

The Dawn

VOLUME XLVIII • NUMBER 9 • (USPS 149-380) • SEPTEMBER 1980

CONTENTS

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ. 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

New Zealand: P.O. Box 1358 C.P.O. Auckland

HIGHLIGHTS OF DAWN

The Regathering of Israel 2

BIBLE STUDY

God: the Covenant Maker 16

God's Covenant with Abraham 18

God's Covenant and Moses 20

God's Covenant and Joshua 22

CHRISTIAN LIFE AND DOCTRINE

Creator's Grand Design

Part 11—Signs of His Presence 24

The River of Life 40

Our Great High Priest 49

Moses, First of the Holy Prophets 14

Weekly Prayer Meeting Texts 57

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

ENCOURAGING LETTERS

58

YOUR QUESTIONS

60

TEST YOUR KNOWLEDGE

61

SPEAKERS' APPOINTMENTS

United States 63

CONVENTIONS

64

OBITUARIES

63

The Regathering of Israel

EVER since the advent of modern news media a century ago, the news has never been without some mention of Middle East activities. In the midst of events involving Lebanon, Turkey, Jordan, Syria, Iran, Iraq, Arabia, and the Emirate States, there are events involving the small nation of Israel. The nation of Israel is an outstanding proof of the credibility of the Bible message. No other nation of people could have survived the persecution and deliberate attempts to exterminate them, nor could they have held so tenaciously to their identity as a nation, unless God was directing the issue. Because God has moved in such a gradual way toward fulfilling the prophecies written about Israel, it might be difficult for some to see how positively he has moved toward this goal.

The land of Palestine, as we call it today, or the land of Canaan, as it was known in ancient times, was promised by God to the patriarch, Abraham. Yet Abraham never owned any part of it, except a cave he purchased, which served as a tomb for Sarah and himself. However, his natural descendants through Isaac and Jacob were able to obtain this land as their own. They lived in it, cultivated it, and made it a prosperous land. This experience began after God delivered them from bondage in Egypt and brought them to the land of Canaan. Israel spent many glorious years in that land, and then it was necessary to evict them. Overall, Jacob's people had 1845 years of favor, a period of time which is reckoned from the death of Jacob (whose name was changed to Israel)

until they were cast off by Jesus, their Messiah. Israel's experiences were varied during this time. They had made a voluntary move to Egypt at the time of Joseph's position of authority there. As they continued to dwell in Egypt, they later became enslaved and had to be delivered by Moses, finally returning to Palestine, the land of Jacob, their father. Their glorious years in Palestine seemed to end when they were taken captive to Babylon for seventy years. But then they returned to the land again and remained there until Jesus came.

One of the most well-known and impressive prophecies concerning Israel is found in Isaiah 40:1,2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The word "double" in this text does not mean "twice as much," as one might conclude, but rather it is translated from a Hebrew word meaning "fold in two" and refers to a like span or period of time. First came 1845 years from Jacob's death to Jesus' death, wherein there were chiefly favors (punishments were minor). Then after Jesus died, came a like period (double) of disfavor in their dispersion and persecution (blessings were minor). This like span of 1845 years ended in 1878, and that year marked the beginning of a change. It involved events that would lead to a restoration of the land to Israel. This small beginning consisted of revising the treaty of San Stefano at the Berlin Congress of Nations and included protection of minority groups in Turkey and Russia. Hence, for the first time in centuries, wealthy Jews were permitted to buy land in Palestine, whereas they had not been permitted to do so theretofore. Since their dispersion they had not been permitted to own land in many nations of the world.

This beginning was so insignificant that if we had analyzed the existing situation at that time, we might have concluded that this investment in a few pieces of land was foolish and

that attempts at colonization were doomed to failure. After all, Palestine was still under the dominion of Turkey. The situation was as full of despair as the one confronting Jeremiah during the time of the reign of Zedekiah, Judah's last king. Jerusalem and the land of Palestine were being besieged by King Nebuchadnezzar's armies from Babylon. Nebuchadnezzar had set up Zedekiah as a puppet king, but Zedekiah rebelled against Babylon. Jeremiah had plainly prophesied to all Israel, and especially to Zedekiah, that Jerusalem would fall into the hands of Nebuchadnezzar. He repeatedly told the people of Israel that this had to happen. God had willed it and they could not resist it. To resist was folly. Jeremiah was branded as disloyal and a traitor, and he was imprisoned. With Jerusalem besieged, and Jeremiah in prison, a most peculiar transaction was recorded in Jeremiah 32:6-15: "And Jeremiah said, the word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the

God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”

Jeremiah, who was perplexed by these strange instructions from God, prayed to God (Jer. 32:16-25) for an explanation, as if to question why anyone would want to buy land at a time when Babylonian conquest was imminent. God explained by giving a lengthy review of Israel’s sins and why he was punishing them. Then God told Jeremiah of the regathering of Israel to Palestine: “Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.” (Jer. 32:37) The climax to the prophecy comes in verses 43 and 44: “And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.”

Jeremiah’s main interest was the possession of the land after the Babylonian captivity, but God had in mind the possession of the land following the much longer dispersion after Jesus died. This is evident from the words of Jeremiah 32:38-42: “And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them

good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Certainly this portion of the prophecy was not fulfilled upon the return of Israel from Babylonian captivity. It still awaits fulfillment.

When Israel was dispersed by the Romans and the land was wasted, it came under the control of Islamic nations. None of these nations were interested in cultivating the land, but they were willing to defend it and prevent it from being acquired by a Christian nation. Hence, every Crusade to liberate the Holy Land failed. By the fourteenth century the Ottoman empire of Turkey possessed this land. The territorial boundaries of that empire extended into north Africa (including Egypt and Libya) in the south, into Persia (Iran) in the east, and into the Balkan nations of Europe and Hungary in the north and west. The Moslems had a firm hold on Palestine and encroached on Europe.

Beginning in 1768, there was a series of wars between Turkey and Russia. Some of the great powers of Europe, such as Great Britain and France in particular, favored Turkey rather than Russia. These nations even fought against Russia in the Crimean War in 1845. It is noteworthy that one of the incidents that led to this war was Russia's demand to have control of the holy places in Palestine. Although a treaty was negotiated, Russia and Turkey fought again in 1877. This war ended with the signing of the aforementioned treaty of San Stefano, which treaty was so favorable to Russia that Great Britain threatened war unless it was revised. War was narrowly averted when Bismarck of Germany offered to serve as a neutral host and negotiator; and the great powers of Europe went to Berlin in 1878 to hold the Berlin Congress of Nations. The prime minister of Great Britain was Benjamin Disraeli (Lord Beaconsfield), who succeeded in returning British influence to the Middle East.

Disraeli was of Jewish ancestry; his father had him baptized as a Christian because of a falling out with their rabbi. If Disraeli had not been a Christian, it would have been impossible for him to hold the office of prime minister at that time. Civil liabilities against the Jew in Great Britain had been removed in 1858 for the first time. It was not coincidental that a man of such authority was at the conference to represent the cause of the Jew.

The Berlin Congress made readjustments in the San Stefano treaty as to territories, boundaries, and pacts, but the most important feature of that treaty as far as Israel was concerned lay in the negotiations that called for protection of the Armenians and **other** religious minorities in Turkey. Thus, purchase of land in Palestine by Jews was protected by treaty. These latter events were important to another movement, which had begun in response to the prophecy of Jeremiah 16:14-16: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them."

As a liberal attitude started to develop toward the Jews in the lands where they were dispersed (beginning in the 18th century in a few places but more worldwide by the end of the 19th century), many Jewish leaders became alarmed. They had fears of their people being assimilated into the cultures of the different lands as persecution of the Jew subsided. Hence there began a movement called Zionism, whose purpose was to seek a homeland for the Jew. At first this movement was weak and disunited, until Theodore Herzl, a Hungarian Jew, arrived on the scene. He was a journalist who saw anti-Semitism manifested during the Dreyfus trial in France. This persuaded him to devote his life to the cause

of Zionism. In 1897 he invited interested parties to the first World Zionist Congress at Basel, Switzerland. This Congress set up Zionist organizations in every country where there were large Jewish populations. Mr. Herzl used his journalistic skills effectively in promoting Zionism.

As Zionism began to take hold and Jews tried to come to Palestine, Great Britain in 1905 offered land for a Jewish homeland in East Uganda, Africa. This offer was rejected. To the Jew it was clear that Palestine alone could serve as that homeland. Zionism did a "fishing" work. It enticed people to come to Palestine by offering land and opportunity, just as a fisherman uses bait to catch fish.

In the early days of Zionism the land of Palestine was possessed by the Turks, and it was questionable as to how many more Jews would be admitted to the land. But the Ottoman empire was disintegrating, and Great Britain was becoming the most prominent nation in Middle East politics, as well as European politics. After the death of Disraeli, another champion for the cause of Israel was arising on the scene. He was Chaim Weizmann, who was born in 1874 in Russia, educated at the University of Berlin in chemistry, and became a British citizen in 1910. His interest in Zionism started early in his youth, when he emigrated to Palestine in 1907. When Herzl died in 1904, Weizmann became the most prominent leader in the cause of Zionism. As Great Britain became involved in World War I, Weizmann became the director of the British Admiralty laboratories. He was responsible for the development of a process to make synthetic acetone, a solvent important to the Allies in the manufacture of explosives. He became well known for this achievement, and the Allies felt obligated to him.

The year 1914 was an important date to students of biblical prophecies, marking the end of Gentile times. In that year, World War I broke out, with Great Britain, France, and Russia (eventually the U.S.A. also) on one side, and Germany, Austria-Hungary, and Turkey on the other. Before the

war ended, many kingdoms fell and the divine right of kings to reign was no longer honored. About two thousand years before, Jesus had prophesied concerning the dispersion of Israel. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." (Luke 21:20-24) As we have seen, this was fulfilled in A.D. 70. But in the last part of verse 24, Jesus said, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

As the Gentile times came to an end, the conditions in Palestine also changed drastically. World War I was a terrible war, with much bloodshed and loss of life. It became a stalemate on the western front in France, where most of the attention was focused. In the Middle East, Great Britain was active, using Colonel T. E. Lawrence to arouse the Arabs to revolt against Turkey. There was also an Egyptian Expeditionary Force, but these armies were floundering and were almost lost in March, 1917, as they tried to take Palestine. In June, 1917, General Allenby of Great Britain was assigned the task of revitalizing the Egyptian Expeditionary Force; and, together with soldiers of the Jewish Legion attached to him (carrying their own flag), he marched into Palestine again. Using cavalry, he defeated the Turkish army on the Gaza-Beer-sheba front, completely bypassed Jerusalem, and took that city on December 3, 1917. Fighting continued until all Palestine was liberated; a dramatic victory was achieved in the autumn of 1918, even though General Allenby had to give up sixty thousand of his troops to fight on the western

front in the spring of 1918. As Jesus had prophesied, Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled.

Meanwhile, Chaim Weizmann was in Great Britain, helping with the war effort. Largely because of his influence, the Balfour declaration was issued by Great Britain on November 2, 1917, receiving the concurrence of the other Allies also. This declaration pledged British support to the Zionist hope for a Jewish national home in Palestine, with the proviso that the rights of non-Jewish communities in Palestine would be respected. Some of the exact words of that declaration are that Great Britain (and other nations, too) "view with favor the establishment in Palestine of a national home for the Jewish people."

