus' Life of Faithfulness

"The high priest then asked Jesus of his disciples, and of his doctrine."—John 18:19

MEANINGFUL glimpses into Jesus' faithfulness during his brief earthly ministry are brought to our attention in connection with his trial, first before the religious leaders of his day, and then before the civil authorities. Following the Master's arrest in Gethsemane he was taken before the high priest. Jesus was asked by the high priest to tell about his disciples, and of his doctrine. Doubtless the high priest thought that in complying with this request he would say something which could be construed as blasphemy.

Jesus' reply to this request is revealing. He said, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? ask them which heard me, what I have said unto them: behold, they know what I said." (John 18:19-21) Jesus had not waited until the close of his life to bear witness to the truth. A faithful witness before the high priest would not in itself have proved the Master's faithfulness, although it was a fitting climax to his entire faithful ministry of the truth.

Jesus came to be "the light of the world." To fulfil this function it was essential that he let his light shine by teaching the people the great truths of his Father's plan, and he faithfully did this from the beginning of his ministry. While only a minority of those to whom Jesus witnessed ever accepted and acted upon his teaching, they

had learned about them to such an extent that he believed the high priest could have his question answered simply by asking the Jewish public.

This was undoubtedly true. The Psalmist, in a prophecy concerning Jesus, puts these words in his mouth: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within by heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation."—Ps. 40:9, 10

The high priest was not satisfied with Jesus' answer, so he questioned him further. Matthew reports him as saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus' reply to this was simply, "Thou hast said." (Matt. 26:63, 64) This is what the high priest wanted to hear from the Master, for in his view it made Jesus subject to death for blasphemy. Jesus knew this, yet he did not hesitate to bear witness to the truth under these trying circumstances, even as he had been faithful in declaring the kingdom message throughout his ministry.

Before Pilate

When Jesus was brought before Pilate he was asked to testify as to what his activities had been. "What hast thou done?" Pilate asked. Pilate was not concerned with the religious aspects of the issue. There was a considerable degree of religious liberty throughout the Roman Empire at that time. It was all right with Pilate even if Jesus did claim to be the Son of God. But the accusation brought to Pilate was that Jesus claimed to be a king. This was different. If Jesus were aspiring to be a king it would be treason against Caesar, and this Pilate could not ignore.

So when Pilate asked Jesus, "What hast thou done?" the question was designed to learn if Jesus had been seeking

to establish himself as king of the Jews. Jesus sensed this, and replied to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) This was clear reasoning, and it was obvious to Pilate that Jesus was no threat to the solidarity of the Roman Empire.

But Pilate continued his questioning—"Art thou a king, then?" (vs. 37) While Jesus had explained that his kingdom was not of this world, he fearlessly affirmed his kingship. He replied to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Having so unhesitatingly committed himself to the fact that he was born to be a king, there was nothing Pilate could do to save Jesus, although he testified that he could find no real fault in this man.

And here again we find Jesus climaxing his life of faithfulness with this final testimony which he knew would lead to the cross. While Jesus had not raised an army or in other ways sought to establish himself as a king, he had done much in preparation for his kingdom, and to illustrate what the kingdom would mean to the people when it was established. Any other prisoner before the bar, if asked what he had done, would probably have said, "I have done nothing." Jesus did not thus reply to Pilate, but simply explained that his kingdom was not of this world. Actually Jesus had spent three and a-half years doing kingdom work.

Jesus had committed no crimes that could be justly charged against him. On the contrary, he had been active in doing good. He had healed the sick, cleansed the lepers; cast out demons; opened blind eyes; raised the dead. Equally praiseworthy were the gracious messages of truth which he had uttered, messages which had helped to loose the shackles of superstition which had been fastened upon the Israelites by their hypocritical leaders. These works of

grace and goodness were appreciated by many of the common people, who heard him gladly. Indeed, his popularity rose to the point where the Pharisees became fearful that if he were left alone the whole world would become his followers.—Matt. 4:23-25; John 11:47, 48; 12:19

This is why Jesus was hated by those whose positions of power and authority in the nation were jeopardized by his teachings and his works of righteousness. As members of the fallen race, motivated by selfishness and unrighteous ambitions, they were utterly unable to understand and appreciate the Master's selfless viewpoint and his untiring zeal for the blessing of others. To them Jesus was a misfit, one whose precepts and example exposed their unrighteousness and in time might prevent their grasping practices. They wanted to put a stop to his going about doing good because they selfishly desired to continue their own practice of doing evil, so they cried, "Crucify him, Crucify him."

Simplicity in Service

The spirit of selfishness which motivated Israel's leaders was further manifested in their planned effort to make sure that what little good they selfishly did should be seen and heard of men. But not so with Jesus. The Spirit of God which filled his life promoted a beautiful simplicity and straightforwardness in what he did which was calculated to divert attention from himself and to direct it toward his Heavenly Father, the Giver of every good and perfect gift.

When the centurion came to Jesus informing him that his servant was "at home sick of the palsy," Jesus' simple reply was, "I will come and heal him." (Matt. 8:6, 7) There was no bargaining, no request that the miracle be publicized, no hint that the centurion, by accepting this favor, would be placed under obligation. Nor was there any attempt to wrest from him a pledge of future support. Jesus' promise to heal the centurion's servant was an expression of his loving desire to do good for the glory of God.

Matthew 8:14 reads, "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." Again there was no show, no unnecessary ado. Here was a woman who needed help, and Jesus helped her. After all, the Master had come into the world that eventually through him all might have health and life, and why should the healing of Peter's mother-in-law be anything extraordinary for him to do? He did not so consider it, so we read that "he touched her hand, and the fever left her: and she arose."

Did Not Seek Popularity

In Matthew 8:16 17 we read, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses." It seems that although Jesus made no effort to acquaint the people with his miracle-working power, his fame spread, and by the close of this day he found himself the center of attraction, and his popularity increasing. That the Master was not seeking this result from the good he was doing is apparent from the 18th verse, which reads, "Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side."

The plan of God reveals that in due time all men will be drawn to Jesus, that he is the true light which yet is to enlighten every man that cometh into the world. But Jesus was not desirous that the multitudes at that time be drawn to him, especially that they not be attracted merely because of the temporary blessings he was able to bestow upon them. The drawing of all men in due time is to be based upon the fact Jesus would be lifted up as man's Redeemer. This supreme example of love, even the sacrificing of life that the world might have forgiveness of sin, will be the

real drawing power for those who come unto God through Jesus. To have divine favor it is necessary not only to appreciate the unselfish sacrifice of the Master, but to partake of the spirit of unselfish love which prompted it.

Untiring Service

The good works of the Master were not occasional incidents, but his life's habit. He was never too occupied to give heed to the needs of those who came to him for help. Not only did he use the miracle-working power of God which was at his command to heal the sick and raise the dead, but he gave of his own strength as well. So unselfishly and generously did he thus give, that his perfect human body was practically worn out at the close of his short ministry of three and one-half years.

In a general way Jesus' ministry was on behalf of all Israel. In this respect he considered it a privilege to do good unto all, as later suggested by the Apostle Paul. (Gal. 6:10) However, he was particularly interested in his immediate disciples. These were being prepared to carry forward the work of the Gospel Age after the Master returned to heaven, and a part of their training was in the observance of his life of unselfishness in giving his attention and energy so unstintingly on behalf of others.