When World War I ended, Jews came in greater numbers than ever before from every country in the world to the homeland opened to them under the protection of Great Britain. We are likely to forget the great reconstruction work that took place in Palestine in those days. It was exciting reading. The progress made in recovering the land from its desolate condition was remarkable. But there were problems. The Arabians of Palestine were becoming concerned because of the large influx of Jewish people into the land, and opposition was developing. Also, the people had come from so many different nations in the world, bringing with them language and cultural differences, that they had difficulty in working together and becoming united. The opposition from Arabs in those early years turned out to be a blessing in disguise. This opposition became a single, unifying force, causing all Israel to be united in cooperation. And the work of rebuilding continued successfully.

Then along came World War II and with it a new fulfillment to the prophecy of Jeremiah 16:16. Zionism had accomplished its purpose. It had gone as far as it could in bringing Israel back home: "Behold I will send for many fishers, and they shall fish them." We note how carefully God has worded this

prophecy: "And **after** [after Zionism has done what it could] will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." With World War II came Hitler and anti-Semitism in all its fury. The Jews had emerged from the terrible persecution of centuries of dispersion, and now, again, they were facing that same terrible persecution. Nations with economic troubles found it convenient to make the Jew a scapegoat and blamed him for all their economic ills. Suddenly, this people who had enjoyed the benefits of newly found friends, found themselves hunted and fleeing for their lives, with no place to go except to their own land of Palestine. Now they wanted to go to Palestine out of sheer desperation. They came by boatloads, merchant vessels filled to overflowing. Those that were permitted to land kissed the ground of their homeland. But many were turned away to the island of Cyprus, because quotas were being exceeded.

This large influx of new settlers to the land, caused by the hunters, created a problem for Great Britain, which was committed under the Balfour declaration to respect the rights of non-Jewish communities in Palestine. Great Britain was obligated to hold the quota of new immigrants to two thousand per month. The requests for entry were overwhelming the quotas, and Great Britain in its protectorate role was viewed by the Jews as an obstructionist. It was inevitable that she would have to give up her protectorate role and give up the mandate she had held for so many years, granted to her under the League of Nations. The League of Nations had become defunct, and the new United Nations set up a committee called UNSCOP (the United Nations Special Committee on Palestine). This committee recommended dividing Palestine into a Jewish state and an Arab state. On May 14, 1948, the state of Israel was proclaimed. It was immediately recognized by the U.S.A. (and Great Britain), and the other superpower, U.S.S.R., recognized it on May 17, 1948. It was fitting that Chaim Weizmann should become Israel's first president.

The prophecy of Ezekiel concerning the valley of dry bones was taking form: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." (Ezekiel 37:11) Such was the condition of this nation after they were dispersed. But then a remarkable event took place; the bones came together and sinews and flesh covered the bones, and skin, too. But there was no breath in them. And as a nation they will not live in God's sight until the Holy Spirit is poured out upon them in the kingdom.

We have been witnessing the assembling of Israel, as God has slowly but surely caused this miracle to take place unbeknown to them. Most of the people have been regathered in unbelief, not aware that God's hand has been involved. Therefore, it is still necessary that final events take place that will serve as an eye-opening experience for all Israel and for all the world as well. The events involved are those prophesied in Ezekiel 38 and 39. The timing follows the regathering of Israel, as Ezekiel 38:8 outlines, "And after many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely [confidently] all of them."

As we have already seen, the events mentioned in Ezekiel 38:8 have been fulfilled:

1. The land has been restored from war.
2. The land was formerly a continual waste.
3. The people came to it from all nations.
4. The people would be dwelling there confidently.

The scene is now set for the invasion by the hordes from the north (the RSV translation says that Togarmah, one of the invaders, comes from the uttermost parts of the north), as described in Ezekiel. Students of the Bible have been fascinated by the prophecy of Ezekiel 38 and 39 and have carefully watched the unfolding of events in the Middle East that

would give more clues on "how" and "when." The invasion force is described as the descendants of five sons of Japheth (generally settling the European continent) and of two sons of Ham (generally settling the African continent). Geographically Israel is on the land bridge between the continents of Europe and Africa, as well as Asia. It is believed by many that the leader of the invasion forces is expected to be the U.S.S.R. and her satellites. No other nation can qualify as coming from the uttermost parts of the north (the arctic circle) except the Scandinavian countries and Canada. These do not appear to have the hostility toward Israel as do the other sons of Japheth, nor are they as strategically located to invade the land of Israel.

For years students of the Bible have been like an audience in a theatre, waiting for the curtain to rise on a great drama. The stage has been set. The actors are in place ready to come forth. It has appeared this way for twenty or thirty years, except that it was difficult to understand how Ethiopia under Haile Selassie, or ancient Persia (Iran) under the Shah and friendly to the U.S.A., would have a part in that drama. In the last few years, changes have taken place in both countries. Haile Selassie was overthrown in 1974 by a military coup, and Ethiopia is now under the control of Colonel Mengistu, who has the assistance of 3,000 Soviet advisers and 13,500 of Castro's Cuban soldiers. Iran has undergone a complete change in government and now opposes the Western World. Although she remains aloof from all others, the trend is toward friendship with the U.S.S.R.

The 38th and 39th chapters of Ezekiel make it plain that the invading forces coming against Israel will not succeed. God will fight for Israel as he did in the days of old. Thus it will be that Israel's eyes will be opened to see the glory of the Lord. Also, the eyes of all nations will be opened. It is God's purpose that this regathering of Israel be permanent. They are not to be uprooted anymore, even as foretold in Amos 9:14, 15, a prophecy that tells of Israel's ultimate establishment for

ages to come in the kingdom of God. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Praise God for his wonderful plan.



Christian Life and Doctrine

Moses, First of the Holy Prophets

MOSES was one of the outstanding Old Testament prophets and was used by God to foretell various important features in the divine plan for the rescue of mankind from sin and death. He was the compiler of the Book of Genesis, and in this capacity he recorded that original prophecy concerning the Seed of the woman bruising the serpent's head.—Gen. 3:15

Moses also recorded the prophecy of Jacob concerning "the Lion of the tribe of Judah." This was a prophecy of the coming of Jesus, first to redeem mankind from sin and death, and then to rule over the people throughout the thousand years of his kingdom.—Gen. 49:9,10; Rev. 5:5

Moses was the first of God's holy prophets to foretell the dispersion of the Israelites from their Promised Land and also their regathering and restoration to God's favor in "the latter days."—Deut. 4:26-31

When the resurrected Jesus talked with his two disciples on the road to Emmaus, he began, the record states, with Moses and, from all the prophets, pointed out to them that according to the divine plan it was necessary that the Messiah should first suffer and afterward enter into his glory. (Luke 24:25-27) From this we know that Moses foretold the suffering and death of Jesus. One of the ways he did this was through the institution of the Passover, in which the death of the Passover lamb foreshadowed the death of Jesus as "the Lamb of God, which taketh away the sin of the world."—John 1:29; 1 Cor. 5:7

In a prophetic prayer Moses calls attention to the sentence of death which came upon all mankind because of sin and assures us that the time will come when the people will be summoned by divine power to return from destruction. This is one of the Old Testament prophecies of the resurrection of the dead.—Ps. 90:3

Jesus explained to the Sadducees, who did not believe in the resurrection of the dead, that the hope of the resurrection was set forth in connection with God's dealings with Moses. This is when he spoke to Moses at the burning bush and referred to himself as "the God of Abraham, the God of Isaac, and the God of Jacob." Jesus explained that the Creator is not a God of the dead but of the living, that all live unto him because he proposes to restore them all to life by means of an awakening from the sleep of death.—Exod. 3:6; Luke 20:37, 38

Moses, as a faithful servant of God and one of the outstanding prophets, is the only one to be mentioned in association with Jesus in connection with the glorious message of the Gospel. (Rev. 15:3) One of the songs composed by Moses pertained to the deliverance of the Hebrew people from their bondage in Egypt. (Exod. 15:1-19) This prefigures the deliverance of all mankind from the bondage of sin and death.—Matt. 18:11; Isa. 51:11; John 3:14-17 □

Bible Study

LESSON FOR SEPTEMBER 7

God: the Covenant Maker

MEMORY SELECTION: "I will remember My covenant, which is between Me and you and every living creature of all flesh."—Genesis 9:15

SELECTED SCRIPTURE: Genesis 9:8-17

THE first covenant that God made with his creation, man, was with Adam. In Genesis 2:16,17 God said: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This was a bilateral covenant, requiring performance by two parties. If Adam were obedient to God's instructions, God would give him life. If Adam were disobedient, God would cut him off from life. We know the story, of course. Adam was disobedient and was condemned to death; so also was the whole human family, because all received life from an imperfect source.

The other type of covenant that God has made with his servants is a unilateral covenant. That is an agreement, or promise, that requires a performance on God's part only. Such a covenant was the promise God made to Noah; and, as is usual in cases like this, the covenant was given as a reward for faithfulness.

Because of Adam's disobedience, God, in effect, turned his face, or favor, from Adam and his offspring, and sin became rampant and uncontrolled in the earth. But in addition to the depravity of man, the Scriptures tell us "when men began to multiply on the face of the earth, and

daughters were born unto them, that the sons of God [that is, fallen angels] saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. 6:1,2) As a result of these unions a hybrid race was begun. These hybrid beings took control of the earth and their sin knew no bounds. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (vs. 5) Because of the evil in the earth, God determined to destroy every living being, except Noah and his family, with a flood of waters.

God gave Noah instructions as to how to build an ark, which would save him and his family from the rain of water. This was a great test of faith for Noah, as recounted to us by the Apostle Paul in Hebrews 11:7: "By faith Noah, being warned of God of things not seen as yet, moved with fear [reverence], prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." In Genesis 2:5,6 we read: "The Lord God had not caused it to rain upon the earth. . . . But there went up a mist from the earth, and watered the whole face of the ground." So

Noah was asked to believe that water, instead of coming from the ground, would come from the sky, and in such quantities that the earth would be flooded with water.

He was asked to demonstrate this faith by building the ark on dry ground, and this task was to take him approximately one hundred years. In addition to the difficulties of building, we can imagine the scoffing and ridicule he was forced to endure from the evil inhabitants of the earth. The Apostle Paul tells us that this was Noah's test and that he proved faithful.

The unilateral covenant God made with Noah because of his faithfulness is recorded in Genesis 9:9-13: "Behold, I establish my covenant with you, and with your seed after you. . . . Neither shall all flesh be cut off anymore by the waters of a flood; neither shall there anymore be a flood to destroy the earth. . . . This is the token of the covenant which I make between me and you: . . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." We believe that the real import of this promise is contained in Genesis 8:21: "Neither will I again smite anymore every thing living, as I have done." (See Matthew 24:21,22.) □

God's Covenant with Abraham

MEMORY SELECTION: "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Genesis 17:7

SELECTED SCRIPTURE: Genesis 12:1-4; 17:1-8

THE promises God made to Abraham in our selected scripture texts were really promises to make a covenant with Abraham at some future date. Genesis, the 12th chapter, verses 1-4, indicates that a prerequisite to establishing the covenant was that Abram should leave his father's house and go into a far country that God would show him. If he did this, God would make of him a great nation. In order for this to come about, however, it would be necessary that Abram have a seed. Abram was obedient in that he left his father's house and went into the land where God led him. But for some twenty years Sarai, Abram's

wife, was barren. This became a great test to Abram's faith.

At the time of our second selected scripture text, Genesis 17:1-8, Abraham (as God now named him) was ninety years old, Sarah (as God now called her) was eighty, and God had not as yet provided Abraham with a seed. Because of the circumstances it was obvious that the seed could not be provided in a natural way. In our text God was simply reassuring Abraham that his promise would be fulfilled. He required only that Abraham be obedient and faithful. "I am the Almighty God; walk before me, and be thou perfect." (Gen. 17:1) In this

same chapter God again reassures Abraham and Sarah that they would have the long-promised child "at this set time in the next year." (vss. 15-21) The matter was further complicated, however, because now Abraham was one hundred years old and Sarah was ninety. But in Genesis 21:1,2 we read: "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." Abraham called his son Isaac.

Isaac, of course, was very dear to Abraham, who realized that his son was the center of all the promises God had made. But in a final test of obedience and faith, God asked Abraham to offer his son as a sacrifice. This was most difficult for Abraham to carry out, but by doing so he proved himself loyal and faithful. The Apostle Paul speaks of this event in Abraham's life in Hebrews 11:17-19: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to

raise him up, even from the dead; from whence also he received him in a figure."

Abraham was able to carry out God's instructions because he had such complete faith that God would keep his promises that he believed God would resurrect Isaac from the dead, if necessary, in order to fulfill them. We know the story, however, that an angel of the Lord stayed Abraham's hand, and God accounted it to Abraham as if he had consummated the act.

Because of this ultimate demonstration of faith and trust, God finally concluded his wonderful oath-bound covenant with Abraham. This covenant is the basis of all Christian hope and faith. It is recorded in Genesis 22:16-18. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." □

God's Covenant and Moses

MEMORY SELECTION: "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people."—Exodus 19:5

SELECTED SCRIPTURE: Exodus 19:1-9

THE account as given in the 19th chapter of Exodus outlines the preliminary, or preparatory, agreements that had to be reached with the children of Israel before the actual inauguration of the Law Covenant. The inauguration of the covenant is described in Exodus 24:3-8. Moses, of course, was the mediator of the covenant. From the time the children of Israel gathered at the foot of Mount Sinai and Moses ascended the mount to receive instructions from God, he was a mediator. He was a mediator in the sense that he received God's words and in turn conveyed them to the people. Then he conveyed the words of the people back to God. The terms of the Law Covenant that were presented to the nation of Israel are detailed

in Exodus, the 19th through the 23rd chapters. These are very exacting terms, so much so that no one was able to keep their requirements perfectly. Nevertheless, the Israelites agreed to the terms and Moses completed his office as a mediator of the covenant, as described in Exodus 24:3-8; and the Law Covenant was inaugurated. The Lord, through Moses, admonished the Israelites: "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: **which if a man do, he shall live in them:** I am the Lord." (Lev. 18:4,5) The promise to the Israelites was that if they could keep the statutes and judgments of the Law Covenant perfectly they

would fulfill the measure of a perfect man's ability to perform, thereby earning justification. Then they would no longer be under Adamic condemnation and would therefore have life.—Gal. 3:10-12

We all know of Israel's monumental failure in endeavoring to keep the terms of the Law Covenant. The Apostle Paul, in Romans 3:19,20, explains: "Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin." Because the Law was the measure of perfection, it pointed out the universality of sin and the need for a different kind of covenant and a better mediator if the world was again to be reconciled to God and to be considered just before him, earning life. (See Hebrews 8:1-13.)

It was expedient for God to demonstrate, however, that it was possible for the terms of the Law Covenant to be kept by a perfect man. Jesus, because Adam was not his father, did not inherit Adamic condemnation; and the Scriptures tell us that he was "holy, harmless, undefiled,

separate from sinners." (Heb. 7:26) Because of his perfection he was able to keep the Law. Jesus said: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."—Matt. 5:17,18

By his faithfulness, then, Jesus made the Law honorable, and by fulfilling it, as the apostle says, he blotted "out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:14

The general principle that was the foundation of the Law Covenant, nevertheless, is the same general principle that underlies all God's covenant arrangements. This principle is expressed by the Apostle Paul: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. **Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law.**"—Rom. 13:9,10 □

God's Covenant and Joshua

MEMORY SELECTION: "The Lord our God will we serve, and his voice will we obey."—Joshua 24:24

SELECTED SCRIPTURE: Joshua 24:14-25

JOSHUA had a long history of faithful service as Moses' attendant. He was with Moses after the Red Sea crossing and figured in the defeat of the Amalekites. He was with Moses in the experience at Mount Sinai, when the Law Covenant was made with Israel. Joshua was one of the spies who were sent into the land of Canaan to spy out the land. Only Joshua and Caleb came back with a favorable report. Their courageous words reflected full confidence in God's ability to fulfill his word. (Num. 13:2,3,16—14:9,24,30,38) Because of this, both Joshua and Caleb found favor with God.

Toward the close of Israel's wandering in the wilderness,

the time came when it was necessary for God to appoint a replacement for Moses and Aaron; for neither of them was to be permitted to enter the promised land, because of an act of disobedience. (Num. 20:1-13) Therefore God instructed Moses to commission Joshua as his successor. In the immediate presence of the new high priest (Aaron's son Eleazar) and before the assembly of Israel, Moses placed his hands upon Joshua. Although appointed as Moses' successor, Joshua was not to be like him in knowing God face to face. Not all Moses' dignity was transferred to Joshua. He was given only those privileges that were necessary for him to have the respect

of the nation. His communication with Jehovah was to be through the high priest, to whom had been entrusted the Urim and Thummim.—Num. 27:18-23; Deut. 1:37,38; 31:3; 34:9,10

The burden of the charge God instructed Moses to convey to Joshua was that he should lead the people in the way of the Lord according to the covenant the Lord had made with them at Mount Sinai. The words of the Lord spoken to Joshua are encouraging to all God's servants. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the Law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This Book of the Law shall not depart out of thy mouth."—Josh. 1:5-8

Joshua was faithful to his commission. He served the Lord God and his people, the Israel-

ites, according to the terms of the covenant. Toward the end of his life Joshua assembled Israel's older men and heads of the tribes, judges and officers, and admonished them to serve the Lord in faithfulness, warning them of the consequences of disobedience. (Josh. 23:1-16) He also called together the entire congregation of Israel and reminded them of God's dealings with them since they were a nation. (Josh. 24:16-28) His admonition was that they should be faithful to the covenant. Afterward, they renewed their covenant to obey Jehovah.

It is interesting to note that in admonishing the children of Israel Joshua repeated almost verbatim the words Jehovah had spoken to him at the beginning of his time of special service. "Be ye therefore very courageous to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside therefrom to the right hand or to the left; That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the Lord your God, as ye have done unto this day."—Josh. 23:6-8 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN PART 11

Signs of His Presence

JESUS' disciples believed that he had come to be the great King and Messiah of the prophecies and that he would establish in Jerusalem a kingdom that would extend its sphere of influence until it embraced the whole world. Toward the close of Jesus' ministry, however, he began to tell them things that indicated that first he would go away and would return later to set up his kingdom. It was not clear to them that he would be put to death, for they were much surprised and discouraged when he was taken from them and crucified.

Having these thoughts in mind, they went to Jesus on the Mount of Olives and said, "Tell us, when these things will be, and what will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3) We have used the Diaglott translation of the disciples' questions because it properly uses the words "presence" and "age," instead of "coming" and "world." They were not asking for signs that would indicate that Jesus would soon return but for signs that would denote his actual presence. They also wanted to know about the end of the age, not the end of the world, or earth.

The age comes to an end as a result of the return of the Master; so the signs that would denote the ending of the age would at the same time be signs indicating his presence, and it is from this standpoint that we will examine a portion of Jesus' reply to his disciples' questions. These disciples had recognized Jesus as the promised Messiah, not by his

appearance, but by certain signs that accompanied his ministry and presence. They properly expected that this would also be the case when he returned to set up his kingdom, hence their desire to know what the signs would be. Naturally they desired to be once more among the favored ones who would recognize his presence. They did not know his return was to be nearly two thousand years in the future.

All Flesh Threatened

In reply to his disciples' request for signs that would indicate his second presence, Jesus preached one of his few sermons. It is recorded in the 24th and 25th chapters of Matthew. Verses 21 and 22 of chapter 24 present a very revealing sign for us who are living today. We quote: "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."

Today we are living in a time of "great tribulation" such as the human race has never experienced before. It is a tribulation that threatens to destroy "all flesh," just as Jesus indicated in this prophetic sign of his presence and the end of the age. Never before in the experience of mankind has there been a situation like this. There was tremendous destruction of human life during the First and Second World Wars, but during those years of war the total population of the earth continued to increase.

Now the situation is different, for the great powers of earth have nuclear missiles in sufficient quantities to destroy the entire population of the earth several times over; so there is no mistaking the identity of this sign and what it means. But it should be noted that Jesus did not say that "all flesh" would be destroyed. He simply said that if this time of tribulation were allowed to continue, it would lead to the destruction of all flesh. For our encouragement he gave assurance that the tribulation would be shortened, and this means that all flesh will not be destroyed.

However, this does not nullify the significance of the threat of destruction that is hanging over the world today. In outlining this "sign" of his presence, Jesus actually foretold nearly two thousand years in advance what the wise men of the world are now declaring to be a reality. Thus we not only have a sign of the time in which we are living, but we have an accurate prophecy in the Word of God that increases our confidence in its forecasts pertaining to events still future in the outworking of the Creator's grand design.

Israel No Longer Trodden Down

Another sign that Jesus gave his disciples pertained to the natural descendants of Abraham, the Israelites. He said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Here Jesus is using "Jerusalem" to signify the Jewish polity, or nation. At the time Jesus spoke, the Jewish people had already been "trodden down" by the Gentiles for more than 600 years, or, specifically, since 606 B.C. It was then that Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and took the Jewish people captive to Babylon. Although seventy years later they were permitted to return to their land and to rebuild Jerusalem, they did not regain their national independence.

Babylon was overthrown by the Medo-Persian Empire, which later succumbed to Greece. Then Greece fell before the Roman armies, and Rome became the fourth in that series of Gentile world powers. The Israelites were subject to each of these in turn, and at the time of Jesus were being trodden down by the Roman Empire. And this lack of independence, he said, would continue until "the times of the Gentiles be fulfilled."—Luke 21:24

This expression, "times of the Gentiles," does not refer to the total number of years Gentile nations would exist in the earth but to the period during which "Jerusalem" would be trodden down by Gentiles. In reality it is, or was, a period of punishment upon the Hebrew people described in the Bible

as “seven times.” This time measurement is given by Moses in a warning to Israel of what the result of continued disobedience to God’s Law would be. Certain lesser punishments are mentioned, and then Moses writes: “And if ye will not yet for all this hearken unto Me [God], then I will punish you seven times more for yours sins.”—Lev. 26:18

This warning of “seven times more” of punishment is repeated four times. The Scriptures indicate that symbolic “time” is a period of 360 years, and seven of these would total 2,520 years. The biblical key to this method of reckoning is given in Ezekiel 4:4-6. We believe that it was this period of 2,520 years that began in 606 B.C., when Israel lost its national independence. If this is correct, then it would end in A.D. 1914. This was the year in which the First World War began. Out of that conflict came the ejection of the Turks from Jerusalem and Palestine by General Allenby, the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and prisoners from all lands.