In His Steps

Jesus said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) Those who are filled with the Master's Spirit of self-sacrifice and are faithful in following him into death by laying down their lives for others will, in the kingdom, share with him in the work of healing all the sick and raising all the dead. The healing of the sick in that day will be permanent, and those who are awakened from the sleep of death shall have the opportunity of living forever if they will be obedient to God's laws. Thus all the true followers of Jesus will truly share with

him in doing works far greater than those which he performed at his first advent.

But even now, and in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity, as ministers of the Word, to do all we can toward the opening of spiritually blind eyes and unstopping spiritually deaf ears. We also now have use of the Word of reconciliation to cleanse away the leprosy of sin. Those dead in trespasses and sins may even now, by accepting the Gospel message as proclaimed by the feet members of the body of Christ, be awakened to righteousness, and have their mortal bodies quickened by the Spirit to serve the living God.

And now, even as in the days of Jesus, those who zealously lay down their lives in thus seeking to bless their fellow men will not be held in high esteem by the religiously influential of our time. But it is far better that the servant of God have the reproaches of the world heaped upon him because of doing good, than to have to confess that, having been called out of darkness into the glorious light of the Gospel of Christ, he had done nothing about it, so far as proclaiming the message to others was concerned.

Jesus was hailed before Pilate because he had spent his life doing good in the Father's way. He had preached unpopular truth, and had exposed popular error. Now the pent-up animosity of Israel's religious leaders was being heaped upon him, and he was rushed to Calvary—not because he had done wrong, nor because he had done nothing, but because he had spent his life doing good.

For Righteousness' Sake

It would be a tragedy, indeed, for any follower of Christ to suffer on account of his own wrongdoing. Christian suffering is an evidence of God's favor, one of the witnesses of the Spirit. But we should not confuse Christian suffering with suffering for foolish things we might do. Christian

suffering is the result of faithfulness in showing forth the praises of the Lord through the proclamation of the great truths of the divine plan.

It would also be tragic for a Christian, in order to avoid the ill will of the world, or to maintain a respectable standing in his community, to refrain from faithfulness in proclaiming the glad tidings of the kingdom. There is no other proper course for followers of the Master to take than to emulate his example of faithfulness. Jesus was consumed by the zeal of his Father's house, a zeal for doing good, for manifesting the same spirit of divine love which had prompted the Father to send him into the world, that the world through him might have life. For us not to be governed by this viewpoint would manifest a lack of the Holy Spirit, that divine energy by which the faithful followers of the Master are conformed more and more into his image.

The Apostle Peter, through his association with the Master, observing the unselfishness of his life of sacrifice, and the wisdom of his methods, learned well the lesson of love which leads to the laying down of life for others. Peter expressed himself on the subject, saying, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." —I Pet. 2:20-22

Suffering with Him

We should note well the many scriptures which emphasize that we shall reign with Christ only if we suffer with him. But let us also remember that the only suffering which is acceptable is suffering for doing good, not for doing evil; neither for doing nothing. When we suffer for

the Lord's cause, even unto death and take it patiently and rejoicingly, we are thereby demonstrating our wholehearted devotion to God and to the spirit of divine love which must rule supreme in all those who will be blessed with life everlasting.

It will be the church's privilege during the Millennium to instruct the world in this way of life. Hence all its members must qualify in advance to share in such a glorious program of education, a program by which the knowledge of the glory of God will be caused to fill the earth as the waters cover the sea. Although the world of mankind, while being restored to perfection, will not be called upon to suffer for doing good, they will, of necessity, need to learn and to practice the principle of love in their dealings with others.

This is revealed in the Master's explanation of the Parable of the Sheep and the Goats. To those who qualify as "sheep" in this parable the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) Jesus explains that the basis for the acceptableness of these "sheep" is the fact that they had manifested an interest in others. They had not busied themselves in acts of kindness in the hope of receiving a reward, but had co-operated in the restitution work then in progress because they had imbibed the Spirit of God who had planned it.

These "sheep" had been so wholehearted in the manifestation of the love which ruled in their hearts that they were surprised to learn that what they had been doing had earned God's approval, and the privilege of entering into everlasting life in the restored paradise. We say "earned"; actually, life was provided for them through the ransom, but by their faithfulness in displaying the characteristics of divine love in their lives they proved worthy to enter into the life which had been purchased for them by the blood of Christ.

Bringing the example of Jesus' faithfulness back to ourselves, may Pilate's question to the Master, "What hast thou done?" serve as a reminder that there is indeed something good for us to be doing, and that by doing it we may prove worthy to suffer with Christ now, and later to live and reign with him.

THE 1968 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1968 as April 12, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Thursday, April 11, after 6:00 p.m.

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*Builders**Take Heed*

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14:28-30

WHEN Jesus spoke these words, a "tower" was a place of defence or observation, erected on a high place, or in a vineyard (see Matt. 21:33) to defend from enemies. It was made high so as to be able to see an enemy when he approached; and strong, so that it could not easily be taken.

For us to profit from the wonderful lesson contained in this scripture we shall need to consider its context, Luke 14: 26, 27, 33: "If any come to Me, and hate not [love not less] his father, and mother, and

wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. . . . Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

To be a disciple of Christ signifies much more, both in the way of responsibility and of advantage, than many realise. Our Lord's words are very explicit in defining the terms of discipleship to be nothing less than a full, complete consecration of all that we have and are, to the will of God. Notice how the Apostle Paul expresses it in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

And we are required to build: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him." (Col. 2:6,7) Weymouth's rendering is, "As

therefore you have received the Christ, even Jesus our Lord, live and act in vital union with him; having the roots of your being firmly planted in him, and continually building yourselves up in him."

Ye Are God's Building

It is the Apostle Paul who points out that the true Christian is "God's building," also that each individual is to take heed how he builds. (I Cor. 3:9, 10) And the lesson taught in verses 12 and 13 is that we should build with the right kind of material symbolised by "gold, silver, precious stones"; not with the wrong kind, represented by "wood, hay, stubble," because this work shall be proved by fiery trials as to "what sort it is."

When we are accepted as members of the true church through consecration, justification, and a begetting of the Holy Spirit, we have the Lord's assurance that he will, through the means of his holy Word and Spirit, supply us with all the help and material that we need for our building, if we will but reach out and make use of what he has so graciously provided.

If we are faithful there will be an abundance of incentives to continued faithfulness, and divine grace to help in time of need. And how wonderfully assuring it is to know that "divine power hath given unto us all things that pertain unto life and godliness"; and that our loving Heavenly Father is able to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."—II Pet. 1:3; Eph. 3:20

Be Diligent

Not only are we to "take heed" how we build Christian character, but we are also to give "all diligence" in connection with this growth and full development, being "conformed to the image" of God's dear Son.—Rom. 8:29

We may think of the Apostle Peter's exhortation, recorded in II Peter 1:5, as related to the early part of our building work. He says, "Giving all diligence, add to your faith virtue" ["fortitude," see Diaglott], a quality indicating the courage of our convictions, prompting us to give a witness for the Lord and his truth at every suitable opportunity, either as an individual, or in association with others

of the household of faith. Such a witness, humbly and faithfully given, will help to produce a firm basis of character built upon Christ, the foundation of all our hopes; for other foundation than this can no man lay, if he would come to God with acceptance.