The Jews were on their way to independence, and while there were temporary setbacks, the rehabilitation of Palestine by the Jews and their migration to their ancient homeland continued. Out of this came the birth of the new State of Israel in 1948. Thus seen, it was in 1914—after 2,520 years of subjugation—that there began to unfold the chain of events that led to national independence for this biblical and historic people, proving that the prophetic “times of the Gentiles” had been fulfilled.

The nation of Israel today is a free nation. No longer are the Israelites without their own government. Israel is a nation among the nations of the world, no longer a vassal to Rome or to any other Gentile power. The new State of Israel is not without its difficulties, but these are the common problems of being free in a topsy-turvy world. Israel is not only free but is a full-fledged member of the United Nations. She is no longer trodden down by the Gentiles. Thus we have another outstanding sign of the Master’s presence.

Nebuchadnezzar's Dream

In the second chapter of the prophecy of Daniel, there is an account of some of the circumstances surrounding the beginning of the period of Gentile supremacy, during which the Jewish people were to be trodden down. Nebuchadnezzar was king of Babylon at that time, and the Lord used a very dramatic way to indicate that with him began the period referred to by Jesus as the times of the Gentiles, which, as we have seen, terminated in A.D. 1914.

Nebuchadnezzar had a dream that he could not remember upon awakening. He was induced to send for Daniel, a Jewish captive, who was able not only to remind the king of his dream but to interpret it for him. Daniel explained that in his dream the king had seen a humanlike image. This image had a head of gold, breast of silver, thighs of brass, legs of iron, and feet and toes of iron mixed with clay. As the dream progressed, the king saw a stone cut out of the mountain without hands; and this stone smote the image on its feet, causing it to fall. After the image fell it was ground to powder, and the wind blew it away as the chaff from a summer threshing floor. Then the stone that smote the image grew until it became a great mountain, which filled the whole earth.

Daniel's interpretation of this dream is remarkable, in that it gives an accurate preview of Gentile history, beginning with the new Babylonian supremacy and continuing on down through the centuries even to the present day. In this divine interpretation Daniel identifies the Babylonian Empire under Nebuchadnezzar as being represented by the head of gold. To the king Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38

Prior to this, God had recognized and favored none but the Jewish nation. But now the Jews had been made subjects of Babylon, and the king of Babylon was recognized by God as representing the first of that long line of Gentile powers who for 2,520 years were to hold the Jews under their control as a subject people. This was the beginning of the times of the Gentiles.

Other Kingdoms

But Daniel did not close his prophecy with his identification of Babylon as the "head of gold." He explained further to Nebuchadnezzar that with the downfall of his kingdom there would arise another, an empire represented by the arms and breast of the image, which were of silver. This proved to be the Medo-Persian Empire, which conquered Babylon a few years later. Daniel also told of a third empire that would arise, conquering the Medes and Persians. This was the Grecian Empire and was represented in the image picture by the thighs of brass.

Nor did Daniel stop there. He went on, and foretold the rise of the great military power of Rome. This kingdom, or empire, was represented by the legs of iron, and truly Rome was an iron kingdom. But Daniel did not make the mistake of mentioning a fifth world empire to supplant Rome. Instead, he called attention to the deterioration and divisions of the old Roman Empire, this being represented by the feet and toes of the image, which were part of iron and part of clay. The last remnants of the Roman Empire, as represented in the various states of Europe, continued down to 1914, or to the end of the times of the Gentiles, as mentioned by Jesus in Luke 21:24.

In the king's dream he saw a stone cut out of the mountain without hands, indicating a divine intervention in the affairs of these particular Gentile kingdoms, for this stone was seen to smite the feet of the image, causing it to fall. After it fell it was ground to powder, and the wind carried it away. Then the stone grew into a great mountain that filled the whole earth. Daniel explained this to mean that "in the days of these kings

shall the God of heaven set up a kingdom"—that is, in the days of the kings depicted by the toes of the image—the pre-1914 European monarchies.

Divine Right of Kings

Since the various divisions of the old Roman Empire continued until the First World War, it was natural that the ideology of divine right of kings, which began with Nebuchadnezzar, should remain alive. Prior to the end of the times of the Gentiles, the kings of Europe did claim to rule by divine right. But this viewpoint is no longer accepted. In place of the divine-right kings, there are either godless dictators or rulers who are elected by the people. True, there are a few kings left, but they are powerless in the world today and are no longer flaunting the claim of divine right to rule.

Thus, not only did 1914, the end of the times of the Gentiles, see circumstances arise that led in a few short years to the liberation of the Israelites as a people but it also witnessed the turn of events that led to the downfall of that system of rulership which had subjected the Jewish people throughout the centuries.

It is well to remember that the time prophecies of the Bible point out the dates for the beginning of the events they forecast, not the completion of those events. This process of fulfillment is indicated in Daniel's description of what happened to the image that Nebuchadnezzar saw in his dream when it was smitten by a stone cut out of the mountain without hands. First it fell, but this was not the full end, for after that it was ground to powder, and subsequently the powdered bits were blown away "like the chaff of the summer threshingfloors." We suggest that this is an apt illustration of the gradual disintegration of the pre-1914 social order. And the end is not yet.

Paul's Prophecy

The Apostle Paul gives us further valuable information concerning the development of world events in this, the end

of the age. He agrees with Jesus with respect to the destructive trouble that would come upon the world and explains that it would come as "travail upon a woman with child." "Travail" comes in spasms, with periods of easement between, and Paul explains that this intermittent trouble would be in conjunction with claims of "peace and safety."—I Thess. 5:1-3

We suggest that the first of these destructive spasms came upon the world in 1914, in that great military holocaust that toppled virtually all the crowned heads of Europe from their thrones. It is interesting to note in this connection that 1913 was an international peace year. But before the cries of peace and safety had fully died, that great "war to end wars" broke out. In 1918 the war ended and an armistice was signed; but while the nations paid lip service to the idea of peace and goodwill—even sinking a few outmoded battleships—preparations for the next war soon began; and it came upon the world in all its fury in 1939—another "spasm" of destruction.

There have, of course, been other spasms of trouble. One of these was the great depression of the 1930's. The Korean War was another. Vietnam another. Meanwhile, and as a result of these "spasms," the fabric of civilization is being gradually weakened. Creeping inflation is eating at the economic security of even the most powerful nations, and the weaker ones would have succumbed long ago except for American dollars.

Nations Gathered

Another aspect of the "great tribulation" mentioned by Jesus is foretold in Zephaniah 3:8. This text reads: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [Hebrew, zeal]." Note in this

(Continued on page 38)

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Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WGOR 1520 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.
Pawhuska KOKN 1500 8:00 a.m.

OREGON

Portland KYXI 1330 10:30 p.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.
Pittsburgh WYJZ 8:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

Radio Broadcast Schedule

PUERTO RICO				Regina, Sask.	CKRM	7:45 a.m.
Aguadilla (Fri.) WABA				Yorkton, Sask.	CJGX 940	10:00 a.m.
SOUTH CAROLINA				AUSTRALIA		
Charleston	WOKE 1340	7:06 p.m.		Geelong	3GL	10:00 a.m.
Hemingway	WKYB 10			BRITISH WEST INDIES		
SOUTH DAKOTA				Grand Cayman	Radio Cayman	11:15 a.m.
Sioux Falls	KELO 1320	7:45 a.m.		CEYLON		
TENNESSEE				Radio Sri Lanka (Sat.)		9:45 p.m.
Knoxville	WITA 1490	4:00 p.m.		NEW ZEALAND		
Memphis	WMQM 1480	1:00 p.m.		Dunedin (Sat.)	4XD	6:45 p.m.
TEXAS				Whakatane	1XX	9:00 p.m.
Fort Worth	KJIM 870	6:45 a.m.		NIGERIA		
Pearsall	KVWG 1280	8:00 a.m.		Ondo State (Wed.)	OSBC	2245
VIRGINIA				PANAMA		
Alexandria	WXRA-FM 105.9	7:35 a.m.		Panama City	HOQ 1250	10:30 a.m.
Richmond	WGGM	7:45 a.m.		PHILIPPINES		
Roanoke (Sat.)	WJLM-FM 93.5	1:15 p.m.		Manila (Sat.)	DWXX	9:15 p.m.
WASHINGTON				SOUTH AFRICA		
Clarkston	KCLK	10:00 a.m.		Joubert Park	SWAZI Music Radio	
Seattle	KMPS 1300	10:00 a.m.		(Wed.)		11:30 a.m.
Spokane	KICN-FM 99	3:00 a.m.		TONGA		
Spokane	KUDY 1280	9:45 a.m.		Nuku 'Alofa (Sat.)		5:30 p.m.
Tacoma	KMO 1360	9:45 a.m.		VIRGIN ISLANDS		
Yakima	KUTI 980	7:15 a.m.		St. Croix	WSTX 970	9:00 a.m.
WISCONSIN				ENGLAND		
Milwaukee	WZUU	8:00 a.m.		Radio Caroline (Wed.)		8:00 p.m.
WYOMING				319 Metres (962 KHZ)		
Cheyenne	KSHY 1370	9:00 a.m.		SPANISH RADIO BROADCASTS		
Sheridan	KWYO 1410	12:00 noon		ARIZONA		
CANADA				Nogales	XEHF	9:00 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.		CALIFORNIA		
Lethbridge, Alta.	CJOC	7:15 a.m.		San Jose	KAZA 1290	8:45 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.		FLORIDA		
Winnipeg, Man.	CKJS	9:00 a.m.		Coral Gables	WRHC	8:45 a.m.
Corner Brook, Nfld.				TEXAS		
	CFCB 570	10:00 a.m.		San Antonio	KUKA 1250	8:45 a.m.
Deer Lake, Nfld.	CFDL-FM	10:00 a.m.		MEXICO		
Port au Choix, Nfld.	CFNW	10:00 a.m.		Mazatlan	XEACE	9:00 a.m.
Port aux Basques, Nfld.				Nogales	XEHF	9:00 a.m.
	CFGN 910	10:00 a.m.		URUGUAY		
St. Andrews, Nfld.				Montevideo	Radio El Espectador	
	CFCV-FM	10:00 a.m.		810 k.c.	(Sat.)	1:30 p.m.
St. Anthony, Nfld.						
	CFNN-FM	10:00 a.m.				
Stephenville, Nfld.	CFSX	10:00 a.m.				
Oshawa, Ont.	CKLB 1350	7:15 a.m.				
St. Thomas, Ont.						
	CHLO 1570	10:45 a.m.				
Montreal, P.Q.	CFMB	5:15 p.m.				
Prince Albert, Sask.						
	CKBI 900	9:15 a.m.				

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

CALIFORNIA Los Angeles	KHOF KTTV Channel 11	New Bern	WCTI-A
GEORGIA Savannah	WJCL WTOC	OHIO Cincinnati	WKRC WCPO-TV Channel 9
ILLINOIS Champaign-Decatur- Springfield	WBHW	Dayton Lima	WHIO WLIO
NEW MEXICO Roswell	KSWB	TEXAS Austin	KTVV
NORTH CAROLINA Hickory	WHKY	Houston Lubbock Lufkin Tyler	KTRK KCBD KTRE KLTV

SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
September 7	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
September 14	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
September 21	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
September 28	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL
BIRMINGHAM, AL
DEMOPOLIS, AL
ENTERPRISE, AL
FLORENCE, AL
HALEYVILLE, AL
HARTSELLE, AL
HUNTSVILLE, AL
MADISON, AL
MOBILE, AL
OPP, AL
PELL CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK

VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
NOGALES, AZ
PAYSON, AZ
PHOENIX, AZ
SIERRA VISTA, AZ
FT. SMITH, AR
LITTLE ROCK, AR
MENA, AR
AZUSA, CA
BORON, CA
CHICO, CA
COALINGA, CA

CORONADO, CA
EAGLE MOUNTAIN, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FRESNO, CA
GILROY, CA
GLENDALE, CA
LOMPOC, CA
LOS BANOS, CA
MERCED, CA
MODESTO, CA
NAPA, CA
OCEANSIDE, CA
PORTERVILLE, CA
REDLANDS, CA
RICHMOND, CA

Television Schedule

SAN BERNARDINO, CA
 SAN BRUNO, CA
 SAN CARLOS, CA
 SAN DIEGO, CA
 SAN FRANCISCO, CA
 SAN LEANDRO, CA
 SIERRA VISTA, CA
 SO. LAKE TAHOE, CA
 STOCKTON, CA
 SUNNYVALE, CA
 TAHOE CITY, CA
 THE SEA RANCH, CA
 THOUSAND OAKS, CA
 TUJUNGA, CA
 YUCCA VALLEY, CA
 CRESTED BUTTE, CO
 DURANGO, CO
 ENGLEWOOD, CO
 HOLYOKE, CO
 LAKEWOOD, CO
 PUEBLO, CO
 STERLING, CO
 BRANFORD, CT
 CLINTON, CT
 MANCHESTER, CT
 MIDDLETOWN, CT
 PLAINVILLE, CT
 TORRINGTON, CT
 BONITA SPRINGS, FL
 BRADENTON, FL
 CAPE CORAL, FL
 FERNANDBURG, FL
 FT. WALTON BEACH, FL
 NAPLES, FL
 ORLANDO, FL
 PALMETTO, FL
 ST. PETERSBURG, FL
 VALPARAISO, FL
 DOUGLASVILLE, GA
 FT. BENNING, GA
 MONROE, GA
 SNELLVILLE, GA
 THOMASVILLE, GA
 VALDOSTA, GA
 WARNER ROBINS, GA
 WEST POINT, GA
 HILO, HI
 WAILUKU, HI
 BOISE, ID
 BURLEY, ID
 COEUR D'ALENE, ID
 MOUNTAIN HOME, ID
 PINEHURST, ID
 TWIN FALLS, ID
 ALTON, IL
 CARBONDALE, IL
 EFFINGHAM, IL
 MOLINE, IL
 ATTICA, IN
 CLINTON, IN
 JEFFERSONVILLE, IN
 KOKOMO, IN
 SEYMOUR, IN
 BURLINGTON, IA
 CEDAR FALLS, IA
 CEDAR RAPIDS, IA
 DES MOINES, IA
 MARSHALL TOWN, IA
 SIOUX CITY, IA
 WATERLOO, IA
 GARDEN CITY, KS
 NEWTON, KS
 OVERLAND PARK, KS
 PITTSBURG, KS
 ULYSSES, KS

NICHOLASVILLE, KY
 OWENSBORO, KY
 PADUCAH, KY
 BATON ROUGE, LA
 KENNER, LA
 MONROE, LA
 SLIDELL, LA
 BALTIMORE, MD
 MANKATO, MD
 PASADENA, MD
 ORLEANS, MA
 EAST LANSING, MI
 ESSEXVILLE, MI
 GREENVILLE, MI
 MARQUETTE, MI
 MUSKEGON, MI
 NEGAUNEE, MI
 ODETTE LAKES, MN
 MARSHALL, MN
 MONTEVIDEO, MN
 ORTONVILLE, MN
 REO WING, MN
 STEPHEN, MN
 VIRGINIA, MN
 WILLMAR, MN
 JACKSON, MS
 MERIDIAN, MS
 NEW ALBANY, MS
 INDEPENDENCE, MO
 HELENA, MT
 LAUREL, MT
 ELKO, NV
 PORTSMOUTH, NH
 BAYVILLE, NJ
 PT. PLEASANT BEACH, NJ
 WASHINGTON, NJ
 WOODBURY, NJ
 ALAMOGORDO, NM
 ALBUQUERQUE, NM
 BAYARD, NM
 DEMING, NM
 ESPANOLA, NM
 FARMINGTON, NM
 GALLUP, NM
 LAS CRUCES, NM
 LOVINGTON, NM
 PORTALES, NM
 SILVER CITY, NM
 SOCORRO, NM
 TRUTH CONSEQUENCE, NM
 TUCUMCARI, NM
 CARSON CITY, NV
 PT. JEFFERSON, NY
 SYRACUSE, NY
 WARWICK, NY
 WEST SENECA, NY
 GREENSBORO, NC
 SUMTER, NC
 WILSON, NC
 DICKENSON, ND
 GRAND FORKS, ND
 GRAND FORKS AFB, ND
 MOTT, ND
 STANLEY, ND
 BELLAIRE, OH
 COLUMBUS, OH
 FOREST PARK, OH
 LIMA, OH
 MARION, OH
 MIDDLETOWN, OH
 NILES, OH
 PORTSMOUTH, OH
 STEUBENVILLE, OH
 URBANA, OH
 YOUNGSTOWN, OH

ALTUS, OK
 CARNEGIE, OK
 ENID, OK
 MIDWEST CITY, OK
 MUSKOGEE, OK
 BROOKINGS, OR
 MADRAS, OR
 PORTLAND, OR
 PRINEVILLE, OR
 REEDSPORT, OR
 SUTHERLIN, OR
 MASON TOWN, PA
 READING, PA
 WILLOW GROVE, PA
 COLUMBIA, SC
 MYRTLE BEACH, SC
 RAPID CITY, SD
 COOKEVILLE, TN
 JEFFERSON CITY, TN
 BELLAIRE, TX
 BRENNHAM, TX
 CLUTE, TX
 CORPUS CHRISTI, TX
 EL PASO, TX
 FORT BLISS, TX
 HOUSTON, TX
 LAMESA, TX
 LONGVIEW, TX
 MARFA, TX
 OZONA, TX
 PASADENA, TX
 ROCKSPRINGS, TX
 SAN ANGELO, TX
 SAN ANTONIO, TX
 SONORA, TX
 SWEETWATER, TX
 WACO, TX
 LOGAN, UT
 OGDEN, UT
 SALT LAKE CITY, UT
 VERNAL, UT
 COVINGTON, VA
 HAMPTON, VA
 NEWPORT NEWS, VA
 NORFOLK, VA
 RICHMOND, VA
 ROANOKE, VA
 WINCHESTER, VA
 ABERDEEN, WA
 ANACORTES, WA
 BURLINGTON, WA
 EPHRATA, WA
 OLYMPIA, WA
 PORT ANGELES, WA
 PROSSER, WA
 QUINCY, WA
 SEATTLE, WA
 SPOKANE, WA
 MILTON, WV
 MORGANTOWN, WV
 JANESVILLE, WI
 ONALASKA, WI
 BUFFALO, WY
 CODY, WY
 DUBOIS, WY
 EVANSTON, WY
 GILLETTE, WY
 GRABE, WY
 JACKSON, WY
 LANDER, WY
 NEWCASTLE, WY
 RIVERTON, WY
 ROCK SPRINGS, WY
 SHERIDAN, WY
 FALL RIVER

forecast that the worldwide association of nations is described.

Here is something that is unique to the end of the age. The 1914 World War saw the first global gathering of nations for military purposes. This is what made it a "World War." Following that war there came the League of Nations—another gathering, but for peaceful purposes. It was hoped that this association of nations could maintain lasting peace, but it failed.

Then came another gathering of nations for military purposes, and like the first one, it was worldwide. It was followed by the United Nations. And today there are little associations of nations, with interests crisscrossing each other. The Lord foretold that eventually this would lead to the "devouring" of the symbolic earth with the fire of his zeal. Following this, the Lord will turn to the people a "pure language," that they may all call upon him to serve him with one consent.—Zeph. 3:9

The "fire" of God's zeal is in reality the great time of trouble, or tribulation, with which the present social order is even now being destroyed. It does not indicate that God is vindictive, but it does mean that before the long-promised messianic kingdom can be set up in the earth Satan's social order must be swept away; and this is accomplished by God's zeal, which will brook no interference, now that the due time in his grand design for the establishment of Christ's kingdom is approaching.

In a prophecy of the birth of Jesus and the purpose of his birth, recorded in Isaiah 9:6,7, Jesus is depicted in his role of The Prince of Peace. This prophecy declares that "of the increase of his government and peace there shall be no end," and then the prophecy concludes with these reassuring words, "The zeal of the Lord of hosts will perform this." It is the zeal of the Lord of hosts that is accomplishing every detail

of his grand design, and we rejoice to know that there will be no miscarriage of his plans and purposes.

Increase of Knowledge

What Jesus spoke of as a great tribulation with which the age would end Daniel described as “a time of trouble, such as never was since there was a nation.” (Dan. 12:1) In the 4th verse of this same chapter we are informed that in “the time of the end,” that is, in the end of the age, many would run to and fro in the earth, and knowledge would be increased. It has been given to our generation also to witness the fulfillment of this prophecy. We have suddenly become a world of travelers, because there has come an unprecedented increase of knowledge, which has led to the invention of new modes of travel.

The younger members of the present generation are inclined to forget that all our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroads many otherwise intelligent people claimed that they were “inventions of the Devil to carry immortal souls down to hell.” But today the highest speeds of travel by railroad are slow as compared with the speed of travel by jet planes.

We mention only briefly the foretold increase of knowledge and rapid travel. The facts themselves, as they unfold before us worldwide, speak louder and more convincingly than words. It is another sign of our Lord's presence and the end of the age. How thankful we are that the end of the present age, or of Satan's world, signals the coming of a new age of peace and blessing for the world. How glad we are that according to God's grand design Christ does not return to destroy the earth but to fill it with a knowledge of God's glory! So we hail his presence as the “Day Star,” which has appeared to those who, through faith in God's promises and prophecies, are able to discern his presence and know that soon, as the glorious “Sun of Righteousness,” he will rise with “healing in his wings.”—II Pet. 1:19; Mal. 4:2 □

Christian Life and Doctrine

River of Life

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”—Revelation 22:1

THE 46th Psalm, which prophetically describes the troublous times at the end of the Gospel Age, tells of “a river, the streams whereof shall make glad the City of God.” The grouping of three illustrations in this psalm—that of a tabernacle, a city, and a river—is similar to the grouping of these same illustrations (in more detail) in Revelation 21 and 22. Previous articles on these illustrations called attention to the use of the Tabernacle as a picture of the mediatorial work of Christ, and the City of God as used to illustrate the eternal and permanent kingdom of God, into which kingdom all the true, tried, and tested people of God will enter to spend eternity. The full acceptance of God’s righteous laws by the people of earth and their obedience to them in the next age coincide with their entrance into the City of God.