Then Peter says, we must add to our fortitude "knowledge." (II Peter 1:5) Progress in the narrow way cannot be maintained unless we grow in knowledge, obtained by a continual study of the Word of God, resulting in increasing appreciation of the Lord's promises, and the opening of the eyes of our understanding to ever new beauties in the divine plan. Our being led more and more into the deep things of God's Word increases its sanctifying influence, brightens our hopes, and brings us an ever increasing measure of the Holy Spirit with its incentive to press forward along the Christian way.

By this means the Lord supplies us with more and more of the valuable material with which to build. On the contrary, a failure to respond to the promptings of the Lord's Spirit in the foregoing directions, will tend toward a

quenching of the Spirit, resulting in the possession in a diminishing measure of the vital material we need in order to build, and a slower progress in the erection of the symbolic "tower" to which we have set our hand.

Peter also exhorts us to add to our knowledge "self-control" (II Peter 1:6, R. V. margin); that is, the development of that quality which brings us more and more into accord with the increasing light and knowledge shining upon our pathway. This, too, is a quality which should be exercised at all times, and in all places, enabling the new creature to make the mortal body its servant for the performance of the will of God. The need for special watchfulness along the lines of self-control is suggested by the Apostle Paul's words: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Gal. 5:17) By the exercise of such watchfulness, the flesh fails to gain an advantage over the "new creature," and our building progresses. We grow up into Christ.

The Apostle Peter further exhorts that we add to our

self-control "patience," reminding us that the good work of building, once begun, must continue, in spite of all apparent hindrances in our pathway; for it is he that endures unto the end that shall be saved. To our patient endurance we are to add "piety" (II Pet. 1:6, Diaglott); that is, an increasingly reverential attitude towards heavenly things.

The world has a saying, "Familiarity breeds contempt," and this may be true of some of the things that people see often, or with which they have more contact than is desirable. But the more the Lord graciously reveals himself to his people, opening to us the wonders of his love, the treasures of wisdom and knowledge hidden in Christ, the more it should help us to add "piety" to our spiritual building; an ever greater reverence for holy things, prompting us to walk more and more humbly in our pilgrim journey.

Another sterling quality that we are exhorted to develop is "brotherly kindness" (II Pet. 1:7), or "love of the brethren" (see R. V.). Here, we have some of the most valuable and important material with which

to build. While "knowledge" (apart from grace) puffeth up, "love builds up" (compare Diaglott, I Cor. 8:1). If "love of the brethren" is associated with all our activities and service towards the Lord's people we will realise more personal progress.

Such a course also means that we are using some of the most valuable material the Lord places within our reach for the building of our spiritual structure, "that new man, who according to God, has been formed in righteousness and holiness of the truth." (Eph. 4:24, Diaglott) Indeed, without incorporating this material, the building could not possibly be brought to a successful completion.

Peter's final words regarding qualities to be added to our faith indicate that we must develop within us the highest form of love. (II Pet. 1:7, Diag.) This is the meaning of the Greek word used here. It is a love that is comprehensive enough to take in all mankind, even our enemies. This is the highest attainment of Christian character. This love is very patient, very kind. It knows no jealousy; makes no parade; gives itself no airs;

is never rude; never selfish; never irritated; never resentful. Is never glad when others go wrong. It is gladdened by goodness; always slow to expose; always eager to believe the best; always hopeful; always patient.—I Cor. 13:4-7, Moffat

Thus, "being rooted and grounded in love" (Eph. 3:17), or, as indicated elsewhere, rooted and built up in Christ (Col. 2:7), we finally, by divine grace, attain "unto a full grown man, unto the measure of the stature of the fulness of Christ."—Eph. 4:13, R. V.

Be Ye Steadfast

Reverting to the Second Epistle of Peter, the first chapter, we note in verse 10 some wonderfully reassuring words; indeed, here is a guarantee that if we do certain things as stated in the context (verses 5 to 10), we "shall never fall."

Concerning the beautiful qualities to be added to our faith, we are to give all diligence, and also specially to notice Peter's continued exhortations to faithfulness throughout our earthly pilgrimage. Verse 8 reads, "For if these things be in you, and abound, they make you that

ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus."

The next verse (9), gives a note of warning: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The Greek word translated "purged," and its context (according to other renderings) seem to refer, not merely to a purging, purification, or cleansing that happened in the past when we first came to the Lord, as might be understood from the above Authorised Version, but refer also to a daily cleansing, here and now. The Diaglott translation is: "For he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins." The Revised Version reads, "Having forgotten the cleansing from his old sins."

What are these "old sins"? They are those sins still being harboured, still being retained within us. The Scriptures speak of them in various ways, for example: the "old leaven," "the leaven of malice and wickedness"; (I Cor. 5:8) also "the old man, which is cor-

rupt according to the deceitful lusts." (Eph. 4:22) From our Father's Word we have learned that such sins are to be put away from us; indeed they are to be put to death. To use other language: "Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [reverence] of God." (II Cor. 7:1) Again, "As obedient children, do not conform yourselves to the former lusts in your ignorance, but as he called you is holy, do you also become holy in all your conduct."—I Pet. 1:14,15, Diaglott.

In order that the development or building of our Christian character progresses satisfactorily there is to be more than the "additions" to our faith. (I Pet. 1:5-7) There must also be taking place within us a progressive purification work, otherwise it would be possible for the distressing picture described by Jesus in parable form to become true with us, and that all beholding the unfinished spiritual structure would begin to deride, saying, "This man began to build, and was not able to finish." (Luke 14:30) "This man" has lost sight of the urgent need for the constant cleansing and purifica-

tion of self; it does not concern him now, as it did at one time. And, to quote from II Peter 1:9, Professor Young's translation, he "is blind, dim-sighted, having become forgetful of the cleansing of his old sins."

The next four verses in Peter's epistle emphasise that the lesson given here is of vital importance. We quote verses 10 to 13: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Later in this epistle we read, "Beware lest, . . . being led away with the error of the wicked [the unsettled, per Young] [ye] fall from your own steadfastness. But grow in grace, and in the knowledge

of our Lord and Saviour Jesus Christ."—II Peter 3:17, 18

During the building of our spiritual Christian character there will be opposition from the world and the flesh; also from the Adversary, whom we are to "resist steadfast in the faith," remembering that "if God be for us, who can be against us?"—I Peter 5:9; Rom. 8:31

We are being given an opportunity of proving the sincerity of our consecration to God. Our zeal, our steadfastness, and our earnest endeavours to be "built up" into the image of God's dear Son are being put to the test. In all this we shall need a goodly measure of the Holy Spirit, which our Father will be

pleased to give us. (Luke 11:13) We are exhorted to ask for it and to be filled with it; being conscious of the fact that by emptying ourselves more and more of the natural fallen tendencies our capacity to receive more and more of the Holy Spirit will be increased. We can be assured that "as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) And if we "walk" in the Spirit we shall not fulfil the lust of the flesh. —Gal. 5:16

Jesus, through the Revelator, exhorts: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne." —Rev. 2:10; 3:21

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A. BOYCE		E. T. NADAL	
Latchford	Apr. 28	Portrush	June 1-3
C. A. CORNELL		E. ROBERTS	
Dewsbury	May 12	Portrush	June 1-3
CEDRIC SMITH		C. WARD	
Latchford	May 19	Portrush	June 1-3
J. H. MURRAY			
Portrush	June 1-3	Portrush	June 1-3

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Christ Is Risen

"He is not here: for He is risen, as He said. Come, see the place where the Lord lay."—Matthew 28:6

IN APRIL the professed Christian world will commemorate the resurrection of Jesus Christ from the dead. There will be special and appropriate music in the churches; there will be parades; and more people will attend church on Easter Sunday than on any other Sunday during the year. However, in the nonfundamentalist churches little will be said to affirm the fact that Jesus really was raised from the dead, the reason being that large numbers of the clergy, especially the prominent ones, do not believe that he was resurrected.