The third and final illustration is that of a river, called river of life in Revelation. A river is familiar to all, whether one lives in the country or in a city, because rivers flow through country and city alike. Cities are frequently built on rivers, to supply the needs of the dwellers. Commercial activity is also enhanced by a city’s being on a river.

The description of rivers by Solomon (Eccles. 1:7) reminds us of perpetual motion. In principle, rivers are perpetual energy; but in reality, it is the sun that is the true source of that energy. The sun causes water to evaporate from all

exposed bodies of water, such as seas, oceans, lakes, ponds, and rivers. The invisible water vapor is transported vast distances in the earth's atmosphere until it encounters a mass of cold air. Then it is precipitated and falls as rain or snow (usually in high places) on the earth. The rain can soak into the ground and be collected in underground streams, or it may run off on the surface into brooks, creeks, or young rivers, which unite and form a larger stream called a river. This river then flows into the sea and the cycle is repeated.

Water has been used in the Scriptures to represent God's truth. The lack of truth today in this present sinful world can be illustrated by the condition of a drought, as shown in Amos 8:11, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The Lord's people living in this sinful world are described as thirsting for righteousness. In his Sermon on the Mount, Jesus spoke of these as being blessed. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6

In the sustenance of life on earth, water plays a most important part. Next to the oxygen we breathe, water follows in importance as necessary to sustain life. In the desert, where there is no water, the oasis with its water supply is the life-sustaining spot. In the desert of this present evil world, the Bible is the life-sustaining message. The truth of God's Word leads to eternal life. This thought was in the mind of Jesus when he talked with the woman at the well and said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." (John 4:10) It has been our blessed privilege to receive from our Lord these living waters to drink. Faith in the ransom has given us life. Furthermore, Jesus has brought us to the Father, the Giver of every good and perfect gift, and we have found that he is the true Source of all life. From him flow all truth and living

waters. God, in speaking to Jeremiah, described himself as "the Fountain of living waters" (Jer. 2:13); and later Jeremiah uses this same description to praise God. (Jer. 17:13) In Psalm 36:9 David says of God, "For with thee is the fountain of life: in thy light shall we see light."

Psalm 65:9 speaks of the river of God: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it." This wonderful event is a prophecy of the future, when God shall indeed visit the earth and bless it. It reminds us of the river described in Revelation 22:1: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The source of this river of the future is also the throne of God (and of the Lamb).

In order to see the association between the City of God and the river of life, we should look at natural earthly examples. As mentioned before, there is a relationship between rivers and cities. The large cities of the world have frequently been built on rivers. This has happened even when they were built on a seacoast. New York City is on the Hudson River, St. Louis is on the Mississippi River, Cincinnati is on the Ohio River, London is on the Thames River, Paris is on the Seine River, to give a few examples. Babylon of old was built on the Euphrates River and its tributaries. When Israel was taken captive, they lamented: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." (Ps. 137:1) This same river was responsible for Babylon's fall. The Medes and Persians could not take the city because of its massive walls. By diverting the river from its original bed, they gained entrance, marching their armies under the walls through the dry river bed, and thus they conquered the city.

There are many reasons why cities were built along rivers, but the primary one was that a river was the source of drinking water to sustain life. It was also a source of water for many other purposes, such as irrigation, navigation, and energy.

Years ago the water wheel was a principal source of power for mills and industry.

Because of selfishness, it has been all too easy to pollute rivers by using them for waste disposal. This calls to mind another type of illustration, similar to that of a drought or desert. The people of the world have not only been thirsting, unable to find waters of truth to drink, but when they have found what they thought to be pure water, it was so often polluted with error. The expression "muddy waters of tradition" is very apt.

In real life today cities still depend upon rivers for drinking water, but wherever possible most of them try to provide uncontaminated water from reservoirs located some distance from the city. When cities are forced to use river water, steps are taken to purify it with filtration and treating plants to meet drinking water standards. Very often these waters become so contaminated that the natural forces which God has set in motion to purify waters cannot overcome the pollution. As rivers flow toward the sea and become contaminated, minute bacteria, nourished by the oxygen dissolved from the air, feed on the undesirable and harmful forms of bacteria. Hence if pollution can be stopped for awhile, it is possible that the river will purify itself without the assistance of man. Also, we see how God daily uses the energy of the sun to distill huge quantities of water, separating the water from all harmful components and depositing this water in the high mountain regions of the earth, where the pure water flows as small mountain streams and finally finds its way to a river (or a reservoir of drinking water).

A river can sometimes become a raging torrent and a source of disaster. Heavy rains will swell a river until it overflows its banks and floods the entire area, causing loss of life and creating much property damage. Flooding of a river is used also in the Scriptures as an example of God's power, as shown in Nahum 1:8: "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his

enemies.' The entire chapter speaks of the time of trouble that comes upon the earth. In describing the mighty power of God, the prophet Nahum uses many illustrations of natural phenomena, including this one of a flood. Jesus, too, in concluding his Sermon on the Mount, used the flood of waters to teach a lesson: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27) The lesson by Jesus was intended for Christians, who are to build their faith on the words of Jesus and the promises of God. Then, when the storms of life come, their "house" will withstand these experiences.

However, the ordinary use of water in the Scriptures is as the desirable and necessary substance for the sustenance of life. The present world is devoid of this figurative precious water, the lack of which is heightened even more (to an extreme) in the illustrations dealing with the great time of trouble that brings this present evil world to an end. The climax to this trouble will be so severe that it will appear as if all civilization has come to an end. All of this is necessary in preparation for the establishment of the kingdom of Christ. The world has been a wilderness and a desert place, not a civilization. Mankind is properly pictured in the Scriptures as lost, dying of thirst, without God and without hope. Such is the picture given in the 107th Psalm, verses 33,34: "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." But then the process is reversed: "He turneth the wilderness into a standing water, and dry

ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation.”—vss. 35, 36

These latter passages refer to the Millennial Age work, when mankind is brought out of the condition of sin up to perfection and all are privileged to know God. The Prophet Isaiah speaks in a similar fashion of God’s favor and blessing returning to natural Israel and extending to all mankind, saying: “Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.”—Isa. 43:19, 20

Other scriptural examples give illustrations of the earth being covered by the knowledge of God. For example, we have Habakkuk 2:14: “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

The wonderful river of life that flows out of the throne of God and of the Lamb in the kingdom is intended for those who become permanent residents of the City of God. It is a blessing that is available to those who truly hunger and thirst for righteousness. The invitation to such is described in Revelation 22:17: “And the Spirit and the bride say, Come. . . . And let him that is athirst come, and whosoever will, let him take the water of life freely.”

This river represents eternal life, available to all who drink of it or from it. It is described as a pure river, clear as crystal. Hence it is an excellent symbol for truth as well as for the wisdom of God, of which James says: “But 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.”—James 3:17

As water has always been essential for the growth of vegetation, so also the river of life is related to the tree of life. In a desert land, where there is limited rainfall, the flow of a river through the land can easily be discerned by the green vegetation growing along its banks. In lands where the rainfall is normal, the vegetation is far more copious along the banks of the river. So also in this City: where the river of life flows, the tree of life grows. This tree is not a single tree but a grove, because the tree of life is on both sides of the river. This life-giving vegetation represents the sustenance of eternal life available for all the willing and obedient of his kingdom. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. 22:2

Father Adam had access to such a tree; and when he disobeyed God, he was expelled from the Garden of Eden lest he partake of the fruit of this tree and continue to live. It is said that the fruits of these trees are "for the healing of the nations." These are akin to the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22, 23) The natural minds of the people of earth will develop along these lines in the kingdom.

The 1st Psalm uses this same figure of a tree, planted by a river, in describing a "godly man": "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1:1-3) Although this scripture refers to the church class, called out of this present evil world, it applies in principle to all the willing and obedient of mankind in Christ's kingdom. The river of life will cause them to grow and prosper. Isaiah, in speaking of Christ's kingdom, uses the same figure of speech: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man

shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”—Isa. 32:1,2

The 65th Psalm likewise speaks of this kingdom and of how all flesh “shall come” unto God: “O thou that hearest prayer, unto thee shall all flesh come.” (vs. 2) The “river of God,” mentioned in the 9th verse of this psalm, flows to enrich the land (all mankind) and is this same river of life. “Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.”—vss. 9-13

The river of life is a symbol of many blessings. Its very name, river of life, reveals God’s purpose. God created man, not only to live, but to enjoy life. Psalm 36:8 calls this river a “river of Thy pleasures”: “They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.” God is pleased when all his creatures are happy. It gives God pleasure to bless his creation. This river is a river not only of life but of truth, of blessing, and of peace. It is a river of truth, because it comes from God; it is a river of blessing, because it provides the means of life; it is a river of peace, because it has brought reconciliation. “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” (Isa. 48:18) “For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.”—Isa. 66:12

Above all, God invites us to know that life, peace, prosperity, blessings, and truth will be endless in the ages to come. Hence, Solomon said in Ecclesiastes 1:7: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." This gives us the picture of the perpetual nature of rivers. So also this river of life is endless. It shall never cease to flow. Praise be to God. His goodness endureth forever. Amen.



RADIO TOPICS FOR SEPTEMBER

7—Peace Through Christ's
Kingdom
14—A People for His Name

21—The Prince of This World
28—A World Transition



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Christian Life and Doctrine

Our Great High Priest

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”—Hebrews 4:14

THE foreshadowing of Jesus as the great High Priest was arranged by the Heavenly Father in an experience of Abram recorded in Genesis 14:18-20. In this account, just as Abram returned from a victorious encounter with the kings who had raided Sodom, he met Melchizedek, king of Salem. Melchizedek blessed Abram, and Abram paid tithes to Melchizedek.

This incident might have gone unnoticed had not David, under the influence and guidance of God's Holy Spirit, expressed the Heavenly Father's eternal purpose for his Son. David wrote in Psalm 110:1-4: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a Priest forever after the order of Melchizedek.”

In this psalm the Heavenly Father announced the new and higher (spiritual) order of priesthood, and with an oath he sealed his promise to make Jesus such a priest. The Apostle Paul reasons that since Abram was the progenitor of Levi, the head of the priestly tribe of the Jews, in effect, the Levitical priesthood paid tithes to Melchizedek, since Levi was yet in the

loins of Abram. Without question, the lesser paid tribute to the greater.—Heb. 7:9, 10, 7

The apostle, writing under the inspiration of the Holy Spirit, elaborates on the meaning and purpose of this higher spiritual order of priesthood pictured by Melchizedek. In Hebrews 5:4-6 he writes: "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified [honored] not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a Priest forever after the order of Melchisedec."