But those who still believe in the inspiration of the Bible, and in its accounts of the many miracles which took place in those ancient times, rejoice to know that Jesus was raised from the dead by the power of his Heavenly Father. They rejoice in this assurance because they realize that if Jesus was not raised from the dead then we have no basis for faith that there will be a future life for anyone—not even for Christians.

There were some in the church in Paul's day who did not believe that Jesus had been raised from the dead. Paul addressed himself to these, saying, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ

not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.”—I Cor. 15:12-20

The Angelic Announcement

The resurrection of Jesus was a miracle—the greatest miracle of all times. The angelic announcement of his resurrection was also a miracle. The holy angels of heaven have been used extensively by the Heavenly Father to convey instructions to his people here on earth, and to minister in other ways in connection with the outworking of the divine plan for human salvation. And thus we find that angels were used to herald the birth of Jesus to the humble shepherds on the Judean hills.

Now that Jesus had been raised from the dead, an angel was the first to announce the fact and he gave instructions to the women who had come to the tomb early in the morning of that memorable “first day,” that they should go quickly and tell his disciples and explain to them that Jesus would go before them into Galilee. Obediently, they departed in haste to bear these glad tidings, being filled with “fear and great joy.”—Matt. 28:8

We can understand to some extent the “great joy” of these highly honored women when we consider the circumstances that led up to the happy surprise which awaited them at Jesus’ tomb, where the angel met them and announced that their Lord was no longer dead. For a

time it seemed incredible, although the angel reminded them that this was just what Jesus had foretold. Doubtless, when they took time to ponder this reminder by the angel it helped to reassure them, for they had learned to have great confidence in everything their Master said.

A Blessed Association

Jesus' association with his followers had not been a long one, his entire ministry in the flesh having lasted only three and one-half years. But every day of those three and one-half years had been an impressive one. While comparatively few actually became Jesus' disciples, many thousands had learned to know him favorably, for he went about doing good, showing no partiality as to who should be the recipient of his blessings.

To those who believed on him he was truly the Messiah of promise. They were convinced of this for many reasons. They had witnessed the miracles which he performed. On many occasions they had listened enraptured to the gracious words with which he set forth the vital truths pertaining to the kingdom of God. He presented the Gospel of the kingdom in a kindly, understanding manner, but nevertheless with firmness, and he spoke with authority. The scribes and Pharisees, long considered to be the intelligentsia of the Jewish religious world of that time, were no match for the Master. Time and again they were left speechless when with their "catch" questions they tried to embarrass him before his disciples and before the public.

Every moment that Jesus' followers were with him was blessed and sacred. Knowing that he was the foretold Messiah, they expected that he would soon commence to exercise his kingly authority, and they believed that they would be associated with him in some prominent way in his kingdom. Little did they realize that their Master would be with them for so short a time. They knew that Jesus had enemies, but they did not realize that he would voluntarily

surrender to them and make no attempt at his trial to refute the charges which they hurled against him.

Difficult to Understand

Many of the things which Jesus said and did during the last few days before his crucifixion were difficult for his disciples to understand in view of their messianic hopes concerning him. Vaguely, some seemed to comprehend that he would be taken away from them, but none were really prepared for what actually happened. All were stunned, and for the time being, apparently not even one of Jesus' disciples remembered clearly the several statements that he had made to them which indicated that he expected not only to die, but also to be raised from the dead.

The two disciples whom the resurrected Jesus met on the way to Emmaus seemed to have pondered somewhat the possibility that Jesus might be resurrected, for when they related the cause of their sadness to the "Stranger" who joined them as they journeyed—that the One whom they verily believed to be the Messiah had been cruelly put to death on the cross by his enemies—they added that it was then the third day since this had occurred. (Luke 24:21) The manner in which this statement was made suggests the possibility that they had not forgotten the Master's promise concerning the raising up of the temple of his body in three days. (John 2:19-21) But, not knowing that he was even then alive, this hope too had now perished.

To Jesus' followers his death meant much more than the sudden loss of a dear friend whom they had learned to love and who unquestionably loved them. With his death their hopes of the near establishment of the messianic kingdom also died. His apostles had given up all to follow him, and now there was no one to follow. The tender affection of the women who went early to the tomb to care for their Master's body was not easily erased. Their love lingered; but their friend, their teacher, their Master, was dead.

"Great Joy"

Can we not, then, imagine the "great joy" which must have stirred the very souls of these women when they heard the angel's announcement that their Master was no longer dead, that he was alive again, that he would go before them into Galilee, and that there they would see him! Probably they would have liked to tarry there at the tomb with the angel, and from him obtain more detailed information concerning what had taken place; for seemingly they were not at first wholly convinced. The angel, however, did not permit them to tarry but instructed them to "go quickly, and tell his disciples."

There are times when the Lord's people receive vital information regarding the divine plan when it might be proper to tarry and ponder over its meaning, and to make sure that every detail is properly understood. But there are other times when they are called upon to "go quickly" and carry the good news to others. It was this high honor of being ambassadors for the Lord that was entrusted to the women who went early to the tomb on that "first day" morning. Later they could take time to ponder over and discuss the meaning of the astounding news which they had just heard from the lips of the angel who greeted them at the Master's tomb; but the important thing at the moment was to "go quickly, and tell his disciples."

Many Miracles

In the outworking of the divine plan for human redemption and recovery from sin and death, the resurrection of Jesus from the dead was the most outstanding event that had thus far occurred. There had been many miracles previous to this time—crossing the Red Sea; the manna in the wilderness; passing over the Jordan; the capture of Jericho; the defeat of Israel's enemies on various occasions; the awakening of the Shunammite's son by Elisha, and many others. Jesus himself had been instrumental in performing

many miracles, even the awakening of some from the sleep of death. But his own resurrection surpassed them all; for not only had the Heavenly Father raised him from the dead, but he had given him the divine nature, high above angels, principalities, and powers, and every name that is named.—Eph. 1:18-22

The Holy Spirit had not yet been given, so neither the women who went early to the tomb, nor any of the other disciples, were able to comprehend spiritual things. At the time, it was enough to be assured that their Master was no longer dead. But while the announcement of the angel made a great impression on the women, they were not fully convinced by this alone. Mark's account states that they "fled from the sepulchre," that "they trembled and were amazed," and also that they were "afraid."—Mark 16:8

This account does not contradict Matthew's concerning their "great joy." Mingled with their fear, there was joy. This commingling of fear and joy must have caused the women to be greatly excited, so that when they conveyed to the disciples the angel's message that Jesus had been raised from the dead, they probably did not do so in a very convincing manner, for the disciples decided that the women's accounts were merely "idle tales."—Luke 24:11

Appeared to Mary

The exact sequence of events is not too easily traced from the various accounts of what occurred that "first day." Perhaps Mary Magdalene tarried at the sepulchre for a brief time after the other Mary started on her mission to tell the disciples what the angel had reported to them; or perhaps she came back a little later. In any event, it was to her, and near the tomb, that Jesus first revealed himself. She did not recognize him from his appearance, but when he called her by name in the tone of voice with which she was familiar, she knew that it could be none other than her Master. But how different he was!

"Touch me not," he said to her, explaining that he had not yet ascended to his Father. He commissioned her to go and tell his disciples that he would ascend to his God and Father, and to their God and Father. (John 20:17) In one of the most intimate and blessed seasons of fellowship Jesus had earlier enjoyed with his disciples, he had told them that he would go to his Father and that the Father would send them the Holy Spirit as a Comforter. (John 14:26, 29) No one but Jesus had ever talked to them in this manner before, and they would now know, therefore, that no one but the Master could possibly send them such a message.

Aside from convincing them that he had been raised from the dead, the outpouring of the Holy Spirit was to be the first major blessing the disciples would receive from their resurrected Lord. But the Holy Spirit could not be sent to them until Jesus ascended to the Father and appeared in his presence for them. "I will pray the Father," Jesus had promised them, "and he shall give you another Comforter." (John 14:16) This petition was evidently presented by Jesus to the Father when, entering the antitypical most holy, he presented the merit of his sacrifice on the antitypical mercy seat.

The Greek word "touch" here used by Jesus was one often used in the Bible to denote the making of contact with another in order to receive a blessing. For example, the woman who touched the garment of the Master received strength, while Jesus sensed that "virtue" had gone out of him. (Mark 5:25-30) The miraculous blessings the people had received from Jesus were of an earthly, or physical, sort. But now the emphasis was to be on spiritual blessings, which would be imparted to the body members of Christ by means of the Holy Spirit. Jesus had been raised from the dead, not to continue his program of physical healing, but to begin the spiritual development of the church.

Jesus was no longer a human himself, and his blessings were not to be bestowed upon the basis of human relationships. The Apostle Paul wrote that while some had known Christ after the flesh, "henceforth know we him [so] no more." (II Cor. 5:16) So Jesus said to Mary, "Touch me not," I am different now, and the blessings which I promised cannot be given until I ascend to my Father and present to him the merit of my shed blood. Then the Holy Spirit will be given, as I have promised, and those who receive it will enter into the spiritual joys of a new age, joys and blessings which will be the common heritage of all those who love me and keep my commandments.

Other Appearances

Jesus appeared to his disciples on several other occasions, and under different circumstances, but he continued to maintain the aloofness that was displayed to Mary. This must have seemed strange to them. However, these various appearances did serve the purpose of convincing them that their Master had truly been raised from the dead. Luke wrote concerning this: "To whom also he [Jesus] showed himself alive after his passion by many infallible proofs, being seen of them [his disciples] forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3

And how wonderful it must have been when the Holy Spirit of promise did come upon them at Pentecost and their minds were thereby enlightened! Then they understood that Jesus, who had been put to death in the flesh, had been made alive as a glorious divine being, invisible to human eyes. There was no longer any uncertainty in their minds as to their proper relationship to him. The Apostle John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

And it is this highly exalted, divine Christ, that we look up to today as our Elder Brother, our Advocate, and our Head. He does not appear to us in different forms as he did to the disciples during those forty days between his resurrection and his ascension; but he does appear to us through the divine Word—that precious Word which reveals the virtues of his character, and the glory to which he was exalted when raised from the dead. He also appears to us through the “sure word of prophecy; whereunto ye do will that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”—II Pet. 1:19

Because we can see Jesus through the fulfilment of the sure Word of prophecy, we can now rejoice in the assurance of his second presence, and realize that we are at the very threshold of his glorious kingdom—that kingdom which the early disciples at first supposed would be established in their day. Truly, that great miracle of his resurrection more than nineteen centuries ago should mean more to us now than it could possibly have meant to those first disciples prior to their receiving the Holy Spirit—although it re-established their faith in his messiahship, and renewed their hope of one day living and reigning with him.

We are happy also that the commission, “Go and tell,” has been given to us even as it was given by the angel to the women who went early to the tomb of Jesus that first day of the week so long ago. And what a blessed message we have to announce. Not only is it our privilege today to reaffirm the fact of Jesus’ resurrection, but added to that we can proclaim that he has now returned and is setting up his kingdom, and that soon, through the agencies of that kingdom, all the families of the earth are to be blessed with peace, and health, and life everlasting.

Yes, we are authorized to tell the people that Jesus will reign until he has put all enemies under his feet, and that

the last enemy to be destroyed is death.—I Cor. 15:25, 26

When the disciples were first told by the women that Jesus had been raised from the dead, they considered it to be an idle tale. Many people think the same about our message today. Later, thank God, they will know differently; and we will rejoice that it was our privilege to give them the witness of the kingdom now near.

Unlike the women on that "first day" more than nineteen hundred years ago, our joy is not mingled with fear. We see the conditions in the world that are filling the hearts of the people with fear, but we do not "fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:2) The conditions which cause the world to fear simply give us reason to rejoice, because they mean that our deliverance and exaltation with Jesus draweth near. When in the "first resurrection" we are exalted to be with Jesus we will see him as he is, and share with him in the glorious work of showering blessings of restitution upon all the families of the earth. Surely we have much to tell out to the people, and what a joy it is to tell the whole world these blessed tidings!



WEEKLY PRAYER MEETING TEXTS

APRIL 4—"Let us walk honestly as in the day."—Romans 13:13 (Z. '03-122 Hymn 315)

APRIL 11—"Let us walk, . . . not in rioting and drunkenness."—Romans 13:13 (Z. '03-123 Hymn 145)

APRIL 18—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers

of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13 (Z. '96-31 Hymn 67)

APRIL 25—"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Hebrews 11:6 (Z. '00-139 Hymn 35)

The Mission to Israel

Brother Ray Krupa's Report

THERE is no country in the world that is as interesting to the Christian as Israel. There Bible history was made. There you behold the landscape that Abraham, Isaac, and Jacob beheld. There you walk in the very places where our Lord and Savior Jesus Christ walked while on earth.

Because there is so much interest in Israel, Charter Oak Telepictures, the producers of our Bible Answers television programs, suggested that The Dawn make some films of the Holy Land. As a result, on February 5 a group left for Israel to take pictures to be used in at least four new television programs.