In the text quoted above, the apostle states that Jesus was appointed to this high office in the same way and by the same authority as was Aaron. He did not take this honor unto himself. And then Paul proves his statement by quoting Psalm 2:7, which reads in full: "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." The Hebrew word translated **begotten** has the primary meaning of leading to birth. This is meaningful because it was only after his death and resurrection that Jesus was made a priest. It was at Jordan that he was begotten to the spirit nature, but he did not attain that status until he had been resurrected, or born, to the higher plane of life.

The second proof of the authenticity of his office was the quotation from Psalm 110:4: "Thou art a Priest forever after the order of Melchizedek." This promise, it will be remembered, was sealed with God's oath.

In verses 7-9 of the 5th chapter of Hebrews, the apostle contrasts the obvious glory of our Lord's present status as the Melchizedek Priest with his life in the flesh here on earth. As a man, he came to take Adam's place in death; and in addition, it was necessary for him to suffer in order that his spirit-begotten mind might be perfected before his exaltation as the Melchizedek Priest. His life as a man was one of humiliation, suffering, and sacrifice. The text reads: "Who in the days of his flesh, when he had offered up prayers and supplications

with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author [causer] of eternal salvation unto all them that obey him; called of God an High Priest after the order of Melchisedec."

God's law of justice required a corresponding price for Adam, who was perfect at the time he sinned. We are told that Jesus was holy, harmless, undefiled, and separate from sinners (Heb. 7:26), and therefore he was qualified to take Adam's place in death. Jesus accepted this as the primary purpose for coming to earth, and said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many."—Mark 10:45 (See also I Timothy 2:5,6; I John 2:2.)

In Hebrews 5:7, as the apostle describes him in the Garden of Gethsemane, it could not be that Jesus was praying to be saved from dying to take Adam's place in death, because this he knew to be necessary for the development of the Heavenly Father's plans and purposes for the redemption of Adam and the whole human race. The answer lies in the fact that Adam was condemned to the dust of the earth forever, and therefore for Jesus to take his place in death meant that as a man he must go into everlasting extinction. This was the reason the Heavenly Father begot Jesus to the spirit nature at Jordan. A new life was started in him, and it was necessary to develop that new mind through experiences, trials, and testings, before it could be brought to birth in a spirit body at his resurrection. Any failure on the part of our Lord to perform perfectly, and to develop perfectly, would have jeopardized his hope of being resurrected from the condition of death (Diaglott), and also such a failure would have made questionable other features of the divine plan, such as the mediation of the New Covenant.

These, we believe, were the thoughts that concerned Jesus in the Garden of Gethsemane. The account of this experience,

as recorded in Luke 22:39-46, states that an angel strengthened Jesus. (Some of the old manuscripts omit this statement, but others feel it is authentic.) Very possibly it was to this that the apostle referred when he said the prayers of Jesus "were heard in that he feared [was pious]." We know that, after receiving the assurance of the Heavenly Father, Jesus did not question or flinch from the most difficult experiences imaginable. Truly, he fulfilled the prophecy concerning him that "he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7; 1 Pet. 2:23

Yes, the Apostle Paul states that Jesus learned obedience and was perfected in mind, and because of this he was exalted to the divine nature and made a High Priest after the order of Melchizedek. In this priestly office he became the center of God's arrangement for the redemption and perfection of his church, and in due time for the recovery of all humankind.

The importance to the footstep followers of our Lord of this unselfish and voluntary act by our High Priest, Jesus, is brought to our attention in many places. In Hebrews 6:17-20 we read: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things [the covenant made with Abraham, and his oath regarding the Melchizedek priesthood], in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil [heaven itself]; whither the Forerunner **is for us** entered, even Jesus, made an High Priest forever after the order of Melchisedec."

What a bulwark to the faith of the footstep followers of Jesus—the heirs of promise—to have the assurance of God's oath that the new and living way has been opened to us! The fulfillment of the promise is already in the process of being

accomplished, because the High Priest of our order of priesthood has entered into the heavenlies, there to appear in the presence of God for us.—Heb. 9:24; 2:10; 4:14-16

The Atonement Day sacrifices, under the Law Covenant, were designed to cleanse the nation of Israel typically from adamic sin for one year in order that the people might, after their failures of the previous year, come back into favor and harmony with God. But this was a continuing process, for "the Law made nothing perfect." (Heb. 7:19) In Hebrews 10:4-9, the Apostle Paul quotes in part from the 40th Psalm: "For it is not possible that the blood of bulls and of goats should take away sins. . . . In burnt offerings and sacrifices for sin thou hast had no pleasure. . . . Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.**"

By God's arrangement the unproductive sacrificial arrangement carried out under the Law Covenant, whereby animals were offered, was replaced by a higher order of sacrifices, whereby the antitypical High Priest offered himself to put away sin—all sin— forever. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **but this Man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.**"—Heb. 10:11, 12

Yes, our great High Priest offered himself on Calvary's cross as the ransom price for Adam and thereby provided the only efficacious sacrifice for sins that ever was, or ever could be, offered and be acceptable to God. The mystery that was hidden from past ages is the arrangement that shows **how** the merit of that great sacrifice for sins was to be made applicable to all mankind. It is obvious that it was not applied immediately after Christ died on the cross, or until fifty days after his resurrection. It was not until Pentecost

that there was any indication that Christ's sacrificial death had accomplished anything.

It was at Pentecost that Peter, under the inspiration of the Holy Spirit, indicated that the pouring out of the Holy Spirit upon the disciples was the beginning of the fulfillment of a special feature of the divine plan of the ages. "This is [the beginning of] that which was spoken by the Prophet Joel." (Acts 2:16, Amplified Version) The thought is that in due time the Holy Spirit will be poured out on all flesh in the kingdom, but first it must have its beginning by being poured out upon the footstep followers of Jesus down through the Gospel Age. The promise of the Holy Spirit was an important part of our Lord's farewell message to his disciples. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter [Holy Spirit] will not come unto you; but if I depart, I will send him [it] unto you." (John 16:7) "But the Comforter, which is the Holy Spirit, whom [which] the Father will send in my name, he [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26

The function of the Holy Spirit upon the minds of the apostles was to make plain the hitherto hidden things (the mysteries) of God's Word. This enabled them, and those who subsequently would follow in their steps, to be conformed to the image of the Master.

The importance of this facet of the divine plan of the ages is brought to our attention by the Apostle Paul: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world [age] unto our glory. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by

his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”—I Cor. 2:4-12

It is only because of the enlightenment of the Holy Spirit that the footstep followers of Jesus—the underpriests—are enabled to understand and appreciate the hidden mysteries of God’s Word. And it is this knowledge that enables them to lay down their lives as acceptable sacrifices.

One of the great mysteries of God in the development of his eternal purpose for man is that for the time of the Gospel Age the sacrificial merit of Christ is applied on behalf of those who have been called to walk in the footsteps of Jesus. (John 6:44, 45; Rom. 12:1) When this great work is completed, the merit of Christ’s sacrifice will again be available and will be applied the second time—on behalf of the world. This will be manifested in the inauguration and operation of the New Covenant.

But why was it important for Jesus to go away before the gift of the Holy Spirit could come to the disciples? In Hebrews 8:1, 2, the Apostle Paul states, “We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” In these verses the apostle emphasizes the fact that Jesus, in his heavenly role, is the antitype of the Levitical high priest. And as for the Levitical priests, it was necessary that Jesus should also have somewhat to offer. (vs. 13) He offered himself. (Heb. 9:11, 12) His offering could not be made here on earth because under the Law Covenant he had no standing as a priest. The Levitical arrangement provided that the priests could come only from the tribe of Levi. Hebrews 7:13-15 reads: “For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the Altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And

it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest." Therefore, the apostle concludes, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law."—Heb. 8:4

The Tabernacle arrangement under the Law Covenant was a picture of the reality. The Apostle Paul states, "But into the second [the Most Holy] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: . . . which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands [a heavenly arrangement], that is to say, not of this building; neither by the blood of goats and calves, but **by his own blood he entered in once into the Holy Place** [the antitypical Most Holy of the tabernacle, which represented heaven itself], having obtained eternal redemption for us [or a ransoming—Strong's]."—Heb. 9:7-12

But just as in the Tabernacle type on the Day of Atonement the blood of the bullock—which represented the merit of our Lord's perfect sacrifice—was taken into the Most Holy of the Tabernacle by the high priest and sprinkled on the Mercy Seat as an atonement for his own sins and the sins of those of his house (the underpriests), so Jesus appeared "in the presence of God for us." (Heb. 9:24) And the Apostle John adds, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2

And so, while the merit of the sacrificed life of our High Priest (the ransom price) has been presented to the Heavenly Father for our justification—that is, for the justification of the church down through the Gospel Age—in due time it is to

have a further use in providing the means of cleansing the whole world from sin through the inauguration and operation of the New Covenant; for it is under this arrangement that God will write his law in the hearts of the people and he will remember their sins no more.—Jer. 31:33, 34

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted [tested] like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” —Heb. 4:14-16

“Thy Will Be Done”

THE bowing of the heart to the Creator and our Redeemer signifies the renouncement of the human will and preference, and the acceptance of the divine instead. No other course imaginable is so safe, so sane, so reasonable as this—to acknowledge our continued dependence upon our Creator, to acknowledge our own unwisdom and that of our fellows, to seek the wisdom from above to make the wisest and best use of the fragment of the present life yet at our disposal, and to make sure of the eternal life which the Lord has promised to them who love him.

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—There is no fear in love; but perfect love casteth out fear, because fear hath torment.—1 John 4:18 (Z. '03-329 Hymn 61)

SEPTEMBER 11—Whosoever doth not bear his cross, and come after Me, cannot be My disciple.—Luke 14:27 (Z. '03-345 Hymn 134)

SEPTEMBER 18—My presence shall go with thee, and I will give thee rest.—Exodus 33:14 (Z. '03-376 Hymn 205)

SEPTEMBER 25—Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance].—1 Corinthians 1:30 (Z. '03-440 Hymn 125)

Encouraging Letters

Articles "Just Beautiful"

Dear Dawn Publishers: I enjoy reading your literature very much, and find the material very understandable and inspiring. I look forward to receiving each monthly copy of The Dawn. The articles are just beautiful. May God bless each and every one of you at The Dawn for enabling people all over the world to receive such wonderful knowledge concerning Bible truths. Sincerely—NY

Enjoying Literature

Dear Friends in Christ: I just received your book "Songs in the Night." I will always treasure it. I just love it! I have indeed enjoyed wonderful studies with your literature and am looking forward to doing so as long as you send me your wonderful booklets. They are really inspiring, and it is such a blessing to read and be enlightened in God's Holy Word. Thank you, and God bless the Association in your dedicated work to help others better understand the Bible. Sincerely—GA

Pleased with Program

Dear Sirs: I got a glimpse of your program, "The Bible An-

swers," on television Saturday and watched the remaining portion, and it was very interesting. Although I often tune in to this station, I never saw your program before, and I was very pleased with the way they discussed the Bible. I have recently accepted the Lord as my personal Savior and have found real joy and peace in him. Praise God! So I like to read whatever literature I can get concerning the words of the Lord, and am asking now for the booklet on "Science and Creation" which was offered. I would be very happy to have a copy. May the Lord richly bless you in your ministry.—Canada