While Israel looks small on the map, it is actually much larger than it seems. Since June 5, 1967, as a result of the Six Day War, some dramatic changes have taken place. The most meaningful to the Israelis is that the divided city of Jerusalem has been reunited. Additionally, the Israeli flag now flies over the west bank of the Jordan, the east bank of the Suez Canal, over the Gaza Strip, and on the Syrian heights commanding the Jordan Valley. In less than one week the area under Israeli jurisdiction tripled. From 7,990 square miles of territory they now possess 26,000 square miles.

On Wednesday, June 7, 1967 the Israeli troops stood within the walls of the ancient city of David. When Radio Israel announced that Jewish soldiers were at the Wailing

Wall—the western wall of the Second Temple—the nation wept for joy. For the first time in nearly 2,000 years the Jews were in possession of their most sacred shrine.

For generations devout Jews made pilgrimages to the Holy Land in order to be able to visit the Wailing Wall. This would often be done at a great cost of money and strength. When Jerusalem was partitioned in 1948, and the old city came under the jurisdiction of Jordan, the Jews were not permitted to visit the Wailing Wall. After the Six Day War the condition that had existed for twenty years suddenly changed. On one Sabbath 200,000 Jews visited the Wall. Their reaction was one of great joy, which manifested itself in flowing tears.

A huge area has been cleared around the Wailing Wall. Dilapidated buildings have been torn down to make room for the daily visitors. Additionally, the orthodox segment has set up little stalls, or tables, from which prayer books are rented. This new development does not add to the beauty of the surroundings. However, devout Jews may be found reading their prayers at the Wall while “business as usual” goes on about them.

Many new buildings have been constructed in recent years. Among them is the beautiful Knesset Building where the 120 members of Israel’s parliament deliberate the legislative problems that confront them. Another is the Hadassah Medical Center, which is not only a hospital but also houses the Hebrew University Medical School. Student nurses from African and Asian countries take special courses at the hospital which will enable them to serve and train others in their native country. A number of new hotels have also been recently built in order to accommodate the heavy tourist trade.

The land itself is also changing in appearance. The Bible speaks of it as “a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.”

(Deut. 8:8) It is also a land of oranges, date palms, bananas, avocados, guavas, mangoes, cotton, sugar beets, and various vegetables. And now flowers have become a large export item for Israel.

The Negev, which is in the southernmost part of Israel, comprises close to a half of the country's area—and it is largely a desert wilderness. The development of the Negev is one of Israel's major aims. Large sums of money have been spent to bring water by pipeline from the source of the Jordan River in the north to the sandy wastes of the Negev in the south. Immigrants are being settled in new towns throughout the desert to work the irrigated ground and mine the abundant mineral deposits. Beersheba, the "capital of the Negev," may soon become Israel's fourth largest city after Tel Aviv, Jerusalem, and Haifa,

The population in Israel is still increasing, although not as rapidly as before. At present there are about 2,700,000 people in Israel. Forty-one percent of them are native-born Sabras—prickly pears (thorny on the outside, but sweet on the inside). The balance of the people have come from a hundred different countries. Many Arabs live in Israel and, generally speaking, they fare well under Israeli administration. The old city of Nazareth is principally an Arab town.

The attitude of the people, particularly after the Six Day War, is one of great confidence in their own arms. At the moment, they feel that their air force and their pugnacious army are capable of taking on any antagonist.

Beersheba

Our travels for pictures began in Beersheba. This is a city that has played an important part in the lives of the patriarchs. They wandered over the surrounding hills and valleys, which are much the same today as they were 4,000 years ago. It was in Beersheba that Abraham met Abimelech. "And Abraham took sheep and oxen, and gave

them unto Abimelech; and both of them made a covenant. . . . And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they swore both of them.”—Gen. 21:27-31

Isaac also dwelt amongst the wells of Beersheba, as did Jacob. Later the tribe of Simeon received Beersheba and the surrounding land when it was divided.—Josh. 19:1

As we continued through the great expanse of the Negev we were impressed with the vastness of the wilderness. Along the way we would notice an occasional Bedouin tent. We were told that the entire Negev sustains some 30,000 Bedouins whose main livelihood is derived from breeding camels and cattle. They are divided into nomadic tribes, each with its own grazing territory, with a sheik as the head of the tribe.

Hebron

We also visited Hebron, one of the most ancient cities in the world. Abraham also lived in this area, and it was here that Sarah died. “And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.”—Gen. 23:19

The Cave of Machpelah is one of the most sacred shrines in Israel. Access to this place was restricted in the past because it has been in Jordanian territory. Since the Six Day War, Israelis can now freely visit Hebron, and the Cave of Machpelah, where not only Sarah is said to be buried, but Abraham, Isaac, Rebecca, Jacob, and Leah.

Rachel, the especially beloved wife of Jacob and the mother of Joseph and Benjamin, was not buried in the Cave of Machpelah. Her tomb is along the road that goes from Jerusalem to Bethlehem. (Gen. 35:19) To this day visitors stop at the “pillar” upon her grave. One of the

most meaningful citations from the Bible is displayed at the tomb of Rachel. It is from Jeremiah 31:15-17: "A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

The Jews apply this prophecy to their return from "the land of the enemy" to which they had been scattered. However, in the New Testament the foregoing words of the Prophet Jeremiah are applied to the slaughter of the children that was ordered by Herod when he tried to kill earth's coming King while still a babe. (Matt. 2:16-18) How thankful we are for the broader appreciation that is ours concerning Jeremiah's prophecy that not only will those infants killed during Herod's day be returned "to their own border," but all those in their graves will be resurrected, for the promise is that "they shall come again from the land of the enemy [death]."

Bethlehem

David was born in Bethlehem, and spent his early days as a shepherd tending his father's flocks over the Judean hills. It was near Bethlehem that he was anointed king by the Prophet Samuel. From there he went to Hebron, where he reigned as king for more than seven years before he took Jerusalem and made it his capital.

In Micah 5:2 the prophet speaks of an even greater King. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." And so it was that Mary and Joseph traveled from "Nazareth,

into Judaea, unto the city of David, which is called Bethlehem." (Luke 2:4) It was there that Mary brought forth her first-born son and named him Jesus, as she had been instructed by the angel.

A huge church marks the place where tradition says Jesus was born. The Shepherds' Field is nearby, where the angel of the Lord came upon the shepherds abiding in the field. "The glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings 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 2:9-11

As our journey progressed we stopped at Shiloh, where Eli the priest served, and where Hannah brought young Samuel to minister. We then went on through what was once Samaria to Shechem, which lies between the mountains of Gerizim and Ebal. An unfinished monastery is built at Jacob's will, where Jesus met the Samaritan woman from nearby Sychar, now called Askar.—John 4:5-9

Galilee

Within Galilee lies the richest soil in Israel. Although there are many craggy hills in Galilee, the valleys are fertile, and cultivated. Most of Israel's collective farms are in this region.

Overlooking lower Galilee are three sites sacred to Christian pilgrims: Nazareth, Cana, and Mount Tabor. From Nazareth one can head directly to Tiberias and the Sea of Galilee.

A few miles north is the area where Jesus performed the miracle of the loaves and fishes. Also near the Sea of Galilee is the Mount of Beatitudes, where Jesus gave his well-known Sermon on the Mount.

Jesus spent much time in Capernaum; but today it is a graveyard of old stones. There are still clear traces of the

layout of a second-century synagogue, probably built over the one where Jesus preached.

One of the most interesting places in the upper Galilee area is Hazor—the site of the biblical Hazor. It was the most important town in northern Canaan and one that was destroyed by Joshua (Josh. 11: 10, 11), but rebuilt by Solomon.—I Kings 9:15

We then moved on to Tel Aviv, Israel's largest city. It is a modern town, humming with activity. Nearby is Jaffa—old Joppa—which in antiquity was an important seaport and a gateway into Israel.

The Bible records that “Jonah rose up to flee into Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish.”—Jonah 1:3

The Apostle Peter visited Joppa often because Simon the tanner, Tabitha, and other brethren lived there.—Acts 9:36; Acts 10:5

Caesarea

Along the Mediterranean Sea, south of Haifa, are the ruins of ancient Caesarea. It was the capital of the Romans in Palestine for about 500 years. King Herod the Great founded the city about 22 B. C., and named it in honor of Augustus Caesar.

One of the most interesting archaeological discoveries in Caesarea was made in 1961. At that time a Roman amphitheatre was unearthed and a fragment of a Roman inscription was brought to light. It mentions Emperor Tiberius and Pontius Pilate. This is the first archaeological evidence of the famed procurator of Judaea under whose rule (A. D. 26-36) Jesus' crucifixion took place.

Jerusalem

When you leave the coast and go up to Jerusalem you are in splendid company. For thousands of years men and women have made that same journey and have seen those

same landmarks. This would include Jesus and his disciples, the prophets of old, and many other faithful children of God.

As we approach Jerusalem we find that we are beginning to climb, for the city rests in the hills of Judaea. The pines and the cypress trees cling close to the road, and occasionally big boulders, and much stony ground, show through the trees. In reality, there are no spectacular views of Jerusalem; but the landscape, the hills, the sky, and the endless variety of stones are spectacular. Jerusalem seems to grip your heart more profoundly than any other city in the world. There seems to be a sense or feeling of holiness hovering over the old city, and the new.

The most noticeable sight in the old city is the golden dome of the Mosque of Omar—the Dome of the Rock. In days gone by this was the temple area. But what is even more meaningful is the fact that it was Mount Moriah. In Genesis 22:2 the instructions of the Lord to Abraham were, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." We can hardly think of this event without calling to mind that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Outside the walls of the old city is a hill that vaguely resembles the outline of a skull. "On a hill far away stood the old rugged cross, the emblem of suffering and shame." At the foot of this hill is what is called the Garden Tomb. It is believed by some to be the genuine sepulchre of Christ. It matters little where the exact location of the tomb is. The important fact is that Jesus was raised from the dead to become the living Savior of the whole world of mankind.

The sights to photograph in Jerusalem are almost end-

less. There is the Wailing Wall, David's tomb, the ancient stone wall that surrounds the old city and its many gates, Gethsemane, the Mount of Olives, the Kidron Valley, the Pillar of Absalom, the tomb of Zechariah, the Valley of Jehoshaphat, and many, many others.

Interviewing the Prime Minister

One of the interesting developments of our mission was our filmed interview with Prime Minister Levi Eshkol. Among the questions asked the Prime Minister was: "Do you believe there can be 'peace on earth, good will to men' on the borders of Israel in your lifetime?" He answered by saying that the big question is what will be his lifetime! Mr. Eshkol expressed the belief that eventually peace will come; that the nations will realize that spending billions for armament will not avail, and that if this wealth were used for the betterment of mankind the condition of the people would greatly improve. We are thankful to know that the Scriptures assure us that our Heavenly Father will bless all the families of the earth through the agency of his kingdom, and that he guarantees that "the desire of all nations shall come."

Interviews were also filmed with Professor Yigael Yadin, Israel's foremost archaeologist and former Chief of Staff of the Israeli Army, and Teddy Kolleck, the Mayor of Jerusalem.

In Psalm 48:12, 13 the Lord says, "Walk about Zion, and go round about her. . . . Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." This is what we did. We walked—and rode—throughout the Holy Land taking pictures for our Bible Answers television programs, so that the message of God's plan could be told, not only to the "generation following," but to all those who will hear. It is our hope that the mission to Israel will result in honor and glory to our loving Heavenly Father.

Why the Evil?

Why is the world filled with violence, war, injustice, and trouble?

Basically, the many evils in the world today are due to human selfishness, and to the fact that Satan, the Devil, is "the prince of this world." (John 14:30; Gal. 1:4) The reign of sin, selfishness, and death has continued to plague mankind since the transgression of our first parents in the Garden of Eden.

Today, however, there is additional trouble, for we are living at the end of the age, and the time of our Lord's second presence. This is the time foretold by Jesus when he said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."—Matt. 24:21, 22

Rulers of the world know that if a third general conflict should break out among the

nations virtually all mankind would be destroyed, even as Jesus foretold. For this reason the major powers of earth are doing all they can to avoid a world war, even submitting to many indignities perpetrated by small and great nations, in order not to produce a world-wide conflict.

We believe that the great increase of crime, the riots, the race wars, and the revolutions which are rampant throughout the earth today are all a part of the "great tribulation" foretold by Jesus. To us it is a token that the full establishment of Christ's long-promised kingdom is near.

Consecration

Why do we use the word "consecration" when it is not found in the New Testament?

As we all know, there were no English words at all in the original manuscripts of the Bible. Our English Bibles are merely translations, both of the Old and the New Testaments. The word "consecra-

tion" simply means "dedication." It is proper to say that we consecrate ourselves to the Lord, and it is also proper to say that we dedicate ourselves to him. Both words imply a willingness and determination on our part both to know and to do the Lord's will. The Heavenly Father's will is that we take our cross and follow Jesus' sacrificial footsteps into death, trusting in divine grace to help us in our every time of need.

A Time Accepted

What is "the acceptable year of the Lord" referred to in Isaiah 61:2?

The acceptable year of the Lord is referred to again in Isaiah 49:8, which reads: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." The Apostle Paul quotes from this text, applies it to the followers of Jesus, and explains, "Now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2

The "acceptable year of the Lord", then, or the "accepted time," is the Christian era in the plan of God during which God accepts the sacrifice of those who dedicate themselves to do his will by following in the footsteps of Jesus. Their sacrifice is made holy and acceptable through the merit of Christ's righteousness.

The Rest of the Dead

Revelation 20:5 reads, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Does this not prove that the wicked dead will not be awakened from death until the completion of the thousand-year reign of Christ?

The statement, "The rest of the dead lived not again until the thousand years were finished" is not in the older Greek manuscripts of the Bible, and is therefore spurious. The very purpose of the thousand-year reign of Christ is to restore the world of mankind to life, and to give all an opportunity, through obedience and belief, to live forever.