Explanation Appreciated

Dear Sirs: I want to thank you for the booklet "Hope Beyond the Grave." I have read it over several times and enjoy it every time. I have never before heard the word "paradise" explained as you have done in this little book. Again, thank you!—CA

Prisoner Is Grateful

Dear Bible Students: I want to let you know that I have received two shipments of material now. I was overwhelmed at

your response! You'll never know what it means to have someone respond like that. I won't be here too much longer, and I'm not yet aware of my next location. Perhaps I can write then. But I will always remember you for this act of kindness. I can't transport all the material, so I will pass it around to other prisoners. My testimony is, "I thought on my ways, and turned my feet unto Thy testimonies." In His name.
—KY

An Appreciative Heart

Dear Friends: Please renew my subscription to The Dawn for another year. I get great joy out of reading it. I was lowest in spirit when my wife passed away. I just didn't want to live. The "Hope" booklet brought me back to life. I want to tell you that your publications are just wonderful. I love them all. May God bless you all. Sincerely yours.—OH

Now Able to Answer

Dear Friends: I enjoyed your telecast today. You answered a lot of questions my daughter has had that I didn't know how to

answer. Please send me a copy of "Science and Creation" so I can share it with her. Praise God!
—ME

Questions Answered "So Completely"

Dear Sirs: Please send me the "Hope" booklet. I was very impressed with your program about death. No one has ever answered my questions so completely. Thanks again, and may God bless you!—OH

Refreshed and Uplifted

Dear Sirs: Please send me a copy of your publication "Hope Beyond the Grave." I find your program very educational and look forward to seeing it each Sunday on a Savannah station. Your approach to Bible study is refreshing and spiritually uplifting.—GA

We Still Have It

Dear Friends: Sometime ago, when I was a youth, my mother used to read to me from a book entitled "God's Promises Come True," and I hope you may still have this book in print. Enclosed is my check for it. Much Christian love.—FL

God's burdens rest upon the strong;
They stronger grow who bear them long.
And each new burden is a sign
That greater power to bear is thine.

Your Questions

"Among You"

In Luke 17:21 Jesus is quoted as saying, "The kingdom of God is within you." What did Jesus mean?

THE marginal translation of this text reads "among you" instead of "within you." A more correct translation of the entire text gives the thought that the One who is King in the kingdom of God is "among you." The Emphatic Diaglott translation speaks of this great King, who is Jesus, saying, "God's Royal Majesty is among you" (see John 1:26; 12:35,36).

It is evident that the King James translation is faulty, because this statement by Jesus was made to the scribes and Pharisees, whom he described on various occasions as hypocrites and children of the Devil. There could be no sense in which the kingdom could be "within" them. But Jesus had come to be the great King in this kingdom, and he was in the midst of these hypocrites, or "among them," although they rejected him.

Not by Reincarnation

When Jesus asked the disciples, "Whom say the people that I am?" they replied that some thought he was "John the Baptist," others that he was Elias. Still others thought he was "one of the old prophets." (Luke 9:18,19) Does this not imply that the people in Jesus' day believed in reincarnation?

NO! THE full account of this conversation between Jesus and his disciples reveals otherwise. We quote: "They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again." (Luke 9:19) Most of the Jewish people of Jesus' day did believe that the dead would return, not through reincarnation, however, but by means of the resurrection. Therefore they thought that Jesus might have been one of the old prophets "risen again," that is, raised from the dead. This was also the viewpoint held by those who thought Jesus might be John the Baptist, or Elias.

Living for Jesus day by day,
Following just as he leads the way.
Never a choice in great or in small,
Doing his will, and that is all.

Test Your Knowledge

1. What Old Testament character did God permit Satan to test, one who is noted for his great patience under trial and tribulation?
2. What did Lot's wife do that was wrong in God's sight, and what was her punishment?
3. What famous battlefield is mentioned in the prophecies of Revelation?
4. Complete this text: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work,
5. How many books are there in the Bible? How are they divided between the Old and New Testaments?
6. Who lived the longest of any Biblical character? What age was he when he died?
7. What is meant by "The Decalogue"?
8. Which is correct: (A) Immortality is inherent in every human creature and is given at birth to all, or (B) Immortality is the reward given to the followers of Christ who are faithful unto death in seeking to do God's will?
9. Who did more than any other man to spread the doctrines of Jesus and to cause Jews at the beginning of the age to break from their Law Covenant bondage?
10. What book of the Scriptures records the following prophecy? "And I will shake all nations, and the **desire of all nations shall come**; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."
11. In what book of the Bible do we read of a time when all the nations would prepare for war and that at the same time there would be a great trial come upon the Jews?
12. Which of the psalms of David is known as the Shepherd Psalm? To whom should it be a special source of comfort?

(Answers on page 62)

ANSWERS TO QUESTIONS SHOWN ON PAGE 61

1. Job, the servant of God.—James 5:11 (See the Book of Job.)
2. She looked back at the burning city of Sodom in disobedience to God's command. She was punished by being turned into a pillar of salt.—Genesis 19:17, 26; Luke 17:32
3. Armageddon.—Revelation 16:16
4. . . . nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:10
5. Sixty-six books total: thirty-nine in the Old Testament and twenty-seven in the New Testament.
6. Methuselah—he died at the age of 969 years.—Genesis 5:27
7. The Ten Commandments.—Exodus 20:2-17
8. (B) is correct—"Who [God] will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Romans 2:6, 7
9. The Apostle Paul.
10. Haggai 2:7-9. This prophecy tells us that the desire of all nations is for peace and that peace shall come to the earth through the power of God.
11. The prophecy of Joel, chapter three.
12. The Twenty-third Psalm. It is intended especially for the comfort of Christians.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Ephesians 5:8

THE Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in heaven. He forewarns us that many will not appreciate our good works but will say all manner of evil against us falsely, for his name's sake. He assures us that the children of darkness hate the children of light, but he admonishes that in these experiences we should "rejoice and be exceeding glad; for great is your reward in heaven." Such is the sentiment of the children of the light that they will rejoice even in persecution and in tribulation. As they let the light, the truth, shine out, the error will be manifested to those of right understanding and of noble heart.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		M. NEKORA	
Pottstown, PA	Sept. 28	Kalispell, MT	Sept. 27
D. BRUCE		J. PANUCCI	
Kalispell, MT	Sept. 27	Kalispell, MT	Sept. 27
E. FAY		G. PASSIOS	
Kalispell, MT	Sept. 27	Allentown, PA	Sept. 14
I. FOSS		E. K. PENROSE	
Kalispell, MT	Sept. 27	New York, NY	Aug. 31
W. HARP		L. POST	
Kalispell, MT	Sept. 27	Philadelphia, PA	Sept. 14
E. HERRSCHER		S. ROSKIEWICZ	
West Newton, PA	Sept. 20, 21	West Newton, PA	Sept. 20, 21
G. JEUCK		J. TATE	
Sayville, NY	Sept. 28	New Haven, CT	Sept. 21
S. JEUCK		W. VROOMAN	
West Newton, PA	Sept. 20, 21	West Newton, PA	Sept. 20, 21
A. KRUMPOLT		F. WASSMANN	
New York, NY	Aug. 31	Groton, CT	Sept. 21

Obituaries

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

Brother Leonard Chrimes, Chester, England—April 17. Age, 78.

Sister Mary E. Penn, Delta, B.C.—July. Age, 94.

Brother Christian Nagel, Kansas City, MO—July 5. Age, 77.

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

Conventions

SEATTLE, WA, August 29—Sept. 1
—Norway Center, 300 Third Ave.
W. Mrs. David Bruce, 6222 102 Pl.
N.E., Kirkland, WA 98033
Phone: (206) 822-4607

SAN DIEGO, CA, August 30—Sept. 1
—Revelle College, UCSD Campus,
Humanities Library Auditorium, La
Jolla Village Drive, San Diego. Mrs.
David Rice, 9159 Via de Amor,
Santee, CA 92071

JACKSON, MI, August 30—Sept. 1
—Coolidge Lodge, 355 Napoleon Rd.,
Michigan Center. Mrs. Ray Lumley,
2531 Ashton Rd., Jackson, MI 49203
Phone: (517) 782-7252

NEW YORK, NY, August 31
—Church Center for the United Na-
tions, 1st Ave. at 44th St. Mrs.
Ann-Truth Lange, 76 Longview
Ave., White Plains, NY 10605
Phone: (914) 948-5428

ATHENS, GREECE, Sept. 6,7
—Hotel Plaka. For information write:
He Hapavgi, Odos K. Eslin 4,
Ampelokipoi, T.T. 602, Athens
Greece

WEST NEWTON, PA, Sept. 20,21
—Pittsburgh Area Convention,
Sewickley Grange, Rt. 136E., West
Newton. Mr. Charles Martig, 730
Dunster St., Pittsburgh, PA 15226
Phone: (412) 563-6110

GROTON/NEW LONDON, CT, Sept. 21
—Mohegan Community College,
Mahan Drive, Norwich. Mrs. Phyllis
Goulis, 155 West Thames St.,
Norwich, CT 06360

CINCINNATI, OH, Sept. 21—2850
Dunaway. Mrs. Wm. Bertsche, 2850
Dunaway, Cincinnati, OH 45211

KALISPELL, MT, Sept 26-28
—Joint Area Convention, Flathead

Lutheran Bible Camp, Hwy. 93 S.,
Lakeside, MT. Malcolm Thompson,
P.O. Box 1105, Columbia Falls, MT
59912

GRAND RAPIDS, MI, Sept. 27, 28
—Walker Junior High School, 4252
3-mile Rd., N.W. Mrs. Harriet
Fuerst, 804 Conger, N.E., Grand
Rapids, MI 49505
Phone: (616) 361-8150

CHICAGO, IL, Sept. 28—Elmhurst
Masonic Temple, York Rd. & Arthur
St., Elmhurst. Mr. James Marten,
621 N. Hamlin Ave., Park Ridge, IL
60068

DETROIT, MI, Sept. 28—Redford
YWCA, 25940 Grand River. Mr.
Frank Niemczak, 18937 Murray Hill,
Detroit, MI 48235

MILWAUKEE, WI, Oct. 4,5
—Aurora Lodge, 734 N. 26 St. Mrs.
Violet Pazucha, 4454 S. 14 St., Apt.
3, Milwaukee, WI 53221

SAN LUIS OBISPO, CA, Oct. 11,12
—Odd Fellows Hall, 710 Harbor St.,
Morro Bay. Mrs. J.E. Dunn, 3078
Johnson Ave., San Luis Obispo, CA
93401
Phone: (805) 543-3426

BUFFALO, NY, Oct. 11,12—Unity
Temple Masonic Lodge, 1940
Niagara St. Mr. Bruce Clark, 37 S.
Grove St., East Aurora, NY 14052

WEST WICKHAM, ENGLAND, Oct. 12—For information write: Br.
D.J. Holliday, 8 Highfield Drive,
West Wickham, Kent, United King-
dom

PHOENIXVILLE, PA, Oct. 26—
Ursinus College, Rt. 422, College-
ville. Mrs. David Hauke, 46 Heather
Rd., Newark, DE 19702