SPEAKERS' APPOINTMENTS

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

SAM BAKER		Spokane, Wash.	29
Detroit, Mich.	Apr. 6, 7	Moses Lake, Wash.	30
EDWARD E. FAY		G. R. POLLOCK	
Detroit, Mich.	Apr. 6, 7	Detroit, Mich.	Apr. 6, 7
LEVI JACOBS		LEO POST	
New London, Conn.	Apr. 21	Detroit, Mich.	Apr. 6, 7
G. M. JEUCK		H. W. PRICE	
York, Pa.	Apr. 28	Moose Jaw, Sask.	Apr. 2
A. H. KRUMPOLT		Regina, Sask.	3
Soyville, N. Y.	Apr. 7	Winnipeg, Man.	5-7
New Haven, Conn.	28	Canora, Sask.	9, 10
Waterbury, Conn.	28	Porcupine Plain, Sask.	11, 12
R. J. KRUPA		Star City, Sask.	14
Detroit, Mich.	Apr. 6, 7	Melfort, Sask.	15
Pittsburgh, Pa.	28	St. Brieux, Sask.	16, 17
E. K. PENROSE		Middle Lake, Sask.	18
Yuma, Ariz.	Apr. 1	Tarnopol, Sask.	19-21
San Diego, Calif.	2	Prince Albert, Sask.	22, 23
Eagle Rock, Calif.	3	Saskatoon, Sask.	24
El Monte, Calif.	4	Luseland, Sask.	25, 26
West Los Angeles, Calif.	5	Kelowna, B. C.	28
Los Angeles, Calif.	7	Penticton, B. C. Area	29, 30
Long Beach, Calif.	8	RICHARD SURACI	
Van Nuys, Calif.	9	Wallingford, Conn.	Apr. 14
San Luis Obispo, Calif.	10	STEPHEN SURACI	
Bakersfield, Calif.	11	Hartford, Conn.	Apr. 21
Tehachapi, Calif.	12	H. J. TIEMEYER	
Fresno, Calif.	13, 14	Philadelphia, Pa.	Apr. 14
Palo Alto, Calif.	15	Allentown, Pa.	21
San Francisco, Calif.	16, 17	F. S. WASSMANN	
Antioch, Calif.	18	Detroit, Mich.	Apr. 6, 7
Stockton, Calif.	19	Baltimore, Md.	28
Sacramento, Calif.	21	C. R. WEIDA	
Chico, Calif.	22	Catawissa, Pa.	Apr. 7
Kuna, Idaho	24	W. N. WOODWORTH	
Clarkston, Wash.	26	Detroit, Mich.	Apr. 6, 7
Sagle, Idaho	28		

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

JOHN BARACOS		ADAM MISKAWITZ	
E. Liverpool, Ohio	Apr. 14	Minneapolis, Minn. (Cedar Ave.)	Apr. 21
NICK BARACOS		MICHAEL R. NEKORA	
Duquesne, Pa.	Apr. 7	Sacramento, Calif.	Apr. 7
WILLIAM G. BLONG		ARTHUR NEWELL	
Chico, Calif.	Apr. 28	Beloit, Wis.	Apr. 7
C. M. CHUPA		Saginaw, Mich.	21
Chatham, Ont.	Apr. 21	FRANK NIEMCZAK	
JOSEPH FENCHAK		London, Ont.	Apr. 14
Connellsville, Pa.	Apr. 7	H. W. OSTRANDER	
Duquesne, Pa.	21	San Francisco, Calif.	Apr. 14
IRVING C. FOSS		HARRY PASSIOS	
Riverside, Calif.	Apr. 21	Detroit, Mich.	Apr. 6, 7
Ontario, Calif.	21	RAY RAWSON	
Covina, Calif.	28	Saginaw, Mich.	Apr. 7
TUNIS GERY		GILBERT L. RICE	
San Diego, Calif.	Apr. 14	Fullerton, Calif.	Apr. 28
CARL HAGENSICK		NORMAN F. RICE	
Covert, Mich.	Apr. 21	Palo Alto, Calif.	Apr. 14
JOHN G. HULL, JR.		R. S. SEKLEMIAN	
Bakersfield, Calif.	Apr. 14	Antioch, Calif.	Apr. 21
GENE JEZUIT		GEORGE TABAC	
Aurora, Ill.	Apr. 7	Gary, Ind.	Apr. 21
St. Louis, Mo.	21	J. I. VAN HORNE	
DANIEL KAZIAK		Connellsville, Pa.	Apr. 21
Western Mich.	Apr. 14	L. W. ZBIK	
EDWARD G. LORENZ		Adrian, Mich.	Apr. 21
Santa Ana, Calif.	Apr. 14		

TAPE RECORDING FOR MEMORIAL

A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073

THE GENERAL CONVENTION

The Bible Students General Convention will be held August 10-15, this year. Plan now to attend!

CONVENTIONS

An asterisk (*) indicates an immersion service is being planned.

DETROIT, MICH., Apr. 6, 7—Sokol Cultural Center, 23600 W. Warren, Dearborn Heights, Mich. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

***WILMINGTON, DEL., Apr. 6, 7**—Brandywine Junior College Campus, Rt. 202 near Talleyville, Del. Mrs. Peter Kolliman, 404 W. 31st St.

LOS ANGELES, CALIF., Apr. 7—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

MONESSEN, PA., Apr. 7—Croation Hall, 1053 Schonmaker Ave. Mr. Jack Morgan, 202 Oakland Ave., Charleroi, Pa.

MINNEAPOLIS, MINN., Apr. 13, 14—Columbia Heights Field House, 530 Mill St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

FRESNO, CALIF., Apr. 20, 21—Del Webb's Townehouse, 2220 Tulare St. Mrs. Wm. H. Ostrander, 4302 E. Sierra Madre, E.

CINCINNATI, OHIO, Apr. 21—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, Route 1, Box 71, Melbourne, Ky. 41059

CLEVELAND, OHIO, Apr. 21—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

COLUMBUS, OHIO, Apr. 21—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Apr. 21—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Avenue Circle.

CHICAGO, ILL., Apr. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

PITTSBURGH, PA., Apr. 28—Bellevue YMCA, 629 Lincoln Ave. Mr. James H. Passios, RFD 3, Box 68, Wexford, Pa. 15090

BOSTON, MASS., May 4, 5—May 4: Arlington Street Church, corner of Boylston St. May 5: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence B. Child, 64 Thurston St., Somerville, Mass.

GRAND RAPIDS, MICH., May 4, 5—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N.W. Mrs. Earl VanderBoegh, 821 Roger, N.W.

KANSAS CITY, MO., May 4, 5—The Athenaeum, 900 E. Linwood Blvd. Mrs. John Bacher, Route 1, Greenwood, Mo.

NEW ALBANY, IND. - LOUISVILLE, KY., May 11, 12—Amalgamated Bldg., 1614 Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky., 40207

CHATHAM, ONT., May 12—Mr. Joseph E. Day, 136 William St., North **HARTFORD, CONN., May 12**—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

***ROCHESTER, N. Y., May 18, 19**

VANCOUVER, B. C., May 18-20

TOLEDO, OHIO, May 19

WEST NEWTON, PA., May 19

SAYVILLE, N. Y., May 30—Memorial Day.

CHICAGO, ILL., May 30-June 2

SAN FRANCISCO, CALIF., (Asilomar), May 30-June 2

CHARLOTTE, N. C., June 8, 9

SILVER CREEK - GRAND ISLAND NEBR., June 22, 23

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to us the
SCRIPTURES
 clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35